



"May the peace of
God, that passeth
understanding" be
with you throughout
this New Year



May it be
a Year
of Prosperity!



Let it be
a Year
of Progress!

The Brethren Evangelist

Published weekly, except the last week in August and the last week in December.

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Ashland, Ohio

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INTERESTING ITEMS

WE ARE IN RECEIPT OF TWO SPLENDID BULLETINS (they are more than that) from Bro. Dyoll Belote, pastor of the Uniontown-Highland Circuit in Pennsylvania. Both are "crammed full" of news of local significance concerning these two churches. They fill a real need in church life.

THE YOUNG ADULT SUNDAY SCHOOL CLASSES of the Hagerstown, Maryland, Sunday School, were tendered a banquet by their teachers, Brother and Sister Brayden M. Ridenour. Dr. W. D. Furry, professor in Ashland College and Seminary and a member of the Hagerstown church, was present and gave an address which was well received and appreciated.

THE WATERLOO, IOWA, BULLETIN reports a laymen's Dinner as of December 11. The men and their wives were present and they had (of all things) a pheasant dinner. The editor participated in one of those pheasant dinners while attending a conference in the West two years

ago and they are really something. The real aim of the Laymen's dinner was to interest new men in the work of the church. Approximately sixty were present. Wayne Gnagy showed pictures of the Philippine Islands.

WE NOTE FROM THE PITTSBURGH, PENNSYLVANIA, Bulletin that the church at that place plans to observe its Fifty-sixth Anniversary during the present month. The exact date is not given.

ON DECEMBER 9, the newly organized Boys' Brotherhood of the Mansfield Brethren Church, Ohio, had charge of the morning service. Brother Henry Bates, the pastor, believes in putting his organizations to work.

A JOINT MEETING of the Woman's Missionary Society and the Laymen of the Berlin, Pennsylvania, Church was held on Thursday evening, December 6. Mr. Bruce Dickey was the guest speaker.

BROTHER SMITH ROSE, pastor of the Oak Hill, West Virginia, Church reports a splendid communion service held recently in that church. Practically one-third of the communicants were young people.

WE NOTE THAT REVIVAL MEETINGS were conducted recently in the Milledgeville, and Lanark, Illinois, churches by Brother Clayton Berkshire, pastor of our church at New Lebanon, Ohio.

BROTHER VERNON GRISSO, PASTOR OF THE DAYTON, Ohio, church, was recently a visitor in the office of the editor and we had a glimpse of the drawings which show the extent of the addition to the Dayton Church. It is certainly a fine layout, and they hope soon to get it under way. It will be in the nature of an Educational Annex to be built north of the present edifice.

A RECENT EXCHANGE OF PULPITS, as per the Ohio Five Year Program, was effected recently when Brother E. J. Beekley, pastor of the Canton Church and Rev. E. M. Riddle, pastor of the Louisville Church made the exchange. It came as a surprise program to the two churches.

BROTHER A. R. BAER, PASTOR of the Cameron-Quiet Dell Circuit says, "The Quiet Dell revival turned out a great service to the church. Rev. D. C. White was the evangelist. Result—forty reconsecrations, and eighteen additions to the church. Six more from the Cameron church brought the total to twenty-four baptisms.

"A BEAUTIFUL PULPIT with the same of the Mason-town, Pennsylvania, Brethren Church in gold upon it, has been secured to take the place of the old pulpit," says Brother Ankrum.

The Editor Thinks Aloud

Fred C. Vanator

WHAT'S BEFORE US?

As we enter a new year we always have a desire to know what it will bring forth. While we cannot prophesy what will come to each of us, yet we can make some calculations.

We can plan, and as James says, "If God wills" and, if we set our minds and hearts to it—it can be accomplished.

Our first question should be—"What do we want to come to pass? Are our desires selfish or are they altruistic? Are we going to lay more stress on the material than on the spiritual? Are we willing to put our hearts into the desire, and work with might and main to see it accomplished? Will the results accomplished be worthy of the effort put forth? And, having accomplished the desired end, can we look back with satisfaction on the accomplishment?"

All these and a hundred other questions go coursing through our minds. And upon the correct answer to these questions depends the validity of our desires.

Here at the Publishing House there is but one desire in the minds of the staff—and that is to make our publications better and better, and of more value to the progress of the Brethren Church. We trust that our desires are in no way selfish, when we ask for a continued high material support. It is the "need" we are thinking of and not our "wants." God never promised to supply "wants" but He did promise to supply "needs."

But it is necessary to lay some stress upon the material in order that more stress may be laid upon the spiritual. In the matter of church publicity the spiritual results always depend upon the material medium through which the spiritual impulse is launched. Spiritual things must have material expressions, if they are to reach beyond self.

Consequently, when we look ahead into this year of 1946 we are trying to see what will be best for the advancement of every phase of the work of the church, and feel no hesitancy in asking the Brotherhood to back up the work here in the Publishing House with DOLLARS.

We are asking you NOW to begin to plan for the Offering—the date of which is January 27—when you will again make your offering for the Publication Interests—YOUR publishing house—with a consecration that exceeds all previous offerings for this phase of the work.

Why not take the Lord at His word, and bring the Tithes into the storehouse of the Lord, and see if the windows are not opened and there be poured out such a blessing that you will not be able to contain it?

Why not just try it and find out?

Business Manager's Corner

George S. Baer

Our Month Is Here

The month is upon us for the lifting of the Publication Day Offering, according to the schedule arranged by General Conference. The last Sunday in January is the date, and the purpose is to help your Publishing House publish some very essential denominational church literature for a selling field that is too small to bear the cost of such publications. That is the fundamental reason for the lifting of a Publication Day offering. There are certain publications that are essential to the life of any church that wishes to maintain a denominational existence, and so long as we believe we have a place to fill in the economy of God, just so long we must not fail to make provision for the heralding of that distinctive Whole Gospel Note by means of the printed page.

This is well understood by many, but we have many new friends and supporters to whom the situation is new, and besides you will all want to know about the new projects and undertakings we have to submit, so we

Must Keep on Telling You

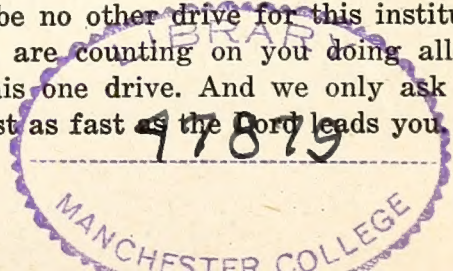
Every one has a right to know. You have had, and still have, our pledge that nothing is done behind the screens that is not voluntarily brought out into the open. You have given evidence that you appreciate that policy.

Our Two-Fold Project This Year

1. The regular annual Publication Fund to take care of the deficit incurred by the printing of our distinctive church literature and for debt retirement. It has been calling for \$5,000 and we have been going over the top.

2. New Cylinder Press Fund. This is an entirely new venture and one that we are frankly not expecting to have realized all in one year. If we could raise around \$4,000 or \$5,000 the first year, I think we could be in a position to buy a new press in three years. We are facing a challenge. New Opportunities are coming up. They call for a new, completely automatic, cylinder press. No such press could be bought now for love or money. But eventually they will be on the market, and I am confident that we can eventually get one. But I am worrying about how long that may be, and whether we can wait that long without our opportunities, as they now appear, being taken over by another.

The church has been averaging close to \$10,000 in the course of a year, counting the regular Publication Day offerings, and the special projects that have been sponsored during the summer months. This year, as we have promised, there will be no other drive for this institution during the year. We are counting on you doing all you can for us during this one drive. And we only ask that you drive forward just as fast as the Lord leads you.



Publishing The Gospel

Rev. Claud Studebaker

President of the Missionary Board

The great task of the church is to make Christ known in all the world. This is accomplished by preaching His gospel in all the world, beginning at home. The gospel, of course tells of Christ the Son of God, who, "was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." He that believes this gospel of Christ and is baptized shall be saved, so saith the Christ. Then Christ becomes his Lord and Master and His commands must become the rule of conduct in life. The church should use every vehicle possible to carry the good news of God and to encourage and strengthen those who have become the children of God by faith in Jesus Christ.

The printed page is one of the most potent factors in making known the gospel and building up the saints in that most holy faith. God has caused His holy word to be written. Words spoken by the eternal God through angels, prophets, kings, priests, fishermen, tax gatherers, etc., He has caused to be written in a book, and men read that word of God. If it were not published, it could not be read.

PUBLISHING the message of Christ and His church then becomes of vital importance. There never was a time when a greater percentage of the people of the world could read.

There never was a time when the evil forces of the world are putting more allurements to evil through the printed page. Salacious literature, lurid stories, fantastic exaggeration of life in all its morbid relations, put in print finds ready sale. Even though it may be too indecent to pass through the mail, means of distribution are found and the corrupting influence goes on. Hence, *PUBLISHING* the GOSPEL is an urgent task of the church.

Our publications should be made as attractive in appearance as it is possible to make them. They should have the most painstaking and intelligent editing. They should be printed in large quantities for liberal distribution. The message of our church should be sent to a much larger number of people than we are reaching. These things are easy to say. You probably will agree with me,

that these are worthwhile things to do. However these important steps require greater expenditure of money.

Our Publishing House has made progress but there are more forward steps to take:

1. The reading content of our literature is, of course, of first importance. This means an editorial staff of the highest quality, adequately paid and with available resources to enable them to produce the best that is available in the field of Christian lore.

2. Mechanical Equipment. This is a day of machines. Progress is being made rapidly in the field of mechanics. We should supply our Publishing House with the best there is in this field.

3. Mechanics and printers. We must have men to do the proper kind of a mechanical job in setting up our periodicals, to make them attractive to the eye as well as good reading matter.

4. Co-operation of the churches. Well gleaned and properly edited and promptly reported church news is of great value, but is only possible if the churches cooperate in good spirit. Each church and each member of the church should feel that this program of the Publishing House is a responsibility of every church. Thus only can it succeed as it should.

The Publishing House is at once the display window of the whole church. It must be the publicity agent for the various activities! The missionary program, the college and seminary, the benevolences, in fact the program of the entire denomination must largely find stimulus, unity of purpose and program, and the implementing of the same through the printed page, and it can only come through our own Publishing House. The initiative and the funds must come from the Brethren church. If we produce reading matter of merit and distinction, it will be read by those outside of our own church circle and will make friends and new members for our church. The money we contribute would become a fine remunerative investment in the spiritual things of life, rather than the mere supporting of a church institution.

I covet the most whole hearted financial sup-

port in generous giving, and consistent support of our Brethren literature by our church people, that all the needs of our Publishing House may be met, and a constantly enlarged and improved

outflow of good Brethren literature may be the result. This should be the personal interest of every member of every church.

South Bend, Indiana.

What We Expect From Our Publishing House

Rev. Henry Bates

Several years ago in a small western town, one of the ministers was preparing to go on a month's vacation. Before he left, however, he made arrangements for pulpit supplies during his absence, one of these supplies being the minister from a neighboring town. On the appointed Sunday the invited minister arrived at the church prepared to exhibit his wares. He was met in the vestibule of the church by the moderator of the church and was told that this congregation was not in the habit of paying its ministers a set salary. He then pointed to a little box in the rear of the building and told the guest that as the people left the church they put into that box their offering for the minister according to what they felt the service was worth to them. The visiting minister agreed that that was a fair arrangement and accepted the custom. After the service the pastor went into the rear of the church and shook hands with the members of the congregation as they left. As soon as the last person had left the church he went over to the box and lifted the lid to see what was inside, and a surprised look sprung to his face. His little daughter, who had accompanied him on his trip, asked to be lifted up in order that she too might see what was in the pretty red box, and saw resting on the bottom—one fifty cent piece. The father looked at his daughter and said, "It isn't very much, is it Mary?" "No," replied Mary, "and what makes it worse, Father, is that you put that in there yourself, didn't you?" The minister blushed a little as he looked at his girl and turned away as he replied in the affirmative. Mary then straightened up and turning to her father said, "You know, Father, if you had put more into it you would have gotten more out of it."

This little story came to my mind when Brother Vanator wrote to me asking me if I would write

a short article along the line of "What We Expect From our Publishing House" or "What Advancement Do We Expect the Publishing House To Make?" for as I began thinking on this subject it came to me that *we can expect from our Publishing House no more than we, who are the shareholders, put into it!* It is with this realization in mind that this article is written.

In the first place we expect the Publishing House to go forward! There must be no retrogression in any of our churches nor in any of her organizations, especially in her publication interests, for in a large measure the growth and influence of the Brethren Church depends upon the work of the printed page.

Possibly one of the advances which many of the ministers, especially the young ministers, would like to see made would be in the field of young people's work. When confronted with the question of what advances the young men in the ministry would like to see I thought that the best way to find out would be to ask some of them—which I did. Several of those questioned replied that they would like to see the Brethren Church printing its own young people's magazines and papers instead of depending upon the publications of other denominations. Since the child of today is the church of tomorrow, this suggestion might be worth some serious consideration in the months which lie ahead.

Another suggestion which I am sure would be warmly received by the majority of the readers of Brethren literature, especially the *Evangelist*, is that more space be given to reports concerning the work and the news from our own churches. In the past this service of the Publishing House has been limited to one or two brief columns on the front or back page of the *Evangelist*, looking sometimes as though these items have been put in

just as filler-uppers. Why not reverse the process? Print all of the news from our churches which is available, and then if there is a little space left over use some of other articles for filler-uppers. As one young man very aptly expressed it—"You can't build up the Brethren Church by telling its members what great things other denominations are doing and forgetting to tell them the news about their own churches."

Several other suggestions were forthcoming concerning the services of the Publishing House but space prohibits enlarging upon them. However, this one suggestion was so common that it

deserves consideration. Is it not possible for our own printing house to give to pastors a bulletin service similar to that which is offered by a press in Iowa? This would, I am sure, be an advance on the part of the Publishing House, which would be warmly welcomed by many of our churches.

Perhaps we expect too much from our Publishing House—but I am certain that these advancements will be forthcoming in proportion to the extent of our support of this phase of God's work.

—Pastor, First Brethren Church, Mansfield

Pres. Ashland Seminary Student Body.

What Do I Owe To My Publishing House?

Rev. W. C. Benshoff

Treasurer of the Mission Board

Again the Christmas season has occurred and Christians have done homage to their Lord. There has been special reason for praise and adoration. The terrible war involving the peoples of the earth has ended. Many a one engaged in the conflict has been returned to home and friends.

But the peace has not yet been won. The darkness and despair, the suffering and sorrow caused by sin continues. Multitudes throughout the world have no knowledge of God and His saving grace; they have no peace because they are strangers to the Prince of Peace. Herein lies our duty. Christ is the world's only hope. But He must be made known. The facts concerning the Father's redeeming love through His Son must be given to the world. All who are in Him are divinely appointed to this great work. Christ has said, "Ye are my witnesses." The command is imperative, there is no escape from duty.

Two things are apparent. Never have there been so many of the people of the earth without Christ and His salvation; never so many wandering about blinded by the deceitfulness of sin. Second, the means of witnessing for Christ were never more numerous, nor so serviceable. All the modern means of the conveying of thought are at the disposal of the church.

One of the most effective methods employed by

the Lord in the spread of the Gospel is the printed page. The printed page can travel to the ends of the earth; it can speak its message in the language of the people of the world and never lose the sense of meaning. To do effectively the work assigned us by the Holy Spirit the Brethren Church must be established in her publications. No matter if the world is at variance, faithfulness belongeth unto God's people. Present trends should fire us to greater zeal. We should be impelled by the thought that life is meaningless to all who know not God.

As a member of the Brethren Church I owe to my Publishing House PATRONAGE. Patronage means being a subscriber to and a reader of the *Brethren Evangelist*. Speak a good word for your church paper. Encourage your church to become a member of the honor roll. Our goal, the *Evangelist* in every Brethren home. Our literature merits a place in every Brethren Sunday school. Good books as well as the Bible should be found in Christian homes. Your publishing house can supply the need. Patronage is the true spirit of partnership and makes for success in any business.

We owe to our Publishing House PARTICIPATION, i. e. being a contributor. Some can contribute sermons; others articles, poems, etc. News items from the local church should appear frequently. Many good things lie dormant in the

mind which could profitably be written out and made to appear in the columns of the *Evangelist*.

Practically all can participate in *giving*. Means there must be. Large gifts should be placed at the disposal of those in charge. Many smaller gifts should join the larger ones, every member being a contributor. Any indebtedness should be liquidated and a surplus created for expansion. How can Brethren people justify a debt on any of her institutions in these times when money is so plentiful? What a day of opportunity to do a great work for the Lord! It may never come again.

We Brethren people should give more attention to PRAYER and PRAISE. Pray for our servants, The editor, business manager and all associated with them in the producing of our splendid literature need our intercessions in their behalf. What would it mean if ten thousand people were to unite in prayer for our publishing interests, for the largest offering in our history? A note of praise to those who represent us in the field of Christian literature is encouraging and helpful. May we resolve to make 1946 the year of new venture in the cause of Christ and the church. —Lanark, Ill.

The Importance of the Publication Day Offering

Myron Kem

Member of the Missionary Board

The importance of the Publication Day Offering, I believe, is not fully appreciated by all of the Brethren. If the Brethren Church is to grow, it must have an informed membership and we can obtain this ambition only through an inspirational Church Publication. In order to have an aggressive and alert organization, it is necessary that our Publication Board be provided with adequate funds to employ sufficient personnel and to purchase the equipment necessary to publish all Church literature.

I believe that if the Brethren Church is to grow that we must be on crusade. If we are to crusade, we must have publications that will reach all the Brethren and inspire them in the work of the Church.

In my opinion, if the Brethren Church is to build for the future, there are three programs that must receive the support of all the Brethren.

These programs are:

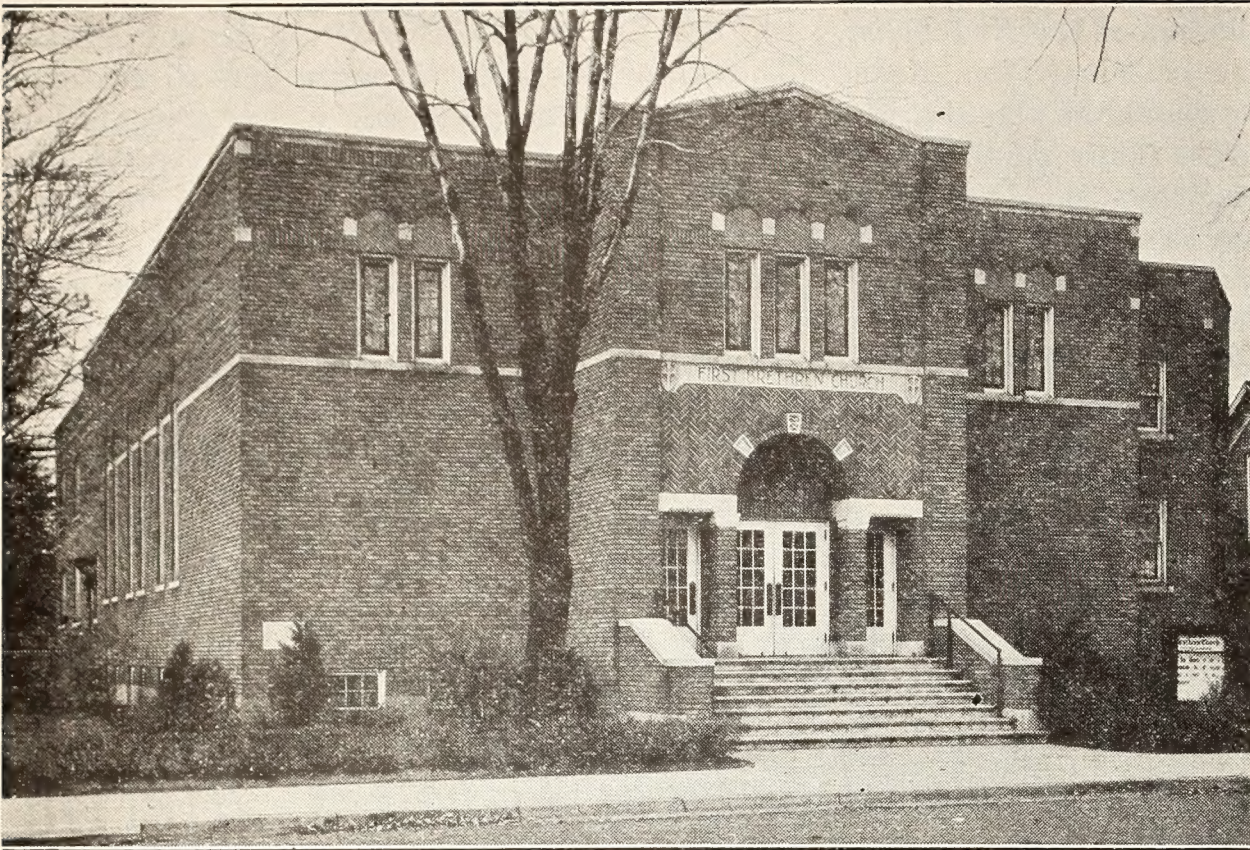
Missionary
College
Publications.

There are only two directions in which we can go: that is, we can either grow bigger, or we can grow smaller, and there is no question in the writer's mind that without each of these three programs the Church would eventually disintegrate. I don't believe we can strongly support one of these programs and neglect the others. All three must be able to enlarge their program.

In conclusion it is suggested that each of us should increase our Publication Day Offering this year. If this is done I am sure we will have improved Church Publications, a better informed membership and that the Church will be on crusade.

—Dayton, Ohio.

The Publication Day Offering Will Be Received
Sunday, January 27, 1946



GOSHEN INDIANA CHURCH BURNS MORTGAGE

On Sunday morning, November 25, occurred an event that the Goshen, Indiana, Brethren Church has been praying for and awaiting with expectancy for several years. That event was the burning of the mortgage which has been upon the church. The burning of the mortgage was the symbol of the freeing of debt of the church edifice.

The pastor, Rev. H. H. Rowsey, sent forth a challenge to the congregation to a greater missionary zeal and the increase of its benevolences by at least 100%. Brother Rowsey said, in connection with his morning message, "I know you can do it, for in the past four years you have increased our missionary offerings and at the same time you have given more than \$25,000.00 to the building fund."

Following the pastor's message, Mr. Harold Bechtel, Moderator of the Church, was in charge of the Mortgage Burning ceremony. He presented Mr. Clarence E. Baker, assistant cashier of the Salem Bank and Trust Company, who in turn turned the cancelled mortgage over to the chairman of the Board of Trustees of the Church, Mr. DeMain Warner. In preparation for the Mortgage burning proper, Mrs. Anna Stuckman, widow of Rev. Harley Stuckman, who was pastor of the Goshen church when the present building was erected, read an appropriate scripture lesson. The mortgage was then burned by members of the original building committee, including Ephraim Culp and Daniel Bechtel of Goshen, and Walter A. Sharpe of Noblesville, Indiana.

Gleaned from various speakers of the service is the information that the building was erected in 1927-1928 at a cost of \$68,000.00. The auditorium, including the balcony and chapel, has a seating capacity of 700. The dining room will seat 400 comfortably at the tables. There are twenty-five rooms which are used for Sunday school and other purposes. The bonded indebtedness was \$46,000.00 and the church has paid interest from 6% at the beginning to 3½% in recent years.

The Board of Trustees has administered the Building

Fund of the Church. The members of this board are at the present time: DeMain Warner, Chairman, Daniel Bechtel, Fred Leer, William Neff, Secretary, Nelson Weaver; Emeritus Trustees: Ephraim Culp and Alvin Stutsman.

The service of Mortgage Burning was followed by an inspiring service of Responsive Reading, conducted by the Moderator and the Congregation. Moderator and people then pledged anew their support of the work of the church and to the extension of the gospel of Christ throughout the world.

Music was furnished throughout the service by the splendid choir, with Mrs. Harold Hummel at the organ.

During the service announcement was made of an advance in the work of the church in that Rev. James Eshelman had been called to the position of Director of Sunday School Visitation. He is a senior at Goshen College. He has had two years of Bible training school work in Bethany Biblical seminary in Chicago, and was ordained to the Church of the Brethren ministry in his home church in Lancaster, Pennsylvania, in 1943.

May the church go forward in a large way to increase not only its own membership and influence in the community, but also to become a power in the extension of the work of the Lord in fields far and near.

Brother Rowsey says, in commenting on the matter of liquidating this debt, "The Goshen people deserve the credit for raising more than \$25,000.00 for the building fund during my pastorate. It did NOT take any high-pressure methods or any 'extra efforts' on the part of the pastor. The Lord put it into the hearts of our people to give, and they gave."

After all the call to meet a need is very much what the people of any congregation must have set before them, and, seeing the need, the consecrated Christian will arise to meet that need. It is evident that the Goshen Brethren saw and then acted.

National Goals Program

Rev. J. G. Dodds, Chairman

"HAVE YOU QUIT BOOSTING THE GOALS PROGRAM?"

The above title is a question that was recently asked of your GOALS PROGRAM COMMITTEE chairman. The impetus gained for the Goals Program at the recent General Conference of Brethren Churches is still gaining in strength and power to accomplish the ends for which the Goals Program was launched.

Though the Goals Program was not specifically mentioned, yet many of the articles appearing in the *Brethren Evangelist* have emphasized and urged spiritual progress as a primary need in all of the work of the Church. One of the supreme aims of the National Goals Program is for the deepening of the Spiritual Life of the ministry and laity of the Brethren Church. Allow me to cite a few articles as examples:

1. Read again the Address of the General Conference Moderator, N. V. Leatherman, and note the challenges that call for the accomplishment of the various items of our National Program.

2. In the *Evangelist* of October 6th is the Vice-Moderator's Address, on page 5. Brother E. M. Riddle said, "the spirit for this new crusade . . . is life in Spirit and action, for God. There is room and strength for one great FORWARD MOVEMENT." Then on page 7 he said, "We have the Light. We have the power. We have the equipment. Let us dedicate ourselves to the use of it. Let us pray that we be in the disposition and mind and heart that God can use us. The world needs our Light. The world needs our Salt."

3. In the *Evangelist* of October 20th, Brother A. E. Whitted emphasized the "BUILDING OF A PRAYER LIFE." And Dr. R. V. Bollinger impresses us with "CURRENT IMPERATIVES FOR THE CHRISTIAN MINISTRY."

4. Brother Wilbur Thomas in his Moderator's Address at the Mid-West District Conference said: "Why is it that we, as a church of 17,000 members, have failed to win 2,000 souls into the church during the past year?"

5. Moderator C. E. Johnson's address to the Central District Conference is an article on the GOALS PROGRAM. Read it again—you will find it in the *Evangelist* of November 10th.

6. Those who are thinking of the SUNDAY SCHOOL GOALS should seriously consider "The National Sunday School Association" page. Young People's Camps are becoming a powerful influence in our denomination. The number of those young people who are giving themselves in dedication to full time service in the Lord's work is rapidly increasing. Read again The challenge to "BRETHREN YOUTH" in an article on page 6 of the *Brethren Evangelist* of October 27th.

7. In that same issue, Brother J. M. Bowman, in an article on "THE DIVINE URGE" said: "The Brethren Church not only has the doctrine; it has some splendid

churches and ministers; a college and seminary; home for aged ministers; publication interests; wonderful summer camps; many life recruits. In other words we have practically all the physical equipment needed, with the various organized boards to make it efficient, but somehow there is sand in the machinery. We have more than the apostles of old had, yet we are stalled; we do not move forward. It was Martin, the missionary who said: 'I have been a long time in kindling my torch. Now let me burn out for God.' The Brethren Church has been a long time kindling her torch. Now let her burn-out for God. She must get the divine urge or die." As chairman of the NATIONAL GOALS PROGRAM COMMITTEE I am increasingly convinced that the LIGHT of the Torch is becoming brighter and brighter in every part of the brotherhood.

Read the Missionary Numbers of the *Evangelist* and also the letters of reports from the various churches and note the increasing interest in the establishment of new mission points. This new emphasis is certainly encouraging for the future outlook of THE BRETHREN CHURCH which proclaims "THE BIBLE, THE WHOLE BIBLE, FOR THE WHOLE WORLD." May the time soon come when no one shall ever think to accuse us of having a slogan that is but empty words! In the Mid-West District a new church has been organized at Cheyenne, Wyoming, and the District is looking for other available points in which to establish other new churches. Other Districts and Mission Boards and local churches are beginning to become motivated unto definite missionary activity.

I could cite to many other articles that have something to do with the National Goals Program. But why take up space here when you can read all the original articles for yourself?

In relation to this Brotherhood-wide Program, allow me to call your attention to the revitalized program of Spiritual advancement now being promoted by Ashland College and Seminary. With a new sense and action of responsibility on the part of the entire Church an ever increasing enrollment of BRETHREN STUDENTS from all parts of the BROTHERHOOD will be obtaining their education in our own College and Seminary.

Our prayer for the year 1946 is that every local church, every District Conference, the National Conference, every Organization and every sub-organization of The Brethren Church shall assume and practice the challenges of THE NATIONAL GOALS PROGRAM. The Committee Chairman will furnish copies of the Program to any who will write for them.

In closing permit me to call attention to the *BRETHREN EVANGELIST*, the "OFFICIAL ORGAN OF THE BRETHREN CHURCH." This is the OFFICIAL Organ of the BRETHREN CHURCH—it is the only weekly magazine published with authority to speak for the BRETHREN CHURCH. It should be in every Brethren home and read by every member of the Brethren Church.

According to the *Evangelist* issue of December 8th, twenty-five churches are now on the 100% HONOR ROLL. The Central District is the first District to attain the 100% honor. Which District will be Second? The Mission Points under the National Mission Board and new churches established will be listed separately—and we hope a list of such 100% Missions and churches can be published in

the near future. Is your church on the 100% list? Some churches are having the magazine sent to friends of the church as a missionary project.

Six years ago we started with approximately 800 subscribers, now the subscriptions number more than 3,000. We are setting a GOAL of 4,000 subscribers to the **Brethren Evangelist** before January 1, 1947. First get your local church on the 100% basis; then your District, then in the event that you wish to send a gift subscription to someone, send the price of one or more subscriptions to the Brethren Publishing Company stating that it is for **Evangelist** subscriptions. If you do not send names and addresses of subscribers, the Business Manager will send your gift subscriptions to names supplied by Brethren Mission Pastors.

—Smithville, Ohio.

For the First Time

(A Thought for the New Year)

Dr. C. F. Yoder

For the First Time criminals responsible for war are being legally tried before international tribunals where they will be punished as they deserve. "They that take the sword shall perish with the sword." Matthew 26:52.

For the First Time there exists a body of international laws with an international body, incorporated and invested with power to enforce its laws. "Out of Zion shall go forth the law." Isaiah 2:3.

For the First Time the nations are seriously considering their manifest duty of ceding some of their pompous sovereignty to a world government. "The Lord alone shall be exalted in that day." Isaiah 2:11.

For the First Time united nations are about to legalize intervention to liberate helpless peoples who are oppressed by illegal dictators. "For he shall deliver the needy when he crieth; the poor also and him that hath no helper." Psalm 72:12.

For the First Time the nations are seeking a way to permit the Israelites to return to the land divinely destined for them. "The ships of Tarshish first, to bring thy sons from far . . . Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations." Isaiah 60:9, 15.

For the First Time there exists a weapon so powerful that the nations are obliged to preserve world peace in order to avoid world destruction. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Isaiah 2:4.

For the First Time inventions have made the world a neighborhood, so that the Gospel may make it a brotherhood; and a world government is not only possible, but necessary. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no

end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Isaiah 9:6, 7.

For the First Time the combination of these and many other fulfillments of prophecy indicate that the coming of the Lord and his kingdom is near. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:31. "Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man." Luke 21:36.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN MEET
AT WARSAW, INDIANA

The Laymen of the various Northern Indiana Brethren Churches met in the First Brethren Church of Warsaw, Indiana, on Monday, December 3, and enjoyed an evening of spiritual uplift together.

When the total count of the entire group was made, the secretary reported an attendance of 134. We have had a larger attendance before the war, and now again we can see our numbers gradually coming back. We are hoping and praying that others may also see the efforts being put forth by our laymen and join us in this work. The writer firmly believes that many opportunities are just ahead of us, and to make the most of our opportunities it is also quite necessary that we assume responsibilities. We naturally refer specifically to our responsibilities toward the church as a whole, in which we find our various organizations either rising or falling according to the efforts of its laymen.

Our next meeting of the Northern Indiana Laymen will be held at Ardmore, Indiana, on the first Monday in March. All laymen and pastors are invited.

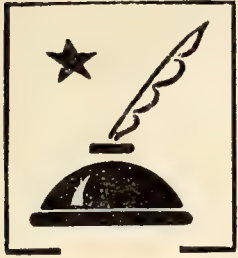
Everett E. Miller, President,
New Paris, Indiana.

Wedding Announcement

CARBERRY-LESSLEY. S/Sgt. Woodrow W. Carberry, of Ashland, O., and Miss La Von Lessley, of Polk, O., were united in marriage December 20, 1945, in the Parsonage of the First Brethren Church, Pittsburgh, Pa. The Pastor, who baptized the bridegroom in 1926, while serving the Bedford Co., Pa. Pastorate, officiated, using the double ring ritual.

Sergeant Carberry is the son of Mrs. D. Q. Carberry, 622 Park St., Ashland, O. He landed in Boston December 3rd, after twenty months service in Europe with a field artillery unit. Decorations indicate he participated in five major engagements. After his discharge, expected in January, Mr. and Mrs. Carberry plan to live in Ashland, O.

Rev. William S. Crick, Pittsburgh, Pa.



EDITORIAL COMMENT

Rev. D. B. Flora, Brethren Church History

BRETHREN FOREFATHERS STUDIED THE BIBLE

Alexander Mack, Jr., records that, "Finally, in the year of 1708, eight persons consented together, to enter into a covenant of a good conscience with God, to take up the commandments of Jesus Christ as an easy yoke . . ."

Preceding that year, many people had moved into the vicinity of Schwarzenau, Wittgenstein, Germany, where they could have freedom of religious thought. Religious freedom they could not find in other provinces because of the aftermath of the Thirty Years' War. To the victors went the spoil, therefore, when a ruling prince of a province chose his church that church must become the choice of all within his province. Prince Henry, however, granted religious freedom to all who sought refuge in his territory.

Many who had fled to Schwarzenau adopted the custom of meeting for prayer and Bible study. Thus they found common ground for agreement or difference. It was their firm belief and conviction that those who sincerely studied the Word of God without bias would be guided by the Author of the Book, the Holy Spirit Himself. They believed the Bible. They were certain that common people could understand its teaching. They believed that God spoke to them through His book, and that the best way to understand it was to accept its message at face value. They did not go far until they adopted the New Testament as their rule of faith and practice. However at that point, some began to differ, so that on a certain date in 1708 there were eight people, five men and three women, who were ready to accept trine immersion and organize a separate church.

These people did not adopt a man-made creed. The New Testament was their creed. They sought very carefully to know all its teachings for life, and even death. They were willing even to change their practices, whensoever new light or more correct instruction should arise from study of the Scriptures. Alexander Mack, Jr., wrote in later years, relative to footwashing, "At the same time we would say, that it is our belief and view, if a brother or any other person can in love and moderation instruct us according to the word of the Lord more fully, and otherwise than is here pointed out, we should be ready to accept of it not only in this point of footwashing, but also in other matters . . ."

It was Bible study that held Martin Luther firm in the reformation and led to the establishment of protestantism. It was Bible study which led to the second reformation of which the Tunker movement was a part. It was Bible study which gave those early Brethren forefathers courage to leave kith and kin and home and make the dangerous

journey to the new world long before the American revolution to find freedom of worship.

Private Bible study, Bible study and reading by families, Bible teaching in our Sunday schools and public schools, knowledge of the Bible first, second and third, will revitalize the Brethren church. It will save America and civilization.

The National Sunday School Association

WHAT THE CHURCH OWES THE SUNDAY SCHOOL

Rev. E. L. Miller

Of course the writer would not try in a short article like this to tell the whole story of what the church owes to the Sunday school. We know that without the church there would be no Sunday schools. But again were it not for the Sunday school many churches now active in our land would not exist.

A scholarly elder of the Brethren church, Rev. Braker of Philadelphia, was for years connected with the American Sunday School Union. This organization spent all its time, money and effort in establishing Sunday schools in the neglected portions of the land. Many such schools were established in the mountains and "back" regions of my home state of Pennsylvania and all over the land. From these starts have come many churches. As soon as one of these schools became part of a church and no longer needed the assistance of the Union, it was turned over to the new organization and the Union went on further. The teaching of the Word in this manner made it possible to start a new church with readied material.

The various denominations have likewise pioneered with the Sunday school as the entering wedge and many up and going churches owe their beginnings to the Sunday schools thus started. Does the church owe anything to the Sunday school?

And again, the Sunday school has been very helpful in carrying on at times and places when the church was not able to provide pastoral care and leadership. In such cases consecrated workers in the Sunday school have kept the home fires burning and again many churches that are alive and going concerns today owe their existence to the Sunday school. In our own denomination we have many instances of this having been done and we do owe much to the Sunday school that has so valiantly carried on when things seemed to be rather dark and the hearts of church leaders failed them for fear of death and decay for some churches founded at great cost of time, labor and money. The church does owe something to the Sunday school and surely it is not going to shorten the arm of its greatest aid and co-worker.

—Maurertown, Va.

ORDINATION SERVICE

Carlyle J. Ulery

Takes Ministerial Vows

The following report of the Ordination of Brother Carlyle J. Ulery was sent to us by Brother J. Milton Bowman, pastor of the Nappanee, Indiana Brethren Church. We are sorry it was so long delayed in presentation to the readers of *The Evangelist*.

The report was taken from the *Nappanee Advance-News*, and is as follows: We quote—

Carlyle Jackson Ulery, son of Alvin Ulery, was ordained to the ministry of the Brethren Church on Sunday afternoon, November 18, at 2:30 o'clock. He has been attending Ashland College and Seminary, Ashland, Ohio, for a number of years. He is a member of the Nappanee Church. Recently he married an Ashland girl, Lois Clausen, who was received into membership of the Nappanee Church on the day of his ordination.

Called to the ministry of the church by the local congregation, he passed the examination of the Indiana Ministerial Examining Board of the Indiana District of Brethren Churches, and was unanimously approved by it.

The following order of service was effectively followed, and took place in the Evangelical Church at Nappanee, owing to the fact that the Nappanee Church has not yet been rebuilt following their fire of some time ago.

Prelude	Cora Stuckman
Vocal Solo	Max Miller
Prayer	Dr. I. D. Bowman
Hymn, "All the Way My Savior Leads Me" ..	Congregation
The Call of the Church for Ordination	Harry Richmond, Moderator
The Approval of the Indiana Ministerial Examining Board	Rev. J. Milton Mowman, Secretary
Musical Reading	Mrs. Galen Roose
The Ordination Sermon	Dr. I. D. Bowman
The Scriptural Charge	Rev. John F. Locke
Charge to the Candidate (Candidate kneeling)	
Laying on of Hands....	Dr. I. D. Bowman, Rev. John F. Locke, Rev. J. Milton Bowman
Giving of Ministerial Authority..	Rev. J. Milton Bowman
Reception into the church and consecration of Mrs. Carlyle Ulery as the wife of an Elder, with laying on of hands.	
Charge to serve as the wife of an Elder	Rev. J. Milton Bowman
Benediction	Dr. I. D. Bowman
Rev. and Mrs. Ulery will live for the present in Ashland, Ohio.	

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

TEN REASONS WHY I SWEAR

Chaplain G. W. Trussell, Southern Baptist Pastor from Texas, placed this article in his *Worship Bulletin* of July 30, 1944 at Mercer Field, Trenton, N. J.

1. It pleases mother so much.
2. It is a fine mark of manliness.
3. It proves I have great self control.
4. It indicates how clearly my mind operates.
5. It makes my conversation so pleasing to everybody.
6. It leaves no doubt in anyone's mind as to my good breeding.
7. It impresses people that I have a good education.
8. It is proof of outstanding culture and refinement.
9. It gives me a desirable personality among women and children.
10. It is my way of honoring God who said, "Thou shalt not take the name of the Lord thy God in vain."

THE DEPLORABLE PERVERSION OF KNOWLEDGE

Jude 10

In verse 9 we learn that so great a being as Michael "durst not" bring a railing accusation against the devil, while in verse 10 we learn that proud, haughty men, ignorant of God, of Satan, and of themselves, speak boldly against all that is high, and rail concerning things utterly beyond their comprehension. "But these rail at whatsoever things they know not." They are contented with their conceited ignorance. The Psalmist says "They know not nor will understand, but walk on in darkness." They are willfully ignorant (Rom. 1:28). None are so ready to speak as the ignorant.

The description of the men dealt with in verse 8 is resumed in verse 10. Their impious irreverence and self-indulgence is contrasted to Michael's bearing. 2 Peter 2:12 also refers to them. Having rejected divine revelation through the Holy Scriptures, they do two things: (1) rail at the dignities of the unseen world, and (2) defile their own fleshly desires to their destruction here and hereafter.

"Thus the harvest is fast ripening for judgment, and it becomes increasingly important that those who know God search His Word and value His truth; remembering that perilous times have indeed come, when, if it were possible, Satan would deceive the very elect." The mystery of lawlessness is energetic in its workings and sends forth a strong and persuasive delusion. Let us abide in the truth, knowing that God Himself has chosen us and sustains us (2 Thess. 2:13).

We ought to reprove known evil, and praise what we know to be good. It is great wickedness to impute evil where none may exist (Prov. 18:13). It is a great sin to rail at things which are worthy. There is too much tendency to low-rate every movement of God's spirit. We

get dangerously near of ascribing the work of God to the devil when we do this. Such is an awful sin.

"And what they understand naturally, like the creatures without reason, in these things they corrupt themselves." Evil persons, like irrational animals, seek to gratify their desires; like the beasts, they do not think to thank the Giver of their blessings; they have no more spirituality than the beasts which live only to eat; giving themselves to excess they bring disease upon themselves; their moral nature is corrupt; outward enjoyments do not beautify their character; they are corrupted eternally (Hos. 4:11; Gal. 6:8).



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 13, 1946

WHERE DOES ONE GET STANDARDS OF CONDUCT?

Scripture: Micah 6:8; Matt. 22:35-40.

For The Leader

This is a very important question today, if present conditions mean anything. It would seem that all restrictions on conduct and decency have been forgotten. This appears to be the day when anything goes, and a repetition of the day when every man did that which was right in his own eyes. There was once in the history of men when their wickedness was so terrible that God sent a flood to destroy all life from the face of the earth, save one man and his family. God has promised that another judgment shall fall upon the earth because of the wickedness of the people.

The Bible has the highest standard of conduct that there is. The Bible has the only standard of conduct for the Christian to follow. The Bible has the only "nation saving" standard of conduct that there is. It behooves us as the Christian young people of our nation, to abide by our standard, regardless of the costs, that the nation and the individuals might be saved from moral ruin.

DISCUSSION

1. WHY THE BIBLE'S STANDARD OF CONDUCT IS BEST. To be brief about it, the Bible condemns sin in all forms, puts a blessing upon chastity, virtue and purity, and provides the way of escape from sin. The Bible gives honor to those young women and young men who abstain from the popular highballs and the other drinks. It smiles with favor upon those who refuse to indulge in other harmful practices. It tells us to uphold the highest pattern of relationship between young men and young women. It holds out the blessings of a happy home for those who abide by the sacred laws of God.

It promises plagues and judgment upon those who break God's laws, morally, physically, socially and spiritually. America today is paying in judgment for the broken laws of God. And so, naturally by abiding by the rules of God as set forth in the Bible, we will naturally become

young people of high virtue, modesty and character. To be best, abide by the Bible.

2. THE LOST LAW AND A LOST PEOPLE. Many of us are familiar with the account of Nehemiah and Ezra who banded together many years ago to rebuild the holy city of Jerusalem. And what a job they had. The walls were in complete ruins. The people lost and careless. The enemy plundered the city at every turn. But Nehemiah prayed and God answered. After the city was rebuilt, someone discovered the book of the law of God. He began to read and soon burst into tears. For this book showed to him how far he and the other people had fallen below God's right standards. At once the people were assembled in a certain place and Ezra, the scribe began to read. He read and read more and more of the law of God. The result? Sack cloth and ashes, tears, mourners, repenters, revival. Would not it put many Americans to shame today if they were to hear the word of God read in its exposure of sin. In Nehemiah's day, the lost law meant a lost people: no morals, no religious worship, no regard for family purity. But when the law was found and read, it made a change. We are a lost people today because we have lost the law of God. No man nor nation can neglect the law of the Lord, and maintain any degree of decency of conduct.

3. SO YOU THINK THE CHURCH ISN'T IMPORTANT? A certain man in conversation with a minister declared that the church had no purpose nor value in society; that it was just a graft to get money for the "lazy bunch of preachers." He could see no value that the church represented in his community. Later he was complaining about a certain "incorrigible" youngster in his neighborhood who had been throwing stones through his windows and molesting his children playing in the yard. He said there ought to be some laws against such "filthy" kids. It turned out that the neighborhood kid was not in Sunday School or Church either. What this man did not know was, that if he had been interested in the church as a builder of right standards of conduct, and had invited that boy to attend with him, that conditions might have been different. Look around you and see the group of irresponsible parents who are feeding and clothing offspring who are growing into the biggest, most lawless gang of youth this fair land has ever seen. Had those same parents had a little more interest in the church, and had they united their family in Sunday School and Church attendance, it would be different now.

4. HE HATH SHEWED THEE. There is no excuse for a laxity of morals, or questions on conduct today. For in the Word of God, He hath shewed thee what is good. Parents and ministers face the task of getting across to the young people and boys and girls the vital facts of conduct as taught in the Word of God. The parents have too largely pushed this over on the Church. Yes, the church, which gets their children perhaps twenty to forty minutes a week, averaging three weeks out of a month. The responsibility of a lost generation of youth must rest squarely on the shoulders of a lost generation of adults.

Often times we young people face the temptation of a certain amusement, or activity. A question comes to mind, "Is it all right to do this, or isn't it?" And then it seems difficult to give the satisfying answer. The answer

you want is that it is all right to go ahead and do it, because you already have the desire to do it, or why would you raise the question in the first place? If we say "no," then that doesn't suit, and most of you will go ahead anyway. But note, that the very fact that you raised a question about it, shows that somewhere in your mind you know and believe that thing to be wrong. A hard and fast rule can be applied here, "If in doubt, don't do it."

5. THE CONDUCT WE WANT. In every way, and always, the world is seeking to enslave every Christian young person and adult today. Never will this relentless battle cease. Always you will be on the defenseless side of the battle. New ideas of amusement, new attractions, sinful inroads on pastimes once all right, and new forms of indecent dress, are all centered to play up the sinful and lustful. We need beware lest we fall innocent victims of these schemes.

To keep on our high standard of Christian conduct we are going to have to spend much time in prayer and Bible study to be assured of being in the pleasure of God. But regardless of cost, it is the conduct we want. We are to do justly, to love mercy, and to walk humbly with our God. This way spells moral victory.

QUESTIONS

1. How do you account for the rising tide of sinful living on the part of Americans today?
2. What do you think are the chances of saving the situation, and of getting people back to where they belong?
3. What problems of conduct are facing you today?

Laid to Rest

AULT-AULT. Albert Ault and Ellen Ault, father and daughter, met their death at the hands of an assassin in their own home on Wednesday night, December 5th, 1945. After taking these two lives the assassin ended his own life with the same weapon. The whole community was shocked and stirred as it had not been in many years when the news of this terrible tragedy was learned.

Albert Ault was eighty-five years of age and had lived his entire life in the same community where he met his tragic death. Brother Ault was married twice, both companions preceding him in death. In his going he leaves a sister, Mrs. Ellen Easter of Twelve Mile and one son, our own Rev. James Ault, pastor of the Oakville Brethren church. He had been a loyal and faithful member of the Mexico church for many years, and until his sight became dimmed and his hearing impaired he was found regularly in his place in God's House. He will be missed by us all.

Ellen met her death at the age of thirty years. She grew up in the church and was a member of it since her childhood, and ever and always active in its various interests. She was a leader in the Sisterhood and was its president at the time of her death. Ellen was a good girl. Since the death of her mother, twelve years ago, she kept the home for her aged father. In this she served well. She leaves a large circle of friends in and out of the church.

Just why such as these should meet such a tragedy, we

may not be able to answer. We only ask for grace to endure the loss. We shall meet them again in the morning of a new and better day.

Double funeral rites were held in the Mexico Brethren church on Lord's day, December 9th, conducted by the family pastor and a long time friend of the family. We were assisted in the service by Brother G. L. Maus. The church was packed to its capacity and it was estimated that as many left as found access. A possible thousand people viewed the bodies as they laid in state in the church. The floral offerings were many and beautiful. Peace to every sorrowing heart until we shall understand it better than we do now. Certainly Brother James has the sympathy and the prayers of the entire brotherhood in this time of his sorrow and loss.

C. C. Grisso.



News From Our Mission Points

Furnished by the Missionary Office

INSTALLATION SERVICE AT CANTON, OHIO

October 21st at Canton, Ohio, during the afternoon a beautiful and impressive installation service was conducted when the Rev. Eugene Beekley formally became the new pastor of the Canton congregation.

There was a very fine assembly of members and friends present. After appropriate singing and devotional, Miss Ruth Clapper of Louisville sang a solo. The district evangelist, Rev. E. M. Riddle, spoke to the congregation concerning the Church and the responsibility of the congregation. He also gave the charge to the church. Dr. Leslie Lindower, former pastor and a former member of the Canton church, spoke a brief message and gave the charge to the Pastor-elect.

The Beekleys have come to Canton from West Alexandria, Ohio, and in so short a time have won their way into the hearts of the Canton people in a very marked way. Results are already in evidence.

The Canton Brethren and new Pastor deserve our prayers and good wishes.

Following the installation services, the ladies served tea.

Report made by E. M. Riddle.

BRETHREN YOUTH RALLY AT PERU, INDIANA

The youth of the Southern Indiana District met together on November 10, in the First Brethren Church at Peru, Indiana.

Various churches of the district presented special numbers. There was a time of recreation following the special numbers.

A business meeting was held for the purpose of formulating a strong youth group for the future, in cooperation with Gil Dodds for Brethren Youth. Representatives were selected from the ranks of each youth group present, to speak for their individual youth group. The ministers served in an advisory capacity, and discussion was held as to the advisability of appointing some of the younger ministers to direct the group in a more active way.

A second meeting was planned for Saturday evening, December 3, to be held at the Loree Brethren Church. Rev. Archie Martin was selected as the speaker of that evening. He has had considerable experience in the youth movement. An election of officers was also planned.

Reported by Theodore Kline.

THE MANSE IS DEDICATED AT UDELL, IOWA

We are in receipt of a report of the dedication of the new "Preacher's Home" as reported in the Centerville, Iowa, "Iowegian" of November 20th. It was in the nature of an "Open House" which was held on the Annual Home Coming Day on November 18th. The report as it appears in the paper follows:

UDELL PASTOR IS ADEPT WITH BIBLE AND TOOLS

Home Coming Marked by Open House at Manse
Remodeled by Rev. W. R. Deeter

Last Sunday members and friends of the Brethren Church at Udell held a homecoming event at which time homage was paid to kind providence that has blessed the church and its mission, and the congregation admired not only the splendid efforts of the pastor, W. R. Deeter, but his handicraft as well.

Following the morning service the pastor and his wife were hosts to an open house at the manse at which time it was dedicated following remodeling. A large number of people visited the home to find that with professional skill Pastor Deeter had not only remodeled the home and made it a thing of beauty and modern convenience, but had filled some of the rooms with beautiful furniture of his own manufacture. Not only does Rev. Deeter know the Bible, but he, too, like the carpenter's Son of Nazareth, knows the tools of building and knows them well.

At the church service in the morning, following Sunday School, C. D. DePuy, managing editor of the "Iowegian," spoke on the subject, "Home Coming and Homes to Come Home To."

At noon a delicious and bountiful cooperative dinner was held at the Udell Consolidated School Dining Rooms.

In the afternoon there were special quartette numbers and Mae Caylor, guest speaker, used the topic, "What Home Coming Means to Me."

In the evening, following the young people's meeting, Rev. Lacy Thompson, Methodist pastor from Moulton, was the guests speaker.

There was a large attendance, and the special offering netted the Building Fund the sum of \$125.00. Fifteen letters of congratulation and well wishes were received.



News From Our Churches

LOREE—COLLEGE CORNER, INDIANA

Greetings to the Brotherhood from the Loree-College Corner Circuit. We thank God for these two strong rural churches. They both serve large communities, giving a great challenge to a pastor and to their members. We believe they shall go on and forward winning souls to Christ and proving a blessing to the community at large. Their pastor, the undersigned, finds more to do than he can get done, but by the loyal support of his fellow-laborers he is able to report progress for the King.

Loree

The Loree Church draws its members and friends from a large rural field. We have regular attendants who live ten to fifteen miles away. Our Sunday School attendance is lagging some, but we believe that is not due to any serious considerations. Walter Shinn has been our very able Superintendent for more than a quarter of a century. We fully appreciate his leadership and fine inspiring sermonettes. We are expecting our Sunday School to grow until it averages 175-200.

Young People's Christian Endeavor is progressing very nicely. They have a vision in mind of securing a movie-projector to use for the Lord's work. We deplore the Hollywood rot which is infesting the minds of so many of our people, but believe we should use the movie for the honor and glory of the Lord. The young people are also very active in sponsoring a Youth's Temperance Council, which is a community organization and draws many fine young boys and girls together in a strictly religious atmosphere. Their slogan as to recreation is "Fun with a Purpose." The membership has increased from about a dozen to nearly forty members in a very few months. Edward Lippold, our church secretary-treasurer and successful coach of the local township high school, is their sponsor.

Austin Gable, teacher of the Young Men's Bible Class, has answered the Lord's call for the ministry and has recently accepted the Denver, Indiana, Brethren Church's call to lead them as their pastor. Brother Gable is a young married man with a family of three children and is a very successful farmer. He is planning to discontinue active farming in order that he can better prepare to serve the Lord. He is a splendid singer and a member of the Loree Men's Quartet. We expect some day in the future to call him to the ministry for ordination. We pray he may prove to be a faithful vessel for the Lord to labor through and with.

For some time this church has known the need of a remodeling and building program. This fall a committee was named and plans are under way to execute these needs. Pray with us that God will make the right contractor available for this work, at an early date.

The church began a meeting the evening following Christmas, with Rev. and Mrs. L. O. McCartneysmith as our evangelists. We have been anticipating with joy their coming and pray for a real revival of the church and that God may give us souls.

Our Missionary and offerings in general have probably been the largest in the history of the local church. But should we brag when a terrible war with inflated wages has been in progress? There is a great need for a greater and more complete consecration of our people that the Name of Jesus may be honored and glorified. So let us boast in the Lord and not in ourselves.

College Corner

This is the pastor's home church, having been a member here most of his life. We are fully aware of the words of Jesus, "A prophet is not without honor, save in his own country; and in his own house." Surely this people are doing their best to make College Corner an exception. They are appreciative and have a mind to work. Our Sunday School is experiencing a very healthy growth, which, we pray, may continue.

On October 29, Rev. Delbert Flora, pastor of the Elkhart First Brethren Church, arrived to lead us in a two-weeks revival meeting. Brother Flora was not a complete stranger to this community, he having lived here during his boyhood days. This church called him to the ministry, even as it did its present pastor and his son, Arthur J. Tinkel, pastor of the Fort Scott, Kansas, Church. Almost perfect fall weather prevailed and a very good attendance and interest was shown throughout the meetings. Mrs. Florence Bowman Roby and Mrs. Ruth Hullinger had charge of the music. A splendid response was given. Many specials in song and music were rendered. We wish to give special recognition to the Loree folks for their fine cooperation. Many delegations were present. Brother Flora was greatly used of the Lord and brought us the Gospel in a convincing manner, and thus the church was greatly revived and the community helped. He made many calls and carried the great end of the burden as the pastor was busy through the week days in his school work as a teacher.

Seven souls made the confession during the meetings and on the Sunday following. Three have been baptized and received into church membership. Six were boys and girls and young people, while one was the father of two of the young people. We thank God for these visible results. Many families were contacted and we pray for a continued ingathering as a result. Brother Delbert and the writer were high school boys together and fully enjoyed these labors. May God continue to use him in His work. We wish to thank the Elkhart Church for releasing him those two weeks.

This church was redecorated on the interior last spring and we expect to repaint the exterior this coming summer. Her interest and offerings in both local and church connections, including missionary activities, have been increased.

Our young people have been very scarce and scattered, but expect soon to have a new group ready to be heard from.

Sunday evening, November 25, we held our Fall Communion services. In spite of a "flu" epidemic, the largest attendance in many years gathered at the tables.

The opportunities for witnessing are many, but the hindrances of our enemy are real also. Brethren, pray that our cooperation may continue, that His Kingdom may be increased here on earth.

Arthur H. Tinkel, pastor.

WARSAW, INDIANA

The Warsaw Brethren Church has enjoyed a real "season of refreshing from the presence of the Lord." Last spring we arranged to have Rev. and Mrs. Harry Richer of Peru, Indiana, with us for a series of meetings. Our evangelists arrived on Monday afternoon, November 5, and remained with us over Sunday, November 18. There did not seem to be one hindrance to this effort for which much prayer had been offered to God. Every night was an ideal night for a revival meeting and the evangelists were at their best. The attendance was excellent and the spirit of the meeting was of the highest order.

The results do not tell the whole story, but always the church is filled with rejoicing when even one soul accepts Christ. There were eight confessions and one member received baptism. Perhaps along with these confessions another equally important feature of the meeting was the revival of the church and the spiritual encouragement of the faithful workers. The spirit of revival is continuing and we hope to keep the fires burning as a bright light for God in this community.

The Warsaw Church has made a record for herself in the matter of giving. There is ample reason for encouragement over the spiritual revival and its material counterpart, our support of the Lord's work. The congregation faces the days just ahead with confidence and new determination to grow spiritually and to encourage those inactive and out of Christ to learn the joy of Christian fellowship. Our thanksgivings go up to God for all the blessings we have received through His faithful servants.

R. F. Porte, Pastor.

NORTH MANCHESTER, INDIANA

We now have our new pastor in the person of Rev. Bert Hodge, of whom we are proud, and trust we will be on the forward march. We are glad to have him in our brand new parsonage of which we are also quite proud.

We gave a reception for him on November 4, with a pot-luck dinner in the church dining room. To this meeting we invited the Ministerial Association and presented him to them. Rev. Roy Boaz, chairman, welcomed him to their group and expressed the hope that we might all work together in the Vineyard of the Lord.

We now have the blueprints for "The Schutz Memorial Annex," an addition to the church for Sunday School room. We hope to start construction as soon as material is available. It will be about a fifteen room, two story structure which, we believe, will handle our need for some time.

All departments of our work are reporting progress which we hope is pleasing news for Brother Hodge, as we know he is a man of action and never content with past achievements.

We are grateful to God for all our blessings both temporal and spiritual. What a privilege and joy to serve Him.

H. D. Hunter.



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Rev. J. G. Dodds, National Goals

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INTERESTING ITEMS

THE LINWOOD, MARYLAND, CHURCH enjoyed a Missionary Conference, December 30-January 2, with Rev. John R. Turnbull of Flint, Michigan, Director of World Evangelization Service, as the speaker. He showed Missionary motion pictures of New Guinea and Borneo. He also spoke at the New Year's Watch Night Service.

A FULL HOUSE GREETED "Gil" Dodds and "Bud" Fowler in a Youth Rally at the First Brethren Church, (Park Street) Ashland, Ohio, on Sunday evening, December 30. Delegations were present from Fair Haven, Smithville, Fremont, New London and many of the local churches. It was a fine meeting.

BULLETIN GLEANINGS

Canton, Ohio: On December 17, a Christmas party was given the Boys' Sunday School Class at the parsonage. A gift exchange and a good time was the order of the evening.

Then a "big Christmas party" was held for the Children of the church at the Y. M. C. A. meeting room where services are being held, on Saturday evening, December 19.

To round out the party schedule, the young people of the church to the number of about fifty, enjoyed a potluck dinner and Christmas program on Saturday evening, December 29.

We trust these good Brethren will soon be installed in their new place of worship.

Mansfield, Ohio: On Monday night, December 31 a Candlelight Watch Night service was held by the Mansfield brethren.

Udell, Iowa: Brother W. R. Deeter reports a "big snow, accompanied by ice, with many limbs broken from the trees," but that they were able to have their Christmas program on the 23rd. Brother Deeter goes on to say, "It went over good, with the colored lights playing on the robes making a very pretty scene."

Nappanee, Indiana: The Annual Week of Prayer, sponsored by the Nappanee Ministerial Association, was scheduled for the week of January 6. All churches participated.

The Annual Watch Night service was conducted in conjunction with the Evangelical Church. This church has been very cooperative with our people since the burning of our church last year.

We also note that the Brethren Christian Endeavorers were the guests of the Methodist Youth Fellowship on Sunday evening, December 30.

Waterloo, Iowa: The Waterloo Church observes the custom of some others of our churches in the conducting of their annual business meeting on Sunday, this time on January 6, with a potluck dinner at 12:30 and the business meeting taking place at 1:30.

We note their financial motto for their "Cash Day Offerings" for the New Year is, "Let's Finish Paying For The Parsonage This Year."

Bryan, Ohio: Bryan differs somewhat from the Waterloo Brethren in that their Annual Business meeting is always held on January 1, regardless of the day of the week. But they also had a carry-in dinner at 12:00 o'clock and began their meeting at 1:30.

A Union Watch Night Service was held in Bryan Brethren Church from 10:00 to 12:00, with the first hour devoted to social fellowship and the closing hour taking the nature of a devotional service.

Ashland, Ohio: By recent action of the church at Ashland, Brother Spencer Gentle, Preseminary student from Fort Scott, Kansas, who is partly employed by the National Sunday School Association, was also granted the Student Aid support which was voted by the Park Street Church for this year. Brother Gentle in return will assist the pastor, Rev. L. V. King, in the issuing of the church bulletins and in calling, and conducting such meetings as desired and in helping with the boys' work.

Business Manager's Corner

George S. Baer

Our Two-Fold Offering

Our Publications Offerings are for a two-fold purpose. We want everybody to know about them and to pray about them and to do whatever the Lord may lead you to do about them.

(1) An offering to take care of the deficit resulting from the printing of our church literature where the selling field is too small to pay the cost, and for debt retirement.

(2) We are starting a new automatic, Clyinder press fund. We need a modern press to do magazine work if we are to get ahead in the line of commercial printing. Hand fed presses cannot compete with automatic equipment. Right now certain long-run jobs are beginning to look in our direction, and are only delaying until the paper situation is more settled and printing equipment more readily available. Eventually presses will be on the market. Will we be ready? If we take our time at it, it will require about three years to raise \$14,000 or \$15,000, the estimated cost of a new press.

Will Some One Do an Unusual Thing for God?

May it be that God has some man or woman, or a number of them, with whom He has entrusted wealth and who have caught the vision of a great opportunity to do an unusual thing for God? It would be a wonderful way to perpetuate one's ministry far into the future to install a modern magazine press in your Church Publishing House. Whether God will wait on our convenience, or move in a miraculous way to cause His work to go forward promptly, I do not know. Who am I that I should place limits on His time and power?

Last Year's Total Gift

We had hoped to have a complete record of the gifts according churches in this issue, but we have been unable to complete it. We can give you the total from all the churches including the regular Publication Day offering and gifts for Elevator Fund. The total was \$10,170.99. Please look up the total from your church for the January offering and for the Elevator Fund, and try to do as much or more. It will take an average of more than two dollars per member, to meet the total budget.

Gifts Already Received

The National W. M. S. has taken time by the fore-lock and gotten into our hands the first gift—\$100 for the General Fund and \$100 for the Press Fund, thanks to Sister M. A. Stuckey, Treasurer and to all her cooperating officary. The next day came a \$25 check from Mrs. A. T. Wirick, of St. Petersburg, Florida. Thank you, Sister Wirick.

The Editor Thinks Aloud

Fred C. Vanator

DO WE TAKE TOO MUCH FOR GRANTED?

A man once said to me, "Why—don't you know that? I thought everybody knew that!" He was not sneering at my ignorance concerning the subject, but rather he was surprised that I did not know all about it. This simply because he knew all about this fact and thought that of course everyone else must have the same knowledge.

This is not a strange isolated case, but one that comes to notice every day of our lives. Just because we have knowledge of a thing or circumstance, we take it for granted that those around us are filled with the same knowledge.

This thought applies to the realm of spiritual knowledge and thinking just as truly as it does to that of the material.

Take a case in point. Just because a man or woman has attended church and Sunday school regularly is no sign that they have a grasp on the spiritual fundamentals of Christianity; that they know all the "whys" and "wherefores" of the Word of God, or that they are even able to "give an answer for their faith" to all those who ask concerning it.

Right now there is a great need to see that a day has dawned when a new emphasis must be laid on teaching. Someone has said, "Christianity is caught, not taught." But if this be so, and we know that in a great measure this is true, we know of many who have been "exposed" to it and have not "caught" it, and there still remains the evident necessity of building more firmly on the Foundation which has been laid until they "come to the fullness of the knowledge of God in Christ Jesus, our Lord."

We fear that far too much has been taken for granted, and we have said, in substance at least, "Well, they had a chance to learn, and if they did not do it—it is no fault of ours." Isn't it? For it may be that we really did not teach as we should! That we took it for granted that they had a foundation knowledge that they did not possess. We thought they should know the minor details, and failed, because of insufficient foundation, to get the main issue across to them.

We must remember that without a knowledge of minor details, many very many stories of the Bible become vague and not understandable.

Think it over! Have we been taking too much for granted?

Gifts of Rags

were received recently—one package from Williamsport, Md. (mailed on rural route and no name attached), and one from Mrs. Guilford Leslie, Ashland, Ohio. We appreciate these gifts, and wish you to know they are valuable.

Why Give to the Publication Day Offering!

TEN GOOD REASONS FOR GIVING

Rev. N. V. Leatherman

Past Moderator of General Conference

1. This is the business of every member of the church.
2. No one else is going to do our publishing work for us.
3. Printing is one of the great arts to propogate the Gospel and the church.
4. Our church paper, the *Brethren Evangelist*, serves every congregation.
5. Our Sunday School quarterlies are second to none in general interest, not to mention our specific interests which makes them indispensable.
6. Our literature acquaints us with our pastors and church leaders and gives us an intelligent basis when choosing pastors, and other leaders.
7. The inspiration in printed articles and sermons, church news, etc., encourages not only local members of the churches, but isolated members also.
8. The information printed acquaints us with the general work of the church being done assigned through boards and committees.
9. Our press keeps us motivated for proper responses in getting the work of the Lord accomplished.
10. Our Publishing Company is not able to do enough commercial business to support the spiritual business of the church in printing. Therefore, because we do not pay our full bill in subscriptions, to take up this slack, we must give it up in offerings.

—Hagerstown, Maryland.

The Publishing House and the Publication Day Offering

Rev. John F. Locke

President Ashland College Board of Trustees

Recently Dr. Kenneth Scott Latourette of Yale completed his great historical task of setting forth the "*History of the Expansion of Christianity*." In describing one of the periods (1800-1914) which he calls, "The great Century," he uses two large volumes. And near the beginning of them he mentions the part the printing press played in this great century of religious advance. The printing presses of Protestants and Catholics alike did two things: They raised funds for the support of Missions and Church expansion, and

they disseminated Christian ideas. These two functions are very necessary to the life of any denomination today. They are absolutely essential to the life and progress of the Brethren Church.

It is no difficult task for me or for any member of the Brethren Church, who is sincerely and actively interested in our denominational future to make a list of what he would like to see the Brethren Publishing House be and do. Here are some of the things you might include:

1. We want Our Publishing House to print u

a Brethren Literature. That means we want Quarterlies, Tracts, a church Paper as a weekly visitor to our Brethren homes, and other materials of a promotional, informative, and teaching nature. All of us want that literature to be attractively printed. We want it to appeal to the eye that it may reach the mind and heart and transform lives and churches more and more into what Christ Our Lord wants them to be. We want the Church Paper to be so attractive and readable that it will go into most of the homes of our Brotherhood and be read. We want to get inspiration from it to advance. We want our Sunday School literature and tracts to be the best possible in content and form.

2. *Most of us want Our Publishing House to maintain a good book and supply house serving Ashland and the whole church.* We want to be able to buy any book in print and get it promptly through the Brethren Publishing Company. Likewise we would like to see a fine business done every year in Bibles and devotional literature. When Our Publishing House was designed, our Brethren were led to so construct it as to have an ideal space for such a book store. We have the space and Brother Baer, I note, has the desire to get the Book store going. A retail store such as this should thrive in the City of Ashland selling books to other Christian people of the community in sufficient quantities to make a very substantial contribution toward our own Publication budget.

3. *We want our Publishing House to disseminate Christian ideas and provide our constituency with a taste and a desire for good reading.* Our Church Paper should be a potent force backing and supporting the pulpits of our several churches. This requires adequate time for our Ed-

itor to think and study and plan and he should not be burdened by a great mass of details that could be cared for by secretarial help.

4. *We want our Church literature to help raise funds and light the way to a progressive outlook and general advance on all fronts.*

Yes, it's easy to say what we want from Our Publishing House. But if tomorrow you were in the Editor's chair or the Business Manager's corner what would you want? More than anything else you would probably want the "where-with-all" to make these dreams come true. For they want the same things that we want. They want to publish a good literature, and do a fine service to the whole denomination through the book store and supply department. They want to buy new fonts of type and attractive inks and cuts, and better paper. They want to utilize to a greater advantage the splendid space of an unfinished basement for the storing of supplies. They would be glad to employ extra help in order to do greater business for us. But when you are in debt the great incentive is to get out of debt first before going in debt further.

That is why the Publication Day Offering is so very closely tied to all that we hope Our Publishing House to be and to do.

Ralph Waldo Emerson once said "A man in debt is so far a slave." That will apply to our Publishing House too. Let us free the Publishing House of our church from the shackles of the slavery of debt now! Then watch it work for us—all the interests of our church. It does well under the circumstances, like a man walking dragging a ball and chain. But set it free and it will really achieve great things for our beloved church.

—Maurertown, Va.

Let Us Think It Through

Dr. E. G. Mason, Former Member of the Publication Board

The old battle-scarred world in which you and I live is facing a serious crisis that all Christian peoples must help to meet. The war clouds have lifted and seem to be floating away, but the task of cleaning up the seared earth and restoring it to productivity again is left to us. The task of Reconversion touches every part of our lives. War weary service men and women, and all citizens

everywhere must learn how to adjust themselves to peace time pursuits; industry and business must change from war to peace time production; and the victorious nations must establish a permanent and acceptable peace that shall never be broken by another world war. If all of this is not done, chaos may result and our boasted civilization may all but disappear. The seeds of de-

struction are even sprouting now, but they may yet be replaced by those of healthy reconstruction, if we have the will to do it.

As one of the victor nations, the United States of America must take a very active, if not the leading, part in the political, social and economic reconstruction of the world. With this great responsibility resting upon our shoulders our thoughts are sobered.

During the war years, we gave and gave some more. We sacrificed our pleasures and treasures without complaint to help the war effort. We grew tired of it. With the shooting over, we breathed a sigh of relief and hoped that we would sit serenely by and watch the world return to normalcy. But it isn't done that way. Now, even though our responsibilities to the war effort have lessened they are being replaced or even increased by the responsibilities that come with world reconstruction and the building of the foundations of peace, goodwill and harmony among all peoples. War is costly and creates changed conditions. The costs must be paid and the new conditions corrected before a lasting peace can be assured.

We must not forget that now our contributions and gifts, and our sacrifices are more necessary than ever before. This is particularly true in the support of our Christian ideals. It is true because the problems now faced in the world as a whole must be solved by our political, social and economic leaders who are unprepared to lead us to a permanent and lasting peace without the help of Almighty God.

If our leaders and all peoples would follow God's rules for permanent peace as Jesus gave them to us, the problems would become relatively simple. It must be said to the credit of many of our leaders that they realize the importance of putting Christian ideals and principles first in the negotiations. But they falter when serious conflicts are faced. Selfish ambitions and nationalistic policies are deep rooted and are difficult to overcome. Such a conflict is to be expected, but Christian ideals *must prevail* if a permanent peace is to be gained. The Christian world and the Christian Churches must meet this crisis and dare not ease away from their responsibilities. Christian peoples everywhere must redouble their efforts to make the tremendous influence of Christianity fully felt.

For this reason and many others, we must not let down now. Every organization of the Brethren Church must be amply supplied with funds to enable it to function fully and properly in this

time of need. *Now, it is Publications.* The Brethren Press can not do its full part without sufficient funds to provide for its security and service. The responsibility for these funds rests directly upon the shoulders of each and every member of the Church. This part of the Brethren cause must not be allowed to wane now. Publications are as necessary to the Brethren Church as life blood is to the individual. Amply and sufficiently supported it will serve to strengthen the work of the Church. Let us see to it that this need is properly and fully met.

Spiritual Meditations

Rev. Dyoll Belote

HOW MUCH OF YOU BELONGS TO CHRIST

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37.

The question of consecration to the cause of Christ is always one that raises discussion and many times objections. And yet the matter should not be the cause of any such fear or objections. If Christ asks that his followers shall make an "all out" surrender to Him for His service and glory and the defense of His kingdom, the state demands such surrender and declares those who will not volunteer as cowards. To ask men and women to give their parents second place in their affections with first place given to any other cause or person, seems the height of unnatural affection. And every young couple who take the vows of matrimony promise that "leaving all others they will cling to each other until death do them part." Nothing unfilial about that; the young people do not love their parents less because they love each other more.

Dwight L. Moody once heard a speaker say that the world wants to see what God will do with a man who is wholly consecrated to Him. Moody said, "I will be that man," and the world knows how mightily God used him.

It is recorded that when Napoleon's army reached a little Russian village, all had fled save a woodsman peasant. After failing to frighten the man with the threat of death if he did declare allegiance to Napoleon, the French officer ordered that the man be branded in his hands with the letter "N," and then he told the victim of his atrocity, "Now, you belong to Napoleon." After a moment of silent suffering the woodsman put his hand on a nearby block and swiftly severed the branded member with his ax, and turning to his tormentor he said, "That," pointing to the severed member, "may belong to Napoleon, but I am a Russian, and there is not a bit of me that does not belong to the Czar. If I have to die, I shall die Russian."

Why are not Christians as loyal to their Lord as to their earthly rulers? As in the days of Moody, the world waits to see "what God can and will do with men and women who are fully consecrated to him."

Young Men and Boys' Brotherhood

THE BERLIN BROTHERHOOD

Readers of the *Evangelist* are probably wondering if the Brethren Church of Berlin, Pennsylvania, is still in existence since no news items concerning the activities of the Church have appeared in the church paper for a long time.

Please be advised that the Church with its various auxiliaries is still quite active.

Among the auxiliaries, the organization of the Brotherhood Boys is perhaps the most active. These boys and their enthusiastic sponsor have given the writer of this article the inspiration to proclaim their activities through the columns of our church paper.

The Brotherhood has an enrollment of approximately twenty-five members. This number includes a few boys from other denominations who have asked permission to meet with our boys.

The officers are: President, Joe Schultz; Vice-President, Joe Glessner; second Vice-President, Merle McGee; Secretary, Henry Fritz; Assistant Secretary, Ronald Walker; Treasurer, Robert Edmiston. Their sponsor is Fred W. Brant.

Monthly meetings which are well attended by the boys are held in the various homes represented in the Brotherhood and occasionally in the church social room. Meetings are conducted in a business like manner. A good program is prepared in advance, the boys feel free to participate in the discussions, and to offer suggestions for the good of the organization. Some of the boys submit their suggestions in writing.

The program committee usually selects subjects for discussion correlated with the season of the year or with holidays. In February the subject may be "Great Men of our Country," in July "Patriotism." Easter, Thanksgiving Day, and Christmas furnish suggestions for meditation and discussion, and for real spiritual devotion. At a recent meeting Intemperance with all of its present day evils was discussed. Programs are short and to the point in order to keep the boys interested during the entire meeting. The social period offers opportunity for various games and amusements. Refreshments, sufficient in quality and quantity to satisfy the appetite of young manhood, are provided either by the sponsor or by the host of the home in which the meeting is held.

All special district meetings are attended by some of the boys of the Brotherhood and by their sponsor. A very interesting meeting was held in the government recreation center near Trent, Somerset County, last July. The attendance was seventy members and thirty visitors. Forty-minute organized sessions were held in the forenoon and in the afternoon. The remainder of the day was devoted to amusements and games—swimming, soft-ball, etc.

Another district meeting held in Johnstown on the 23rd and 24th of November was attended by nineteen of the Berlin Brotherhood boys. The boys were very much impressed by the talk given by Prof. Stuckey, Dean of Ashland Seminary. They were especially interested in the personal experiences which he related.

At the Johnstown meeting the district officers elected for the coming year were all selected from the Berlin group. This is quite complimentary to the Berlin boys, but does not appear to be in line with good organization procedure. In order to promote and maintain maximum interest in the district meetings it would naturally follow that the officers elect should represent as many different organizations with perhaps only one officer from the same group.

The outstanding interest of the boys in the Berlin Brotherhood is due largely to the enthusiasm of their sponsor, Brother Fred Brant. He is one of the most active members of the church. He teaches a Sunday School class and all of his boys belong to the Brotherhood. He knows his boys and lives with them and for them. No distances are too great, nor roads too rough, nor weather too inclement when the boys have arranged for a meeting. He furnishes transportation, refreshments, and entertainment. He never fails to attend their meetings. He talks with them, prays with them, encourages them, and has much to do in developing the spiritual life of the boys. It was largely through his efforts that four of the Brotherhood boys received calls from the church to enter the ministry. On Sunday evening, December 2nd when the Laymen's organization had charge of the church services, one of these young men, William Cober, delivered the sermon of the evening using for his text: "Why Jesus Went Away." Two of the Brotherhood boys have been selected Assistant Teachers in the Church School. Two are ushers in the church and three of them sing in the church choir.

The activities of these Brotherhood boys are an inspiration to every member of the church who is interested in the welfare of boys. The various churches of our denomination could render no better service than to give substantial support and encouragement to the different organizations in which our young people are interested.

Your writer should like to ask every adult who reads this article a personal question: "What is your Bible Class doing to keep the young people interested in their church and in the better and finer things of life?" Are your Bible Class activities arranged only to entertain the adult members of the church or is there a real effort put forth by the class to train young men and young women for church leadership and to develop the spiritual life of those who shall be responsible for the future of our church and of our country?

"He who helps a child helps humanity with an immediateness which no other help given to human creatures in any other stage of human life can possibly give again."

—A. B. Cober.

"If you like certain folks, you'll generally find they like you. If you're bored by some, you'll find you bore them too."

The National Sunday School Association

How To Attack The Lesson Problem

Dr. L. L. Garber

Teaching is the most difficult as well as the most essential of arts. Its end-product, right education, is, according to the great Wendell Phillips, "the only interest worthy the deep controlling anxiety of the thoughtful man." Real teaching includes much more than merely valuable talk, however interesting. Real teaching involves a mastery of the three M's: Materials, Mind, and Method. This article will have to do mainly with the teacher's method.

In the midst of the scenes and graves of the heroic dead who helped to make him famous, a world-famous military leader was recently buried. This leader was conspicuously noted for the adroitness, the wisdom, the successfulness of his planning and for the swiftness, the power, the success of his attack. From his method and achievement, the Sunday School teacher may perhaps draw some helpful suggestions. The teacher's task is different, but not less demanding of adroit and skillful surveys, of wise and definite planning, of deft and expert adaptation of means and materials, of energetic and dynamic utilization of all the materials and resources at his command.

Patton's enemies were the mighty forces of armed hosts, manipulating the greatest aggregations of men and material-destroying devices ever collocated or dreamed of in human history. The Sunday School's teacher's enemies are traditional ignorance and a deadly-frustrating indifference, developing out of a brain encrusted with successive layers of debris made up of flabby popular music, freak movies, idiotic comic strip, and other emotional-warping and sentiment-depraving materials that furnish the daily pabulum of much of modern American life.

1. A careful and penetrating survey of the materials of the lesson should be the Sunday School teacher's first point of attack. This will involve an understanding of the literary type or types employed. One of the most illuminating and scientific of the great writers of the last century adroitly divided all literary productions into two types: the Literature of Knowledge and the Literature of Power. These two sometimes blend in the execution of their high function, but likewise usually appear in distinct isolation. The first, the literature of knowledge, appeals to the intellect; the second, the literature of power, appeals to reason and will, through the emotions. The function of the first is to inform; the function of the second is to move, to motivate, to sentimentize, to inspire. The first helps us to pursue a course of conduct by showing or convincing us that it is wise, prudent, right, efficient; the second by making us feel that it is righteous, benevolent, moral, helpful, Christlike.

In modern rhetorical discourse, knowledge-giving literature includes all types of exposition, argument, ex-

planation, history proper; while power-giving literature embraces fiction, parable, allegory, oration, rhapsodies. Since the forms of discourse differ in purpose and structure, they demand different treatments. To extract and isolate a statement from a power-giving piece of literature is to commit a sort of literary *hara-kiri* or homicide akin to that illustrated by the old "top not come down" story. This type of literary abduction is parent of most sorry and freaky efforts at predicting great events among nations, cataclysmic catastrophies, the end of the world, and leads to the discreditable multiplication of sects, a phenomenon to which a certain intelligent Chinaman reacted by calling them "267 damnations."

2. A definite statement of the Controlling Purpose or Aim of the lesson as it becomes evident from considerable study, should be made next. If the lesson proves to be expository, it should be attacked piece-meal, reduced to its elements, and these outlined in logical form, as some quarterlies do. From the statements of this outline, the Core-Idea or Theme may be deduced or drawn, and its significance for life and Christian living discussed and illustrated by the class group and teacher.

3. If the lesson should be a power-giving narrative, fact or fiction, the core-idea should be drawn, by the class and teacher, from the course of action as a whole, rather than from consideration of parts. Every such narrative is intended to illuminate a truth, sentiment, or ideal, by giving a moving-picture of it in action. Whether the narrative is an attempted transcript of fact or pure fiction matters little. "Fiction is a happy and facile means of telling the truth," as is attested by such universally praised and loved fiction as Bunyon's "Pilgrim's Progress," "The Good Samaritan," "The Forgiving Father," and numerous others of varied vintage and significance. Power-giving literature makes truth operative in life by making the lofty sentiments and ideals with which it abounds more effectively "moving Ideals" instead of lifeless, shadowy, bloodless abstractions about morality. Our English Bible is a great "power-giving" Book.

4. After the core-idea has been isolated, understood, expressed, discussed, it should not be left "to waste its sweetness on the desert air." Rather it should be so woven into the pupil's intellectual-moral accumulations that it will continually function in higher, better living.

5. Lastly, the dominant sentiments and ideals should be so isolated and nursed into vital passions so far as it is possible. Man is made great by sentiments. Touch any great movement, understand any great sacrifice, fathom any great enterprise, and as its actuating moving force a sentiment will be found. The most potent means of setting up noble religious ideals and sentiments in the young is the association with noble teachers whom they look

upon with admiration and confidence. "Teach the young to admire rightly."

The teacher should realize the greatness of his opportunity: his opportunity to nurture the pupil's weakness into strength, his baseness into purity, his coldness into sympathy, and his idle hand to loving service,

—Ashland, Ohio.



EDITORIAL COMMENT

Rev. N. V. Leatherman

Editor—Practical Church Problems

COORDINATING OUR LOCAL CHURCHES

For a long time we have been persuaded the Brethren church would be profited by a better coordination in some of the things we do in our local churches. Pastors must be particularly conscious of this need. While not advocating a program of regimentation to the destruction of initiative and independence, we do advocate enough system to at least give advice to our initiative and guidance to our independence. We mention here only a few of those things for our consideration.

First of all we suggest we should develop a better understanding and coordinated interest in a standard of church membership. The need for this shows up in every report of our General Conference Statistician. Many of our churches have become aware of an inflated church roll since offerings have been more or less prorated, and have revised their church membership roll. Some churches have done this so drastically as to cut their membership fifty percent. Others through the years have given so little heed to a correct membership roll as to continue those who for a number of years were dead and buried with formal church funerals. While isolated members have been so neglected the church knows nothing concerning many of them. Methods for this correction are left entirely to the whims, notions and opinions of every local congregation with the consequent result our practices in revision are as varied as they are inefficient in most instances. At least this is no easy task for any congregation. And it is our experience that most congregations would appreciate some standard of church membership, as well as a proper method of procedure to keep their membership record a vital one.

In the second place, in addition to an intelligent standard of church membership we believe it would be helpful to have suggested a very definite record system. While most of our congregations are keeping much better records than formerly, and while a few of our churches have kept a fairly good record from the beginning of their history, it is also lamentably true that many have very poor records at present, and some none at all of the past. Many of our elected secretaries have had little or no training in these

matters. And the church as a whole has been supplying no systematic training, or giving any directive method for good procedure in keeping this record of the most sacred thing to the individual as well as the church's life. We cannot remain insensitive to this urgent need.

In the third place, all these shortcomings reveal the necessity that renewed consideration be given to church discipline. We write, renewed. Doubtless what we should write is, New consideration. For we have so little of the old left, there is nothing of it to renew. Perhaps that is just as well. Seemingly there is nothing to cause the old man to rise up quicker against the new man in Christ, than this term church-discipline. But that is not due to the fact that we only think of the abuses in the past exercise of church discipline, and forget what the Lord's intention for it was. There can no more be an intelligent church roll revision without an intelligent and spiritual church discipline, than there can be without an intelligent church membership standard. Church discipline was never intended merely to excommunicate, or merely even exercise the "avoidance." But it was designed for correcting errors and wooing those again who may be drifting from the Lord. Most of our churches need this kind of discipline. Why bring people in the front door of the church to let them drift out again through the back door? The church must soon renew her responsibility in this matter. We have lost dreadfully because of our failure to face squarely this important problem.

There are other things that need our attention in coordinating our Local Church program and work, which we shall call to our attention later. In concluding this editorial we suggest that these matters be given our immediate attention in our National Ministerial Association meetings. This in order that direction and implementation might be given through General Conference for all our churches. The need is here for these corrections. We now have the organized facilities. Let us develop the will to make them.

—Hagerstown, Maryland.

BRETHREN SERVICE NEWS

Charles M. Webb

NEED FOR LIVESTOCK ATTENDANTS ON FOREIGN SHIPMENTS

The Brethren Service Committee has made an agreement with UNRRA, the United Nations Relief and Rehabilitation Administration, to furnish cattle attendants for their shipments of livestock to war torn areas during 1946. Around 200,000 head of stock are being shipped in about 300 different trips to Poland, Greece, Italy, Yugoslavia and other countries during the coming year. For this number of cattle over 8,000 attendants are needed. Ben Bushong who is heading up this program for the BSC states, "We are having ships presented to us for manning at more rapid rate than we are finding attendants ready to sail."

Here is an opportunity for Brethren men of good will to help out in a worthy cause. A Christian testimony can be rendered by concerned individuals who wish to have

a part in the relieving of the suffering brought to the people of Europe by the war. "Without food, there can be no peace."

The actual work consists of feeding, watering, cleaning up after, and otherwise caring for, cows, horses and mules. Men are paid \$150 for the trip which usually lasts eight weeks. Applicants must have a Birth Certificate, must secure permission from their local draft board to leave if they are between the ages of 18 and 26, and must be able to pass a physical examination which is given by UNRRA at the port of embarkation. Men are issued a seaman's passport which allows shore leave in any port touched.

Applications should be made to Ben Bushong, Brethren Service Center, New Windsor, Md. Men who smoke need not apply.

Writing for One's Own Profit

(As the Old Year slipped into history, one of the Brethren sits down and writes himself a letter—a letter in retrospect and prospect. By simple method it reaches the editor's desk. You read it! write one to yourself! And profit thereby!—Editor).

Lanark, Illinois, 12/31, '45.
11 o'clock and 55 Min. P. M.

H. A. Gossard,
Lanark, Ill.

Dear Brother Gossard:

You are passing from one year to another. Everything and all time to the present is past, except it be remorse or joy, respectively, regarding the use made of time and opportunities during the past 365 days . . . You probably will not thus consider it, nevertheless it is positively true that you have lived or died proportionately as you lived righteously or unrighteously; but in either case, respectively, you should rejoice and thank God, or be sorry and ask His forgiveness . . .

To make 1946 all it can be to you and to others you will, as a Christian, live so that the community standards of life, both civil and religious, will have been elevated by your conduct . . . To accomplish this you will need to know more about civil and religious laws, and then live consistent with them . . .

There are many and various things that should deeply concern you; but a few, if made practical, would greatly benefit you and your community:

A fixed faith in God and men, earnest and unceasing prayer in behalf of the unconcerned, love and tolerance for folk despite their apparent weakness, and a tactful approach regarding it, will result to them and to you in a more happy and prosperous year . . . This should be your desire and aim in 1946, and for all time . . . Less than this will be too little, and less than God asks and expects of you, and much less than you by His help are able to perform.

Yours very sincerely, your brother,

H. A. Gossard.

LET'S FACE IT

Chester F. Zimmerman Mission Education Director
National Sunday School Association

IT'S O. K. TO PAT YOURSELF ON THE BACK

You probably won't find this in any book of etiquette but it is true just the same. False modesty never got anyone anywhere. If you have really done something worthwhile it is time to do a little back-patting and spreading of the glad news.

I challenge you to find any modesty in the advertising claims of our commercial enterprises. Wherever we turn we see claims of "superiority," "champion," "the best," "unequaled," "best by test" and others equally flamboyant. We consider this the right of industry.

The church has been bringing to the world the permanent and worthwhile things of life. For some reason or other there has not been an accompanying outburst of genuine literature to inform the world of the worth of Christianity.

I like to see churches tell the world about their accomplishments, about the worth of Christianity, about the fruit of a vital Christian life. This is to some "back-patting." If it is, then I'm in favor of it. Would Jesus want us to hide our lights under a bushel?

The Brethren Church has many things for which it may justly shout with pride. It has a consecrated ministry and laity, an enviable missionary record, a faithfulness to God's Word, an excellent College and Seminary, a growing youth program, a zeal for truth and an unbroken record of obedience. Why shouldn't we shout?

One of the nicest things to face is a complimentary truth. There are many of these truths. They help make the future rosy for us as a church. I'm not trying to imply a cloudless future. In church life as in married life the course of true love never does run smooth.

Many of us like to think of the saying "this is a faithful saying and worthy of all acceptance" of the beloved apostle Paul. Where is the modesty? Where was Paul's modesty on Mars Hill? Would Christianity have flourished in its pagan world if its adherents had been reticent? Humbleness is a blessed virtue. So is the ability to show clearly and forcefully the good things of the Christian way—and need I say the Brethren way?

One of the best things that could happen to our church would be an outbreak of publicists that would bring our church before the public in a favorable light. What our churches do is news. The newspapers want news for that is their life-blood. They will give you a pat on the back, if you will co-operate a little, and be glad to do it. In every sense of the word, publicity is missionary work—home missions—and who can deny that this is needed? Have you read "Church Publicity" by Leach? There are other books equally helpful.

This year give your church a pat on the back and a boost at the same time. It's ethical. It's wonderful!

Johnstown, Pa.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 20, 1946

HOW DOES ONE GET POWER FOR CHRISTIAN LIVING?

Scripture: Phil. 4:13; John 15:4-8

For The Leader

If we have been observant we have seen a big difference in the way that people live their Christian lives. Some don't seem to make much of a success of it, while others seem to be outstanding in Christian living. A number of things combine to make the difference. Lack of desire, care for worldly things, lack of knowing what it means to be a Christian, will bring forth a poor type of Christian life. Desire for things of God, sincerity of purpose in serving Christ, and a close guard on personal habits will bring a richer type of Christian life. But that is not all. We can literally "live by the books" and still have a barren life in the Christian faith. Why? Simply because one thing more is needed. That thing is "power." Without the power of the Holy Spirit, no Christian, however blest or learned, can live successfully. This is the main essential to living a beautiful life among our fellowmen. How we get this power, and how it helps us, is ours for consideration in this lesson.

DISCUSSION

1. RECEIVING THE HOLY SPIRIT. At the time of our acceptance of Jesus Christ and Baptism and confirmation, we receive the Holy Spirit. He comes and dwells in our heart and life. But He can operate as Power only as we permit our own will to be controlled by Him. He may urge, lead and inspire us to do things for God, but unless we yield our wills to Him, He is unable to help us do things for God. Here is where many people fall short. Abilities, talents, and time are useless because the person having them wants to do things that will bring honor and glory to himself. Revivals are held and produce little or no results, Church services fall flat and meaningless, C. E. meetings do very little real spiritual good because people who know better, are definitely self-willed. This spirit working in a group will hinder the Holy Spirit's full power. And what revival, church service, or C. E. meeting was any good without the power of the Holy Spirit back of it? If our own self-wills have hindered the Spirit, we'd better have a change of heart before it is too late.

2. ONLY IN CHRIST. Paul said, "I can do all things." It would seem to be quite a boast, but a boast of which many people are guilty today. If what we have done in our church receives "honorable mention" from others, and we take the glory to ourselves, then we are saying, "I can do all things." But note, that Paul does not stop there for he says, "through Christ, which strengtheneth me." Or, "I can do all things in Him who giveth me strength."

Or, "the strength to do it." What Paul meant was that he could do the things he did because Christ through the Spirit, gave him the Power to do them. Yet how often do we hear of any Church reckoning with the Spirit's ability to help when they consider a program or meeting? If we are to have real Christian living and service, we must consider that only in Christ can we do these things.

3. WHEN A CHRISTIAN IS SELF-SUFFICIENT. The Christian has need of much. Elsewhere in the Scriptures it speaks of our heavenly Father knowing we have need of things. Where, outside of Christ, does the Christian find a supplier of his needs? Yet how many so called Christians are trying everything the world has to offer and receiving only dead husks? Only in Christ, and in spiritual union with Him, is the Christian self-sufficient. By putting our trust in Christ we have need of nothing which He cannot, will not, and does not freely supply. We challenge anyone to state one need, which, when conditions were met, has not been supplied by Christ. Watch that you distinguish between needs and wants.

4. CAN WE GLORY IN INFIRMITIES? Someone right away will say, "Well, I have an affliction, and I've prayed about it, and still I have it. I have need of being made better, but I still have this trouble." So did Paul. He had a thorn in the flesh, and he prayed fervently on three occasions, but the Lord did not remove the affliction. But the Lord did say, "My grace is sufficient for thee," and in this way He met Paul's need. The Lord could have removed the trouble in a split second, but it was not the Lord's will. Then Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." II Cor. 9:12. Much Christian witnessing and testimony is lifted up from hearts under severe trouble. This is possible because they have power from God. His presence gives strength to do and suffer all things. When affliction comes; when ridicule from others comes our way, a glory in it in the name of Christ, for this is part of a Christian's life.

5. OUR OWN STRENGTH NOT ENOUGH. How often we have seen young people who thought they were getting along pretty good in their Church. Their work was noticed by others, it was easy for them, and they received praise for it. But later a change came, and it wasn't for the good. The failure came because the individual started to live on his own strength and past reputation. This was not good. Let any Christian cut himself off from the intimate, spiritual and daily relationship with his Christ and live on past reputation and strength, and soon he will be doing nothing for Christ. We may possess good qualities, hold a good position where we can influence many people, but apart from Christ, we shall fall like a rocket. As the branch is ever in need of food and strength from the central vine so is the Christian in infinite and continual need from Christ. By abiding in Christ we have a perpetual inflow of living grace and power.

6. THE BEST RESULTS. Many branches are cut off. Even it is true in Christ's eternal Church. Some die spiritually and are cut off, others withered on the vine. (We wonder how many church members are literally withered branches on the Church roll.) Others receive a blow from the outside world of sin which kills their Christian faith.

(Continued on Page 14)

A TRIBUTE TO THE MEMORY OF MY FRIEND ELDER A. T. WIRICK

By C. C. Grisso

I have lost a friend. I say I have lost him for he is no longer with us. He was more than just another friend. He was as a brother to me. He was a great preacher and the early years of my ministry were influenced greatly as we labored together in the capacity of an evangelistic party, Brother Wirick doing the preaching and the writer doing the part of the song-director.

Brother Wirick never thought of himself as a scholar or as having had any definite training for the work of the ministry, yet as I recall those years of our labors together, I am impressed with the memory of his pulpit power. Few men of his day were able to preach the doctrines of the Brethren church and defend them with such power and eloquence and effectiveness as did he. He was a lover of books. He was a great reader, and endowed with a special gift to remember what he read. He possessed a great library. He had a special liking to sermon literature and read everything that he could secure of the writings of the world's greatest preachers. He would tell you that the power of the minister was in the pulpit. Whatever other qualifications he would possess, he must be a preacher of the Word. Thus, Brother Wirick spent the greater part of his days in his study in the preparation of the message that he was to bring to the people whether in his pastorate or in evangelistic meetings.

It was the writer's privilege to follow him just one time in the pastorate. It was at North Liberty, Indiana. Some one has said, "If you want to know a preacher better, then succeed him in a pastorate." Thus it was here as his successor that we learned to know something more of the power and influence of this man as I found it moulded into the warp and woof of the life of the community and of the church. Thus his life will live on there in that community where he served his longest pastorate, where he held many revival meetings and where scores of souls were led to Christ through his effective ministry. It would not be my intention to take any laurels from any of my brethren in the ministry when I say that Arthur T. Wirick was an outstanding evangelist of the Brethren church during those years of his active ministry.

As I knew him and as I remember him, he put forth no special effort to make friends or to draw folks to himself. This he didn't need to do, for he possessed a personality that drew folks into his confidence and admiration for him. While the home of Arthur and Ida, (as I love to call them) was not blest with children, yet another mighty force in their effective ministry, was ever and always their love for children. Many who will forget his preaching will never forget some of his children's meetings and the effort he would put forth in evangelistic meetings to "bring the children in." Eternity alone will reveal the magnitude of this ministry in child-evangelism.

To the Brethren church I am reminding us all that a great and good man has been taken from us. As Brother Whitmer puts it in his notice to the ministry, "we shall miss his council and advice." May our united prayers be,

that somehow his mantle may fall upon many young men to take up and carry on as gloriously and successfully as he, in the work that was so dear to his heart.

Yes, we have lost a friend—but only for a while. We shall meet again "in the morning, just inside the eastern gate." In the glory and splendor of a new and better day we shall meet him. Truly he has "fought a good fight. He has finished his course." We do believe that "there is laid up for him a crown of righteousness." Until then may all of our hearts be comforted with the fact that our kind Heavenly Father makes no mistakes in His dealing with His people. He has provided for our reunion in the "land that is fairer than day."

"Servant of God, well done

Thy glorious warfare past,

The battle fought—the victory won

And thou art crowned at last."

Needed!

Brethren Youth

(Hi-school Seniors & College age)

For Summer Gospel Team Work.

Purpose-

To contact Brethren churches and Missions throughout the States.

Requirements-

(Any of the following)

1. Musicians.
Pianists, soloists, instrumentalists.
2. Speakers.
3. Youth workers.
4. Any interested in obtaining Christian experience.

(All expenses, plus incidentals and free tuition to Ashland College, in return for services rendered.)

Write: BRETHREN YOUTH,
107 North President,
Wheaton, Illinois

Gil Dodds

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

IT MEANS JUST WHAT IT SAYS

There are some who believe the Bible,
And some who believe a part;
Some who trust with a reservation,
And some with all their heart.
But I know that its every promise
Is firm and true always;
It is tried as the precious silver,
And it means just what it says.

It is strange we trust each other,
And only doubt our Lord;
We will take the word of mortals,
And yet distrust His Word;
But, oh, what light and glory
Would shine o'er all our days,
If we always would remember
That He means just what He says.

—A. B. Simpson.

THREE-FOLD APOSTASY

Jude 11

In verse 8 a triplet of ungodliness was Sodom, evil angels, and the unbelieving Israelites. In verse 11 we find three examples of similar ungodliness in Cain, Balaam, and Korah, showing an outrage against nature, a contempt for God's sovereignty, and a revolt against dignities. "Woe unto them!" Wickedness ends in woes (Rom. 6:23a). Alcoholic addicts have their woes, but spiritual woes are more fearful. A seared conscience is a terrible misfortune. Woes do not come without warnings. Now is the time to avert ruin. God is against sin, and we should preach against it, too.

"The Way of Cain"

This was a way of hypocrisy and envy. Who can stand before envy? To Cain it was "the inlet to murder." It was a way of selfishness and hatred, violence and cruelty. "He who cared not how he served God regarded not how he used his brother. Cain begins with sacrifice and ends with murder." Those who plead most for liberty are apt to be most selfish and cruel.

There are but two religions in the world: the true, which God appointed; the false, the product of man's own mind. Abel clung to revelation (Heb. 11:4). Abel sacrificed a sinless substitute, foretelling of Christ Who would die for the ungodly by the divine plan of redemption. But Cain brought an offering to God according to the promptings of his own natural heart which is "deceitful above all things and desperately wicked." In his fair and lovely sacrifice there was no recognition of the true character of sin and its desert. Natural religion does not regard man as a sinner needing a Saviour. Thousands follow the way of Cain!

"The Error of Balaam"

Balak hired Balaam as a prophet and soothsayer (2 Pet. 2:16; Josh. 13:22). Wicked persons are often endowed with high gifts. Balaam's "way was perverse before the Lord." He made the Israelites to err from the way of righteousness by teaching Balak to cast a stumbling block before them (Rev. 2:14; Phil. 3:2). Balaam's motive was "for hire." Covetousness is idolatry. A man of God is not to be enticed by the love of lucre (1 Sam. 8:3; 1 Tim. 3:3; Titus 1:7, 11; 1 Pet. 5:2). Read Prov. 28:20.

The apostles of a Christless religion have the golden spell of mammon upon them. Leo the Tenth was a true disciple of Balaam when he exclaimed to his cardinals, "What a profitable thing this myth about Jesus Christ has been to us!" (Acts 8:18, 19). Gehazi-like they would run after every healed Naaman and beg or demand a fee. But Abraham would not be enriched by Sodom's king, nor would Peter accept the money of Ananias and Sapphira.

"The Gainsaying of Korah"

In Cain we have false religion, in Balaam false ministry and in Korah false worship and rebellion against Christ's authority. Unitarianism is guilty of the last. They say that all men by nature are the sons of God and need no mediating High Priest (Numbers 16:2, 3). The conduct of Korah is found in those who despise the Divine order and appointment of the rulers in the Church. We dare not set at nought the order of the Church else we oppose the ordinances of God. For this thing Korah was punished and many others with him (Prov. 24:22).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 20, 1946

THE LAWS OF A PEOPLE

Text: Exodus 20:1-17

Our lesson today covers the Ten Commandments and has to do with man's relation to God, his relation to himself and his relation to his fellowman. That about covers every relationship that exists.

Almost immediately there springs up in our minds the thought: "Why study Old Testament laws? Why think about law at all? We live under Grace and are no longer bound by the law! But this is false reasoning and needs clarifying.

Laws come under various classifications—ceremonial, moral, physical, legal relations, and the like. When we say we are not bound by law, but are living under grace, we mean that the old "ceremonial" laws governing the making of sacrifice for atonement and the observance thereunto, have been abrogated through the sacrificial death of Jesus Christ. His grace in sacrifice has saved us from such ceremonial observance.

But in no place in the Word of God are moral laws

or physical laws taken away. In fact, concerning the moral law, Jesus, in his discourses, makes them even more binding upon us. And it is strict adherence to physical laws that holds this old universe in its place. The talk today of the ability of harnessed atomic energy being able to even destroy this physical world, is simply a matter of "breaking" certain physical laws by means of other physical laws, one which would supercede the other.

Without law this old world would indeed be a sorry commentary on the Wisdom and Power of God.

In the study of the "Commandments" it is well to note where they begin and where they end. They begin with the nature of God and end with the frailty of man. They deal with moral and physical relationships and abound in "shalls" and "shall nots." They are the "positive and negative" poles of the universe of God, from which are set in motion every relationship between man and his Maker.

Are they for us today? They must be, for Jesus pressed the observance of each (except the fourth—Sabbath observance, which bore a peculiar and particular relationship between God and His chosen nation) in many of His discourses.

They are related to us and should, yes, must be observed.

CHRISTIAN ENDEAVOR TOPICS—Continued

(Continued from page 11)

These are all cut off. What caused these results? Lack of a mutual abiding and indwelling between Christ and the individual.

It need not be so for us. But there is a constant danger. The best results come from a daily walk and talk with Christ. From consulting Him on every move or venture, yet seeking to praise and glorify Him in everything we do. This is the way to get power for Christian living. We wish you the best of success in it.

QUESTIONS

1. Name a number of Bible characters who were able to do special tasks because they found the proper source of power.
2. How has special power from Christ helped you to overcome a weakness or problem in your life?

Laid to Rest

GILMAN. Paul W. Gilman was born March 1, 1875 in Berne, Switzerland. The family came to the United States in 1884 and settled near Kidron, Ohio. Brother Gilman departed this life October 27, 1945 at the farm home south of Sterling, O., having passed the allotted years of three-score-and-ten.

He was married to Clara Amstutz in 1899. To this union were born three children: one daughter, Mrs. Ruth Ashenfelter of Bay Village, Ohio; and two sons, Karl L. of Rittman and Paul, Jr., of Solon, Ohio. Besides his wife and children he is survived by one brother, John Gilman, and two sisters, Mrs. Alice Yoder and Mrs. Vernon Amstutz—all of Smithville, and four grandchildren.

Brother Gilman was a member of the Smithville Brethren Church, having united with it in 1901 while it was still located at the Mt. Zion location, four miles north of Smithville.

Funeral services were conducted by the writer from the Ebert Funeral Home in Rittman. Burial was in the Crown Hill Cemetery, south of Rittman.

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to'face
When I have crost the bar."

J. G. Dodds.

RAHN. John E. Rahn departed this life from his home in Lanark, Illinois November 12, 1945, at the age of 72 years, 8 months and 6 days. John Rahn was the son of Mr. and Mrs. Conrad Rahn, pioneers of Carroll County. He was a farmer by occupation, having retired some years ago.

Brother Rahn was for many years a member of the Brethren church of this place. He was always faithful to his Lord and his church. He served in official capacity, being a trustee at the time of his death.

He is survived by his wife, one daughter, two sons, five grandchildren, three sisters and four brothers. Funeral services, conducted from the Brethren church, were in charge of the writer. The message was delivered by a former pastor, Rev. E. D. Burnworth, Muncie, Ind. Interment in the Lanark Cemetery.

W. C. Benshoff.

* * *

AN APPRECIATION

There are some demands made upon one's time and attention that one is privileged to decline more or less at will. But, when friendship and mutual respect are involved in the relationship, then the appeal becomes imperative and one has no choice in the matter. To serve to the limit of one's ability then becomes a pleasure and is no longer just a duty to perform.

Thus on the twelfth day of November there came the information that our esteemed friend and former parishioner, John E. Rahn, a member of the church at Lanark, Illinois had passed away that morning at the family home. Many times in the past, Mrs. Burnworth and I had rejoiced with these friends in their home and in the church, but now it became our duty and privilege to weep with these good people, thereby fulfilling a scriptural injunction that has helped many a dear one over a difficult time. So we went to render whatever service we might be able, and when words failed, just to give of our presence this most valuable aid to understanding friends.

Our deceased friend is survived by his wife and the immediate family consisting of two sons and one daughter with their families, besides a very large family connection and many, many neighbors who were friends. What a fine tribute it is to be able to say that this good man had led his entire family into the church, so they now have the comfort and consolation of divine grace know-

ng that family circles are not forever broken. Soon—too soon—will others follow until more friends will be “over there” than still tarry here. So now the old song our fathers used to sing takes on a new meaning:

O think of the friends over there,
Who before us the journey have trod,
Of the songs they breathe on the air,
In their home in the palace of God.

I'll soon be at home over there,
For the end of my journey I see,
Many dear to my heart, over there,
Are watching and waiting for me.

Services were conducted from the Lanark Brethren Church, where the entire family held their membership, by the pastor, Rev. W. C. Benshoff and a former pastor, the undersigned,

Rev. E. D. Burnworth,
Muncie, Indiana.



News From Our Churches

JOHNSTOWN, PENNSYLVANIA, SECOND BRETHREN REVIVAL

Rev. J. L. Bowman of Vinco, Pennsylvania, kindly consented to preach for one week of special services in the Johnstown Second Brethren Church and Rev. E. E. Hastings also of the local congregation gave us a week of preaching. At the end of the two weeks of services we had a group of five young people who accepted Jesus Christ and we have baptized four with another to be baptized shortly. We closed with our Fall Communion and Love Feast with eighty-one participating.

The Annual Business meeting of the Church was held and officers for the coming year were elected. The financial report of the church was excellent and plans made for an increase in attendance and giving.

Another of our boys, Herbert Bischof, is called to the ministry and will attend Ashland College and Seminary this coming semester to make our quota two ministerial students for the coming year. We are hoping and praying for a Missionary student before long.

George H. Jones.

MEMORIAL TO MRS. JOHN BARINGER IS DEDICATED ON NOVEMBER 11

On November 11, in conjunction with the Home Coming Day services, a memorial lighted Bulletin Board was dedicated to the memory of Mrs. John Baringer at the Fremont Brethren Church, Fremont, Ohio. For many years Mrs. Baringer was the one who carried the weight of the cares of the Fremont Church, and many is the time the work would have suffered greatly if it had not been for

her financial and spiritual support. The Editor, who was pastor of the Fremont Church for a period of four years, knew her for her worth to the church and community. He was glad to be present and have a part in dedicatory services of the day.

The following dedication address was delivered by the pastor, Rev. Paul A. Burkett as the Bulletin Board was turned over to the church by the Memorial Committee:

“I cannot but feel humble at this time as we dedicate this Bulletin to the memory of Mrs. John Baringer who gave long and loyal service to her Lord and to His church. The bulletin is complete save for a bronze plaque which is to bear the message now on the board—‘In Memory of Mrs. John Baringer, ever faithful.’

“From the Church records I find that Mrs. Baringer had given over 40 years of faithful service to our church. Her name is found very early in the records of our church’s history. She served on the building committee for the parsonage which was built in 1905. Throughout the years she served as secretary and treasurer in both the Church and Sunday School organizations. She served as Sunday School Superintendent and was active in missionary and Aid Society work. Outside her own church, she was active in organizations that war against sin and ungodliness. Her services to the Brethren Church are immeasurable.

“Little I could say in words could pay proper tribute to Mrs. Baringer but in the lives of her friends here memory stands alight even as this memorial bulletin. Humble and consecrated she exalted her Lord and was a blessing in His church.

“My own testimonial in regard to Mrs. Baringer in the short time I knew her is that at the time I became a Christian I was inspired by the depth of her faith and serious purpose of her life.

“Serving on the Memorial Committee were Mrs. Ellen Newbould, Mrs. Mary Hill, Miss Annie Sauer, Mrs. W. R. Fellers and myself. The committee planned and selected the Memorial Bulletin and approved the plan of erection.

“On behalf of the committee and the Church I wish to thank the Sunday School for sharing the erection costs, the W. M. S. for their generous contribution, all other organizations and individuals for their aid and patience during the time we were trying to secure and erect this memorial bulletin. Also the family of Mrs. Baringer for their part in helping to make this memorial a reality.

“At this time I should like to read a poem I have written to the memory of Mrs. John Baringer—‘Ever Faithful.’—

When sorely needed—always near
When faith was tested, yet sincere,
Yet remembering, we do revere
The Savior that she held so dear.
Ever faithful.

Missions in many a distant land
Received the offering of her hand
The “Least of His” she’d understand.
In loving help at His command,
Ever faithful.

A valiant foe against all sin
 Her fervent prayers were bound to win
 Standing by through thick and thin
 As sinners conquered—entered in.
 Ever faithful.

And in her honor is placed this day
 Before the church where oft she'd pray
 A memorial through which friends say
 We miss her since she's gone away.
 Mrs. John Baringer—Ever faithful.

Following the poem the prayer of dedication was given by Rev. Vanator.

The group then sang two verses from the hymn "Ivory Palaces," which was among Mrs. Baringer's favorites, and the benediction was pronounced by the pastor.

Paul A. Burkett, Pastor.

TRAVEL FLASHES

(Shippensburg)

The heading of this item might well be "After Forty Years," for it was almost, if not altogether that far distant, since we had met, never to be intimate with each other, both traveling much the same paths in life—both teacher-preachers—he, to give his life to teaching in the schools and colleges, preaching much; and myself to give myself mainly to the public ministry, also teaching much. Neither ever forgetting the other, meeting casually a time or two, both always disposed kindly and friendly and interested in each other. We two were J. Linwood Eisenberg and the writer. Both of us Brethren of the same type and mainly in beliefs. He to spend his years of service in the Church of the Brethren and myself in the Brethren Church, if one can explain the difference. But the same might be said of many of my early associates in the ministry. The point is that for the last forty years it did not make a mighty difference in which one worked—he was Brethren.

How Long a Revival?

Our first consideration was for only a week-end engagement. It was all the longer the faith of this good pastor could stretch. No one had been able to inspire a hope that the members would be faithful to a whole week of meetings! No preacher this leader could bring who would do as well as himself! So, it was at my suggestion that I take all the risk for crowds and income. I did and he did!

It was in a section of Pennsylvania in which I had never been able to get. It was rather ultra-conservative and I did not fit into such a picture and neither did Eisenberg expect to do so, but despite all supposed prejudices, neither of us suffered the expected castigations since he heads many of their most important committees and boards, and my meeting was the best of the three, measured by any standard. Three hundred percent better measured by the offering and several, by the number of converts, not all yet reported. But we did prove two things conclusively: first, that prejudices were imaginary or were swiftly broken down, and second, that revivals are possible when people are ready or get ready.

They were quite weak or something regarding the music. Anent that failure, Mrs. Bame and I did things we have not done in the way of singing together for many months. They responded so willingly and approved so appreciatively that people responded to our leadership and made the "week-end" meeting one of the best and sweetest memories for us two seasoned evangelists.

Rain! Rain!

Two weeks of beautiful weather in the waning Fall, amid the mountains in the famous and beautiful Cumberland Valley came to an end all too soon. The pastor said a number of times, "I am being rebuked because I did not engage you for three weeks." Living with the pastor in their spacious home, eating gorgeous dinners every day, visiting, reminiscing, seeing the sick and aged who wanted at least a glimpse of the evangelist, speaking at Rotary, the High school, visiting again the Gettysburg battlefield, we had a busy week and hoped for a nice day to go to Columbus, Ohio, on Monday, a distance of 340 miles. Imagine our discomfiture to get only ten miles away when it started raining, raining all the way. The child's prayer came often to our minds as we drove on and on, saying,

"Rain, rain, go to Spain,

And mind you don't come back again."

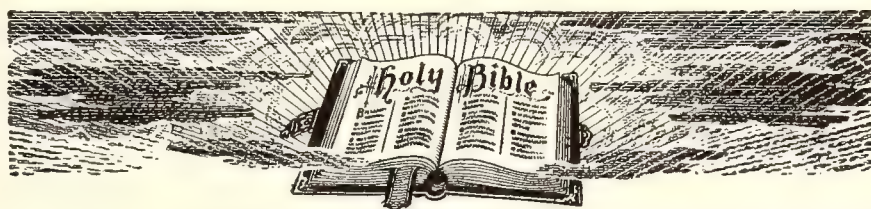
But it did and together with other prayers—many of them—we came into our desired haven before the sun had long set, ready for a climactic day, the next, when I was to be nominated again to head the Prohibition Ticket in my native state for its Governor in 1946.

Unsought

It was really unsought and yet, I had felt sure that it was to come to me and that the Lord was back of it. Many of us who have labored long and sincerely to better conditions in the field of morals know well that if the church does not again turn to fight the entrenched Liquor Traffic it will drown in its swill, the very spirit of the people who have been admonished to be "strong and of good courage."

As the door of evangelism seems to close behind me, this one opened wide and gives me the opportunity for the next year of going from one church to the next to "cry aloud and spare not." I am of the very definite conviction that silence is unpardonable in the matter of present drifts to ungodliness, unrighteousness, evil habits, evil jokes, sensuality, drinking, gambling and kindred conditions and practices. God said to Ezekiel (3:18) "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same shall die in his iniquity; but his blood will I require at thine hand." Most pastors do not; most politicians will not; the hosts of people who despise God and all His commandments laugh at one who will. Well, already the newspapers have carried the report of my nomination, and from unexpected quarters, I am encouraged already that the people are awaiting leadership and if I am the one to give it to them, I am ready. Who will go with us? I'll perhaps make a further appeal to my Brethren for help in the days to come. I am sure of a fine response. The Wets are frightened already.

Charles A. Bame, Carey, Ohio.



The Brethren Evangelist

Published weekly, except the last week in August and the last week in December.

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Ashland, Ohio

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INTERESTING ITEMS

Dr. G. W. Rench Honored

RETIRES FROM ACTIVE WORK



On Sunday evening, December 30, at 7:30 o'clock, an "Appreciation Service" was held for the retiring pastor of the New Paris, Indiana, Brethren Church, Dr. G. W. Rench and his good wife. During the evening a number of appropriate poems and readings were given. Rev. W. I. Duker, pastor of the Brethren Church at Milford, Indiana, gave a very fine talk on the many good things he recalled concerning Brother Rench. Rev. Brubaker, a retired minister living at New Paris, also spoke complimentary words concerning the work of Dr. Rench while serving here in New Paris. Refreshments were served to approximately one hundred members and guests.

As we think of Brother Rench, we glance back over a life of service. We see a work well done, a goal attained which has taken study by the hour, thoughts, sacrifices,

and personal desires cast aside. Yet our good Brother and his wife came through with the same courage and faith that has marked their path all along the way. If ever there is a pastor in the Brethren Church today who deserves the commendation of its people, it is Brother Rench. We think of a scripture and a promised reward in Matthew 25:21, where a servant has made good use of his talents: "His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of the Lord."

During the years of pastorate at New Paris which were from 1931 to Dec. 30, 1945, the church recalls many instances where Rev. Rench was called to perform wedding ceremonies, preach funerals, anoint the sick, cheer the downhearted, and a dozen and one other things which come to the pastor of a church. He always performed these tasks with the greatest dignity and humility, which is only to be found in men that are sincere in the Lord's work. No doubt, in Rev. Rench's younger days, he was motivated by the solemn charge of Paul to Timothy and which he carried out in his many sermons: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (2 Timothy 4:2).

Now as we think of our brother retiring from active duty as a pastor, we want to look at his record as it was handed to the writer. Rev. Rench was ordained at the Maple Grove Brethren Church near Eaton, Indiana, in November, 1886. He preached at numerous places while teaching school until April, 1892. From that time he filled the following pastorates:

1892 to 1900—Pastor at Milford, Indiana

1900 to 1911—Pastor at Goshen, Indiana

1911 to 1917—Pastor at Johnstown First, Pa.

1917 to 1924—Pastor at South Bend, Indiana

1924 to 1931—Pastor at North Liberty, Indiana, and Shipshewana Lake, Indiana

1931 to 1945—Pastor at New Paris, Indiana.

In conclusion, the entire membership of the New Paris Church, along with its incoming pastor, Rev. C. A. Stewart, now of Bryan, Ohio, wish Dr. and Mrs. Rench many happy days while living here in retirement in New Paris. We will enjoy their continued association in the church, and know that our lives will be made a bit better by having known them.

Everett E. Miller.

ATTENTION

SUNDAY SCHOOL SUPERINTENDENTS

Has your Pastor shown you his sample of the booklet on Brethren Doctrine for Youth, published by the National Sunday School Association? We are awaiting your order. We know these booklets will be a great aid in the instruction of Brethren Young People. Prices are, 10c each; \$1.00 per dozen or \$1.75 for each 25. Send orders to:—

L. E. Lindower, Educational Director,
National Sunday School Association of
the Brethren Church,
Ashland College, Ashland, Ohio.

A \$5,000.00 Offering and A New Press Fund

By The Business Manager

Our Evangelist front page last week called for an offering of \$5,000, which is exactly what we need as a regular offering, but we would not have you forget as you make this offering, the importance and the challenge of the new press fund. The churches have been giving, as previously announced, around ten thousand dollars to the Publishing House in the course of a year for several years. The members have done this voluntarily because they have a personal interest in seeing their printing plant provided with a good home and resources, adequate and modern equipment and everything necessary to enable it to go forward as an agency in the service of Christ and his Church.

I AM Not "Telling You"; I'M Asking You

What shall we do in the way of expansion and preparation for a more efficient ministry of the printed page? It is your plant—the plant of every member of the church—it is for all such to decide what shall be the next project which we shall undertake and how quickly we are to put it across. Your Staff and your Board are not telling you, but asking you: they are your servants. We can set forth conditions and possibilities and needs, and this we are doing, even as you expect us to do. But you must decide by your gifts and prayers and Conference actions what actually can or cannot be done.

Obligation and Opportunity

Some things must be done because we have become involved with them. That means obligation. Offerings for the support of our publications are of that sort. It is a responsibility we cannot escape. Other things come to us as things that may be undertaken or not according to our attitude toward them. Such things as improved equipment, expansion and greater economy in service offer opportunities, but there is no compulsion about undertaking them. We may seize the opportunities that face our printing plant, or we may let them slip by. But what we do, will make a vast difference in the future of our church. I am wondering if we realize that, and how much we are concerned about it?

New Press Means Opportunity

One thing that has interfered with progress, and will continue to do so, is the lack of adequate and up-to-date equipment. Your gifts enabled us to add a new press to our job department two years ago. But the major part of our work is done on a big cylinder press, with a sheet size capacity of 25x38. The press we are using for that work is the same old hand-feed press that we have used for many years. For short runs it is still satisfactory, but it offers no opportunity of competing for long runs. Both for quantity and special quality production we need a new press with automatic feed and delivery. Such a piece of equipment would afford us great opportunities for growth and development. It is the biggest single improvement that our Publishing House stands in need of, and if supplied will come near taking care of all the rest.

The Church Will Supply It

That expresses my confidence in the church. It has never failed to do what it was brought to see was the will of the Lord. It will not fail now. If only those of us

who have been brought to see the needs from the inside are able to give to the rest of our number a true picture of the needs, I am sure the whole church will rise unitedly to do the thing that must be done. It will provide us with a new press in due time.

But When Is "In Due Time?"

Does that question indicate a limping faith? But I still think I believe in the ultimate achievement of the goal, and a timely achievement too, if our leaders throughout the land understand and are convinced of the urgency of the need. If we were all united in the thought that it must be done at the very earliest possible moment, I am sure we would not be caught unprepared. I recall that Israel muffed an opportunity for an early entrance into the promised land because she did not have the faith in God's willingness to provide, and did not realize the urgency of prompt obedience. Have we the faith to meet the challenge of the hour and thus be enabled to move into the larger possibilities of our printing plant in the very near future? Or will we ask the Lord to wait our convenience to do His will? The present is God's time to do God's work. Let us beware that we do not delay God's program for the doing of His will.

\$5,000 for the New Press Fund

It believe it is God's will that we should have at least \$5,000 to apply on the new press fund this year. I am wondering how many share that belief with me. I don't want to go ahead of God's will; neither do I want the church to lag behind it. Or it might be that the Lord is planning to meet this need in His own miraculous way by calling upon some individual or group of individuals who have been entrusted with wealth to make a fine memorial gift of an automatic magazine press. Such a press would call for approximately \$15,000, but it would be an unusual contribution to the future of the church. Let us do all in His name and to His glory.

Pray

Pray that the Lord may move us to do His will in His way and in His time.

Thanks for Recent Elevator Gifts

Pathfinders Bible Class, Dayton, O. (Last Payment on pledge of \$50.00)	\$ 25.00
Dean M. A. Stuckey, Ashland, Ohio	25.00
Rev. and Mrs. George Jones, Johnstown 2, Pa... ..	10.00
Mr. and Mrs. John E. Baer, Jr., Goshen, Ind....	10.00
Mrs. Effie Myer, Hagerstown, Md.	5.00
Mrs. Effie Biersching, Hagerstown, Md.	1.25
Johnstown 3rd, Additional	1.00
Previously Reported	\$3,498.43

Grand Total\$3,575.68

Hope for Early Installation of Elevator

The company to whom we have let the contract for installing our elevator assures us that efforts are being made toward the earliest completion of the job. Just what difficulties will be experienced in uncertain production days, no one can tell. But we are pressing for action as rapidly as possible.

Commendation and Appeal

Rev. E. M. Riddle

Moderator of General Conference

Your Moderator deems it both expedient and wise to take this privilege offered to congratulate two groups in our church; first, all the officials and laborers at the Brethren Publishing Company for their plans and efforts of the past few years which have grown into a striking, serviceable plant for the interests of our denomination. It is a testimony to the love and zeal and appreciation of the Brethren church, to you who have led and directed this undertaking from the outset.

Secondly, is our commendation to the Brethren and perhaps some noble friends who have placed at disposal funds for such a useful project in our midst. With gifts for this new building, there have also been many fine gifts for equipment. Brethren! it is all a very wonderful contribution to our work in the world.

These are days with unprecedented opportunity for us to promote the Gospel. It not only takes preaching and teaching but such must be done also by the printed word. As long as we be Brethren, we need a Publishing Company. To quote part of a paragraph from the Editor's message of last year is appropriate here. "We be Brethren and as such require Brethren teaching, Brethren plans, Brethren programs, Brethren organizational reports, Brethren ideas, Brethren information and Brethren fellowship. These surely do not come from any other press, save a Brethren press." That is all true. We must promote, build and prosper our church or it will not be one very long.

There should be a growing loyalty and we believe there is such, to our church paper and every one of our publications. Every Brethren home needs the church paper. Our children need to know of it and have free access to it from week to week. The best informed people are the workers with a vital interest. Our homes for the most part carry a rather large assortment of magazines and papers and the Church paper, the "*Brethren Evangelist*," should be seen in the midst.

Therefore, on this January 27th, let Brethren everywhere think seriously of the support we might give cheerfully and worshipfully to the cause of Christ through the instrument of the Brethren Publishing Company. When all the indebtedness is removed, then we shall see a service rendered which cannot be, until that moment is reached.

Yours for the advancement of every interest of our denomination, that our Lord may be honored and glorified.

—Louisville, Ohio.

The Publication Day Offering Will Be Received

Sunday, January 27, 1946

The Goal Is \$5,000

Plus YOUR contributions to the New Press Fund

The Parable of the Good Samaritan Applied

Dr. C. F. Yoder

The town of Jericho is near the Jordan river where Joshua and the Israelites crossed over into the promised land of Canaan. It was destroyed by Joshua and put under a curse. But it was next occupied by robbers who hid in its ruins, and from the first it has been known as a town of criminals, a type of the sinful world.

Jerusalem is some twenty miles up the mountain side west of Jericho. Jeru is a name for Israel and Salem means "peace." The city is a type of the New Jerusalem or heaven.

The road from Jerusalem down to Jericho is a solitary, dangerous road, and for over three thousand years has been infested with robbers who have preyed upon the travelers going down from Jerusalem to Jericho to cross the Jordan ford near by. Only in recent years has it been possible to make this trip in safety without an armed escort, and even yet it is not entirely free from danger. It is therefore a type of the journey of life through this world, so full of dangers of all kinds.

The actors in the parable are:

First, the traveler who went down that road. It is not said whether he was good or bad. Perhaps he was both, as most of the people are who travel through this world from the cradle to the grave. This man is a type, or representative, of all the rest of us—men, women and children of all the world.

Second, the thieves are also people of the world, neither better than some or worse than others, but, being born in that region, they follow the life of their fathers and make stealing their business for a living. This is the way of the Kurds who inhabit the mountains and the Bedouin Arabs who infest the deserts of that part of the world. It is the way of the thieves and robbers, the deceivers and cheaters and traffickers in vice, the dealers in dope and intoxicating liquors, the white slavers and free-lovers and licentious, the brutal and savage of all parts of the world. We have them all about us and partake of some of their nature ourselves. They are a type of all lost sinners.

Third, the Good Samaritan is Jesus Christ the Savior. He came to the world to rescue those who can be saved from the robbers and to destroy all evil works from the world. To do this He has compassion on the robbed and wounded people. He cleanses their wounds and heals them and takes them to the inn, which is the church, where they may be cared for until able to work again. The church has a social as well as a spiritual program.

Fourth, the inn is the church and is located in the nearest town, which is Jericho itself. Robbers do not build hospitals along their roads, nor tolerate them. They live to destroy and not to build.

Fifth, the innkeeper is therefore the pastor of the church, and represents all pastors and their helpers throughout the world. They are the assistants to the Good Samaritan who has sent them to do this work wherever needed.

Sixth, the priest who passed by was an officer of the law whose duty it was to be a mediator among men to bring them to God and the godly life. Some of them do this and some do not. This priest represents that great number who do not do their duty.

Seventh, the Levite was an assistant to the priest. He ministered about the temple in Jerusalem, but when not on duty in his turn, could go elsewhere just as the priests also did. He also saw the wounded traveler, but followed the example of the unfaithful priest and passed by on the other side. He represents that large group in the world who use religion only as a means for a living or a cloak for their sins. They are called hypocrites because they cover up their evil lives with the garb of religion. They may be Christian or pagan, politicians or pretended reformers.

Eighth, there is One who is invisible to mortal eyes, but is present in all parts and is active in every life. He is God in heaven, who by His Spirit, is present everywhere. He sent the Good Samaritan, his Son, to be the Savior of the world, and He is patiently helping His pastors and other workers to perform their tasks. Then, when the time of harvest comes, He will reward the faithful and cleanse the world of the wicked.

With this background of the parable in mind, let us now make a more extended application than is given in the Gospel. There the Savior uses the parable to show who is our neighbor, or rather, to whom we may be neighbor, either good or bad; but now let us use it to learn in what way we may be good neighbors to others.

Perhaps, in making the application, we would like to alter the parable a bit. I have sometimes wished that we might have a parable in which the Good Samaritan arrives just as the thieves are beginning their assault on the poor traveler. What would Jesus have us do in such a case? Has He given us an illustration of what to do? How about the cleansing of the temple twice? John 2:13-16; Mt. 21:12. He took the criminals in the act of desecrating the temple and acted immediately with authority and force. Is not the temple of our bodies also a temple of God? 1 Cor. 3:17. And is this living temple of less value than a temple of stones? If then God would destroy him who violates this temple of God, what should be our attitude toward such violation?

However, let us not jump to conclusions too fast or too far. How about allowing the tares to grow until the time of harvest when God Himself will do the judging? But does not God use human and natural agencies in His chastisements? Are not governments ordained of God as the avengers of the innocent and a terror to evil doers? This being the case, it is not permitted to individuals to take the law in their own hands and execute judgment. All true, but there are exceptions to all rules, and when an emergency demands immediate action the individual must represent the government in defense of the innocent. Did not Abiathar violate the law in a case of necessity and was justified? Mark 2:20.

But to make exceptions to the law is a delicate matter, and can easily lead to great abuses, as when infant baptism began and that by affusion. When in very great danger men usually consult the first law of nature, which is self preservation. In any case, crimes like this one serve to arouse public sentiment to demand of the government more adequate protection against the lawless. A certain law-school has inscribed on one wall more than fifty ways by which to evade the letter of the law. No wonder the United States has earned the title of the most lawless nation in the world. The traffickers in alcoholic drinks and narcotics, the white slave agents and gamblers, the promoters of obscene pictures and novels are all deadly assailants of the pilgrims going through this world; and what is our government doing to get rid of them? For one thing our miserable jail systems turns many of these institutions, which ought to be reform schools, into schools of crime. If Jesus were to appear in them there might be a cleansing such as there was in the temple. All of which comes right home to us because we, the people, are, after all, the government, and by doing our duty at the polls can make or unmake conditions on the road to Jericho.

Again, if the good Samaritan represents Christ, then the inn represents the church and the man who fell among thieves is a sinner who is being saved. In that case the inn-keeper must be the pastor who cares for the new convert and trusts the Lord to fulfill His promises. As a faithful pastor he may have some of those thieves as converts also, later. Some may even become missionaries to the other thieves who infest to this day all that large district.

If we who read the parable with understanding, go

and do likewise and be good neighbors as the Samaritan was, there will be a cleaning up of many bad districts. A live church planted in a slum district will either convert the people there or they will move out to get away from the persistent appeals from the church workers. The sight of a church on a cannibal island will mean more to shipwrecked sailors there than would the sight of a fort. Hotels and lodges and even hospitals cannot do for a man, wounded and half dead from sin, what the church can and does do.

A traveler in Africa relates how he and his servant became separated from their caravan and were lost among the mountains of the Moon, among cannibal savages. Attracted by a light, they found a village, but the men were preparing for an attack which was expected from another tribe. The chief, however, took time to receive the white explorer and, to his surprise, the chief was friendly and explained that he too, though once cannibal, was now a Christian. Then he knelt down and thanked God for the coming of missionaries who had taught the people to love one another instead of devouring one another. That is what the Good Samaritan church is doing all over the world, and though it still has much to learn, it also has much to teach; and the world is exceedingly foolish in turning to other agencies rather than the church to rid the world of wars and crimes.

But whether appreciated or not by the governments of this world, the true church will outlive them all, and in due time will be ready to welcome the Lord, and to enter in with Him into the glory of His kingdom.

He that hath ears to hear, let him hear.

THE BRETHREN YOUTH PAGE

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 Rev. Everett J. Black, Sergeantsville, N. J.
 Rev. P. M. Naff, R. 2, Williams Rd., Cumberland, Maryland.
 Rev. W. E. Thomas, Carleton, Nebraska.
 Rev. Arthur Tinkle, Bunker Hill, Indiana.
 Roland Whisman, Lathrop, California.
 J. J. Brubaker, Ashland College, Ashland, Ohio.

BROTHERHOOD GOALS

1. 75% read assigned Bible Book each month.
2. 75% read Missionary Book each year.
3. Twelve meetings a year.
4. 25c dues per member to Nat'l Brotherhood.
5. Brotherhood Public Worship Service yearly.
6. Representation at District Conference.
7. Representation at National Conference.
8. Semi-annual report to The Evangelist.
9. Annual increase in membership.
10. Increase in prayer-band.
11. Increase in tithers.
12. Contribute to "Pennies-for-the-Lord" fund.

WHAT TO DO

To become an Honor Brotherhood achieve 10 goals out of 12, and receive a certificate.

Send National Dues to Calvin Lamb, 835 Forrest Ave., Waterloo, Ia., annually (August 1st). If delinquent for last year, pay up now.

A key layman interested in Brotherhood is wanted in every church. Any layman may procure a life membership in our organization by a gift of \$25.00 to the National Brotherhood.

A Brotherhood Constitution, a pledge and membership card are planned. Monthly lessons are printed in The Brethren Evangelist.

PENNSYLVANIA'S SECOND FALL CONVENTION
of Brotherhoods was held at the Third Brethren Church, Johnstown, November 23, 24, 1945, with forty-five Brotherhood Boys registered. Donald Dysert led the praise service for the three sessions held. Friday night's program consisted of a Young People's Mixed quartet, An Interpretation of Sallman's Christ Knocking at the Door by James I. Mackall, a demonstration and interpretation of a Sunday evening "Holy Hour Service" by Rev. John D. Ellis at the Moxham Church of The Brethren, and a social hour.

On Friday boys from Vinco gave interpretation of Sallman's subjects of Christ which the Vinco Brotherhoods are sending to Riverside Institute. Two blind boys, Richard Snyder and Clell Kyle, gave talks. Richard Snyder said that a blind boy must have faith in God and in himself. "If schooled early, blind boys can do anything," he said. It costs \$500 to make a Bible in Braille. Johnstown Brotherhood is interested in Bibles for the blind. Rev. M. A. Stuckey spoke on "Opportunities for Brethren Youth." Instrumental or vocal music as well as devotions were supplied at the various sessions by the Brotherhoods at Johnstown, Berlin and Vinco. Berlin Brotherhood has an altar set in preparation for Camp Juniata. The District Brotherhood voted to send \$10 to the Ashland Brotherhood toward a pick-up truck for Riverside.

OFFICIARY OF PENNSYLVANIA BROTHERHOODS

President, Joe Shultz; Vice President, Wm. Cober; Secretary, Joe Glessner; Treasurer, Henry Fritz (Berlin, Pa.); Commission Chairmen: Welfare, Mahlon Rose; Missionary, Glenn Grumbling; Membership, Ronald Rowser; Project, Glenn Benshoff.

DO YOU WANT TO HELP?

The Boys' Brotherhood of Martin Shively of the Ashland First Brethren Church is sponsoring a project for a Pick-up Truck for our Kentucky Mission Field. They are asking that as many as feel disposed, send them a Dollar Bill to help out in this matter. If 800 people will send a Dollar Bill to the undersigned, the deed will be accomplished. They can buy the truck which can be delivered early in February.

Already \$190 has been turned in on the project.—Charles Munson, Boys' Brotherhood Sponsor, 829 Grant Street, Ashland, Ohio.

BROTHERHOOD MISSION STUDY BOOKS

Select one of two books: (1) "Tales from Africa," (80 pp. and illustrations) by Alice Greer Kelsey, Friendship Press, 156 Fifth Ave., New York. Price is 50 cents. (2) "Makers of South America" (241 pp.) by Margarette Daniels, Presbyterian Book Store, Granite Bldg, Pittsburgh, Pa., price 50 cents. You may order them through The Brethren Publishing Company, Ashland, Ohio.

APPLICATION FOR MEMBERSHIP

Apply to Rev. Virgil Meyer, Secretary-Treasurer of The Brotherhood Board of the Brethren Church, 1002 Western Ave., Waterloo, Ia. Upon meeting conditions for membership explained in the application blank which Rev. Meyer will send for the asking a Certificate of Membership suitable for framing will be granted.

WITH THE LAYMEN

THE GOALS OF THE LAYMEN'S ORGANIZATION

Local Goals

- Systematic reading of the New Testament.
- Definite program of Personal Evangelism.
- Complete charge of a public worship service, and an offering lifted for the extension of the National work.
- Each local organization a member of the National work.
- At least one layman at District and National Conferences.
- At least two regular meetings be devoted to missionary study.
- A membership apportionment of one dollar per member be sent to the national secretary by July 31.
- A Chapel Equipment Fund sent to the national secretary or taken to National Conference.
- Appoint a tract secretary to see that the tracts printed by The Brethren Publishing Company are secured and used.

NATIONAL GOALS

- 1,000 new members this year.
- A laymen and a Brotherhood organization in every church.
- An effort made to put The Brethren Evangelist in every home.
- Chapel equipment fund sent in by every laymen's organization.
- That we, as Laymen, endeavor to cultivate an attitude of definite daily dependence upon our Heavenly Father.
- That greater emphasis be placed upon the importance of a well planned program, well advertised for both local and district Laymen's meetings.

PENNSYLVANIA DISTRICT GOALS

Local meetings monthly. Semi-annual report to The Brethren Evangelist. An annual increase in membership (Within the next 12 months the district is to have 10 active associations with 250 members). District apportionment paid.



From Here

To the left we find a picture of the Publishing House when it was located on Seventh Street, over the tracks of the Erie Railroad, out in the factory district. It made its appearance here after having been in the basement of the College building for several years. Upon the purchase of the building on Orange Street it was moved

To Here

To our right we see the likeness of the premises of the Brethren Publishing Company, purchased at the time of moving from the above building. It was situated in the downtown district, two blocks off of the Main street in Ashland. A three storied building, the upper two stories were devoted to apartments, which for many years brought in fine returns in rentals. This was purchased during the time Dr. R. R. Teeter was Business Manager. After his retirement from that position, the building was sold, and for several years a high rental was paid by the company for the privilege of occupying the building, which was left to go rapidly to a state of non-repair. Two years after the present organization, under the General Conference, took over, it was decided by the conference to build a building for the housing of our Publishing interests. This was done, a lot being purchased across from the Ashland College campus on College Avenue. Near the first of January, 1942 our plant was moved to the new building, although it was not complete.



And to the right is the likeness of the Publishing House as it greets the eye of passers-by on College Avenue. It is situated just off Route 42, a much traveled highway which connects directly Columbus and Cleveland, and can be readily seen by those who drive by. We feel that it is a credit to the Brethren Church. According to plan now, the new College Chapel, which is being erected in the near future on the College Campus through the efforts of the National Woman's Missionary Society, will be directly across the street from the Publishing House.

Now WHY HAVE WE SAID ALL THIS? Simply that we might call your attention again to the necessity and utility of the Brethren Publishing Company, and again we say "Your Company," and to impress upon you the worthwhileness of continually getting behind the work of the Publications interests of the Church. As shareholders

TO HERE

Your Publishing Plant

of the Company, you therefore become partners in the work of publishing the Gospel through the medium of our church publications. This is the only way that the denomination has opportunity of spreading her information, locally and nationally.

We do not need to repeat and repeat, again and again, the information that YOUR HELP is constantly needed in a FINANCIAL way. You well know that, but even a knowledge of things is oftentimes overlooked, or forgotten for the time, hence we bring you this last reminder through **The Evangelist**. No one resents it when they receive a card through the mail reminding them of certain meetings, secular and religious, which calls attention to the urgency of your presence at the meetings scheduled. It is simply evident that your presence is desired. Neither should we resent being reminded that we have an obligation to the various interests of the church in more than merely a passing manner. We are glad to be reminded of our insurance payments. It helps to keep us protected. Do you get the point?

Brother Baer, our Business Manager, has constantly reminded you through his "Business Manager's Corner" that the most significant thing about the publishing of the church publications is the spiritual intent and content. It is a work of God. It needs your prayers, and your prayerful consideration of its needs. Therefore we feel no

hesitancy in asking your continued and valued support of the work of the "Ministry of Printing."

You have done well these past years, coming to the aid of the Publishing Company in marvelous ways. And it is beginning to tell in that which we are able to accomplish. The elevator is being fabricated and will soon be placed in operation. We could have used it very well yesterday (January 8) when well over five tons of paper, **Evangelist** and Quarterly stock, came in. All we could do at that time was "pile it up" and trust that the elevator will soon be in operation.

Now all we ask is that YOU DO YOUR BEST! That is all we can ask, or care to ask. But we are depending on you to DO IT.

To those of you who have never had the opportunity of a visit to the Publishing House, we extend an urgent invitation to come and see the plant in operation. There is no better way of finding out what your Publishing House is doing than to see it working. Those of you who have seen our new place, we are sure are more than pleased with it. We have the floor space, a space to do many times the amount of work we are now doing—IF (and that little but mighty word in our language speaks volumes) IF we had the equipment to so do. And the only way this can be done is by your offerings. That's why the Publication Day Offering is so urgently needed.



The National Sunday School Association

WHAT THE CHURCH OWES THE SUNDAY SCHOOL

Rev. E. L. Miller

In a previous article we tried to show that the church does owe much to the Sunday school, even though the church is the Christ-founded and supreme institution. It is only too true, that in places there would be no churches at all were it not for the pioneering work done by the Sunday school. So we feel that the church does owe much to its child, the Sunday school, from that standpoint.

A few years ago it was our privilege to hear one of America's greatest Sunday school leaders at a state Sunday school convention. This man was also a great church man. But he boldly said that the church owed so much to the Sunday school that it should subsidize the Sunday school and its work. The church budget, according to this leader, should make provision for a greater program on the part of the Sunday school and give it all the financial assistance needed. We were all made to feel that this brother told the truth. But it just isn't done. In fact the Sunday school not only takes good care of itself and its work, but is a great supporter of the church in a financial way. Having had a lot of experience with churches and Sunday schools both as pastor and evangelist, it has been made very clear to us that were it not for the Sunday school many of the church programs and auxiliaries would lose a great lot of financial support.

Where the writer now serves as pastor, the Sunday school takes full responsibility for the appropriation to District Missions. It also makes up the larger part of the offerings to National Home Missions and also Foreign Missions. Along with this the Sunday school pays its own way and supports the county and state work of the Council of Religious Education. The White Gift Offering is altogether a Sunday school project and the Sunday school takes care of this which is used for church extension and educational work among the youth of the church. Does the church owe the Sunday school anything for all this helpful service? You make your own answer to that question.

Go to your college and seminary and ask where the young folks preparing for Christian service got their first teachings and impulses for such work. And also ask whether the Sunday school's aid to the college and seminary are not appreciated and meeting a very urgent need. In fact, just ask anywhere in the church about the influence of the Sunday school and you will surely find that it is indeed the right arm of the church and as such must not be weakened, shortened or amputated. Rather should all members of the church rally to the support of the organization within the church body that gets hold of the children and gives them the start in things Christian. From Cradle Roll to Home Department the Sunday school serves the people of every community.

One danger must, however, be guarded against. That is

that the Sunday school does such an efficient piece of work that some folks take it to be the whole thing and sufficient in itself. We must remember that it is only an auxiliary and that the church is the Christ founded institution. The walk-out after Sunday school has grieved many a pastor and church official and it should be stopped so far as possible. If that is not done the church is going to lose right where it has been receiving its greatest assistance. A "vestibule into the church" is the place the Sunday school holds in the scheme of things. And here the teachers in the Sunday school can and should do a valiant work in stressing the church of Christ as well as the Christ of the church. He gave His life for the church, and that must be put across on the minds of all members of the Sunday school.

The part is not greater than the whole, and while the Sunday school is a real part of the Christian family of organizations, it is still only a part. And we hope as a part it will continue to grow bigger and better and continue to support the program of Christian evangelization in the future as it really has done in the past. May all Sunday school leaders and teachers realize the part they can play in making the church of Jesus Christ a world winner.

Maurertown, Va.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

MILLEDGEVILLE, ILLINOIS

The Milledgeville C. E. has been very active since the beginning of their year in September.

The first special meeting which we had was a program that we called "Parent's Night" to which our parents and friends were invited. We presented our regular C. E. program so that others could see the things we are doing in our society. Later in the evening we served refreshments.

On October 7 we had visitors from the C. E. societies of two neighboring towns. They were from Lanark and Coleta. The Coleta society is from the United Brethren Church.

On November 25 we returned the visit of the Coleta society and had a very enjoyable time with them.

Each month we try to plan some social activity. In October we had a Hallowe'en party and in November a roller skating party.

Our officers for the year are as follows:

President	Arnold Chandler
Vice-President	Ann Allen
Secretary	Lois Coleman
Assistant Secretary	Shirley Sword
Treasurer	Orville Allen
Assistant Treasurer	Ethel Mae Chandler
Advisor	Rev. W. S. Benshoff

We enjoy hearing of the activities of other societies and hope that all societies will send reports.

Lois Coleman, Secretary.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for January 27, 1946

LIVING DAILY AS CHRISTIANS

Scripture: John 13:35; Matt. 7:16-20

For The Leader

We could easily call the subject for our discussion, in the light of the accompanying scriptures by a different title. We could give it a title something like this, "Evidences of Regeneration," or the life tells what goes on inside. A lot of people think that just because they came forward and "joined church" that that is the end of their duty. In fact that is just the beginning. A lot of people think they can be one person inside and another person on the outside. What do you think? A nice shiny car may look good on the outside, but when you come to drive it or ride in it, you soon discover its inside faults. Isn't that the same way with people? And remember that to everyone else we look good on the surface, but when they begin to deal with us and work with us, they learn a lot they didn't know before. Are you sure that your "inside" life is the kind of a life you will want others to find out about when they get to know you? Daily Christian living calls for honesty within, for honest living without.

DISCUSSION

1. THE FIRST LESSON IS LOVE. Christ was very specific in His dealings with men, and His instructions to them. Not with Him was there any avoiding of the main problem. Neither did He polish things up to make a good impression. Nor did He ignore the core of the problem at hand. Christ got right to the point when He talked with men. He is very, very careful to be specific on the constitution of a disciple of His. He could not own those who would not abide with the conditions. He could not agree to "keep company" with those who kept their own pride, selfishness and hatreds in the spot light.

Love comes to the forefront as a primary factor in Christian living. In fact, it is impossible to live CHRISTIAN at all without an abundance of love. He says, "By this shall all men know that ye are my disciples, if ye have love one for another." No doubt Christ knew how much people would love to hate each other in this modern age. So to overcome this evil desire He states frankly that if we hope to be disciples of His we must love other people.

2. A VICIOUS CIRCLE. It seems that it used to be that people worked together for the common interest more than they seem to do now. Men rose to popularity by their abilities and good honest labor. But it appears now as if we are interested mainly in our own achievements and ratings. And it seems that we will go to no length to run down somebody else to lift ourselves higher. This is the vicious circle. Nobody wins. It is becoming even more common with young people. We need to guard against it, for it certainly isn't Christian. A sure rule to follow in conversation is to ask yourself, would you want the same thing said about you that you are saying

about the other person? If a group of young people get caught in the trap of this type of conversation it is only a matter of time until dire results will come. They will find difficulty trusting each other, they will always be suspicious, and will do very little good for their Church. Least of all will they be good examples of Christian living. So when you are tempted to talk, shut up, unless you can say something good about the person under consideration.

3. CORRUPTION BRINGS EVIL FRUIT. Some trees bear fruit once in many years, other trees bear fruit once a year. The human being is producing fruit every hour, every minute, every second of time. Always we are bearing the fruit of our habits, our thoughts, our abilities. Everything we do bears evidence to the "seed" that is planted within us. Evil thoughts, secret sins, no matter how carefully we try to conceal them, show their evidences in public life. A loss of love for things of God, a carelessness in spiritual things, jealousy, gossip, catty conversation, love for worldly things, all point to corruption in the heart. Of course, it produces evil fruit. That's what the Bible says. We cannot improve on that, nor can we soften it up.

If we earnestly desire to live daily as a true Christian we are on the right track. But we must desire it enough to give up some of the "sweet" habits we have. With an earnest desire, we shall find through the years that our Christian life will grow stronger and more powerful. Things that bother us now, will, through prayer and effort, cease to trouble us any more. Then, instead of yielding to sin, to the temptation to run others down, to "eat" of sinful pleasure, we shall be able to overcome. An honest facing of the statement that "corruption brings evil fruit," will wake us up to the results of sin in the life of the Christian.

4. FRUITS THAT MEN GATHER. What kind of fruit do men see in your life? If we want an apple in an orchard we go to a good tree and pick the best. We leave the wormy ones and runts for the pigs. Why? Because we know the best is better than the wormy ones. It is the same way with people. If our life produces poor fruit, people aren't going to beat a path to our door. If when they come to us we hand them a persimmon, they won't come back. They will go where they can get good fruit. If our life gives forth with sarcasms, choice bits of gossip, or an air of being more important than the other person, we shall find ourselves on the poor fruit side of the orchard. The quickest way to unpopularity both with teachers, adults, and other young people is to show forth a nasty "I'm more important than you are" attitude. Such smartness is disgusting. Yet some young people in every group seem to have this conceited attitude of themselves.

Better have a kind, understanding, humble and helpful attitude. This will get us further. People pick fruit from lives that are helpful. The more helpful, the more fruit they pick. By fruits men know us.

5. THE BEST SUCCESS. Every young person can live successfully in daily Christian experience by following the simple rule of "Others to the best of ability, with the kindest consideration, with love for them." Instead of having the magnet which draws your attention, your powers and works, centered in your self, put it out in the work and life of others. Thus you will be drawn to them,

(Continued on Page 14)

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

CHRIST OUR LORD

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

An inscription on an old slab in the Cathedral of Lubeck, reads: "Thus speaketh Christ our Lord:

"Ye call Me Master and obey Me not.

"Ye call Me Light and see Me not.

"Ye call Me Way and walk not.

"Ye call Me Life and desire Me not.

"Ye call Me Wise and follow Me not.

"Ye call me Fair and love Me not.

"Ye call Me Rich and ask Me not.

"Ye call Me Eternal and seek Me not.

"Ye call Me Gracious and trust Me not.

"Ye call Me Noble and serve Me not.

"Ye call Me Mighty and honor Me not.

"Ye call Me Just and fear Me not.

"If I condemn you, blame Me not."

EVIL WORKERS INSIDE THE NOMINAL CHURCH

Jude 12, 13

Here Jude speaks of a self-seeking, worldly-minded, mammon-actuated class which professes faith in the Lord Jesus as a cover for their own selfish ends (Phil. 3:18, 19). Their aim in the church is to advance their own interests in this world. "These are they who are hidden rocks in your love-feasts." Read 2 Pet. 2:13-17. Clearly marked charted rocks should not be so dangerous to the seaman, but these, like sunken rocks, wreck those who unsuspectingly approached them. Soft-spoken and affable, with their good words and fair speeches they deceive the hearts of the simple. Faith is made shipwrecked on these treacherous reefs. Their evil example leads others into unchristian courses to their eternal ruin. Without fear or misgiving they partook of the Lord's Supper, the well known Agapae.

These godless persons had no reverence for the Holy Communion and were unfit guests at the Lord's table. They feasted themselves at the Lord's Supper. They loved position and ascendancy in the church. In place of shepherding the flock of God they pastured or shepherded themselves (1 Cor. 11:21; Ezek. 34:2; Isa. 56:11; Ex. 32:6; 1 Pet. 5:1-4). They were workers, but they were deceitful workers. The discipline of the Church ought to enforce a conformity to the terms of outward profession.

"Clouds (they were) without water, carried along by the winds." They were big with promise, pretentious and impressive. But they are rainless clouds—just wind clouds, empty and unstable. They were profitless and disappointing to the expectation of the church. Though they profess to give, they cannot give what they do not have.

There is no water at hand to satisfy the SOUL. There are only empty vaporings and idle threatenings which cower the people into their submission. They were unstable in their every day conduct and in their affections. They were not "grounded and settled" because they were off the True Foundation (Jude 20). Christians are not to be tossed to and fro with such wind (2 Tim. 3:14; Eph. 4:14).

They were "autumn trees without fruit, twice dead, plucked up by the roots." There can be no fruit without life in the tree. Saints are fruit-bearing trees of righteousness (Isa. 61:3). Godless persons are spiritually dead (Eph. 2:2). A tree that rots at the heart and the root will fall and shall never again bear fruit (Luke 8:18). It is our Christian duty to be spiritually fruitful (Phil. 1:11; John 15:2; Col. 1:10). We must bear fruit always, even in old age (Ps. 92:12). Let us be planted by the rivers of water (Psa. 1:3).

They were "wild waves of the sea, foaming out their own shame." They were "like the troubled sea, whose waters cast up mire and dirt" (Isa. 57:20). "There is no peace, saith my God, to the wicked." Fretful and arrogant they troubled the peace of the Church with hard speeches. It is the lot of the Church to live in the midst of these "raging waves" of wickedness and folly. They are "wandering stars, for whom the blackness of darkness hath been reserved for ever." "From such turn away" (2 Tim. 3:5).

Young Men and Boys' Brotherhood

DEVOTIONAL LESSON

FEBRUARY

THE RED LIGHT FOR YOUNG MEN

II Samuel 18:9-17; 31-33

"Is the young man Absalom safe?" (2 Sam. 18:32).

This young man was handsome, affable and bright. He stood well with the people. He won them from his father and led them in battle against his father. A little honor turned his head. He became drunk on power. He turned traitor and outlaw (2 Sam. 15:1-6). His fate is common to all who disregard the laws of God. The life of Absalom is a thrilling story full of warning to all young men. It is a red light on the rocky cliffs at sea that shines afar to all voyagers.

1. THE YOUNG MAN IS NOT SAFE WHO UNDERVALUES THE BODY GOD HAS GIVEN HIM. It is a sacred trust. It is the most wonderful mechanism in the world. "We are fearfully and wonderfully made." No sane person would deliberately amputate a sound, healthy arm, yet through exposure, carelessness, indulgence in questionable amusements, and recklessness, young men are undermining their health and going to untimely graves. "Can a man take fire in his bosom and not be burned?"

II. "ACRES OF DIAMONDS" ARE RIGHT AT HOME.

Absolom did not properly appreciate the high privilege and opportunity of living and serving where he could do acceptable work. He became greedy and wanted the whole kingdom. It is better to be subjected in the life of righteousness than have the whole of Satan's kingdom, and the "personal liberty" it brings, and be in the wrong. This liberty soon turns to slavery. Every young man should want to make a success of this life. No young man is safe who does not appreciate the chance life presents. A life—what a marvel, possibility, trust, responsibility!

Donald A. Smith was born of lowly parentage. He started out as office boy, but applied himself diligently. He determined that no one else in all the world should ever do the same work better than he. He was consequently promoted rapidly. Before he died ten universities gave him degrees, he had built the trans-continental railroad of Canada, and was worth a million dollars. He made a success of life in a business sense.

No young man is safe who underestimates the great powers and passions of life. Self-inflicted injury cuts deeper and is harder to get over than injury inflicted by others. Conscience must be kept sensitive and pure. It is the monitor and watchman on the wall to warn and guard the welfare of the life. The will is the general of all the powers and must have the support and reinforcement of the others. It may be made strong or weak. No young man can be strong in the years to come who allows evil habits to take hold and ravish his finer forces.

Temper is a splendid power when kept under control, but becomes a menace and destroyer if it gains the mastery. The devil often tries young men by appealing to their courage and temper. He makes them a dare and insinuates they are cowards if they do not accept the challenge. He taunts them with being weak, and then double dares them, as we say in school. There are many other passions and powers which if directed right are a blessing, but if misdirected bring quick destruction. None of these nor all of them can save a young man; he must have a Power behind his own strength if he would make a success.

III. THE HIGHEST GIFT OF ALL IS THE SOUL. No young man is safe who treats his soul lightly. Esau was cross-eyed and near-sighted for he looked at the small instead of the great, the material instead of the spiritual, and the present instead of the future (Genesis 25:29-34). If you yield to the pressure of the world and Satan you will be as the hulls of old ships on the sand-bars of time. They once went out to sea with their cargo and made many distant ports but now they are deserted. Or you will be like the burnt out buildings, once inhabited, but now have only a semblance of having been beautiful and useful. If, on the other hand, you yield yourself to the Saviour He will take you and make you what you were intended to be. Michael Angelo saw the vision of a beautiful figure in the crude stone. After months of chiseling and polishing there stood forth the beautiful statue that seemed only to lack life. So the Master will do for you and far more if you will let Him have the right of way.

—A. H. Clark.

SPIRITUAL REMEDIES FOR SPIRITUAL MALADIES

Bad temper—Psa. 34:1.
 Evil speaking—Psa. 35:28
 Melancholy—Psa. 70:4
 Scandal—Psa. 71:8
 Self-righteousness—Psa. 71:15
 Fear—Psa. 71:24
 Boasting—Psa. 44:8
 Envy—Prov. 23:17
 Evil thoughts—Psa. 119:97

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for January 27

A PEOPLE AT WORSHIP

Text: Exodus 28:1; 35:4-9; 20-29

The lesson for us today weaves itself around three points. Each of these will give us a great deal to think about. The lesson text tells us of the appointment of the priesthood and the building of the place of worship. While the place of worship was "movable" that with which it was constructed was of a permanent nature. Let us think in terms of our own day.

1. The Place of Worship. Too many people today have the habit of saying, "O, I can worship any place." True, but—how many do? God saw fit to place the people in a position where they had no excuse to stay away from public worship. In fact He made it possible and to an extent, obligatory. He made it more of an obligation by saying that it was to be His dwelling place. Is it any different today? The place is provided—it is our privilege to take advantage of it.

2. The Value of Worship. We get out of worship just in proportion to that which we put into it. In order for worship to be of any value to us, we must place a value upon it. Nothing has a value that we do not want, as far as we are concerned. If we do not want it, we will not give very much for it. But if we want it, we will give all that we possess for it. What places value on worship is determined by how much we desire it. Did you notice those phrases in our lesson text? "They came, everyone whose heart stirred him up, and every one whom his spirit made willing." "As many as were willing hearted." "And all women whose heart stirred them up in wisdom." These are the catch-phrases that tell of the value of worship.

3. The Result of Worship. "The children brought a willing offering unto the Lord." The result of worship is a willingness to give of self. The giving of possessions is fine, but we remember that it is said of them of old that "they gave first of themselves." Do you not feel better when you have truly worshipped God, in His house, and with a giving of self, substance and service?

Ashland College News Letter

By Arthur Petit

All of the students selected from Ashland College for listing in the publication, "Who's Who Among College Students" were from Brethren Churches, Jeanette Schwab and Jim Ross are from Louisville, Ohio, Ellen Stoffer is from Homeworth, Ohio and Richard Wolfe is from South Bend, Indiana.

As this goes to press, the Ashland College Basket Ball Team has won two games and lost two in the Ohio Conference. Heidelberg and Mt. Union have been defeated by the Eagles while Ohio Northern and Wittenberg have defeated them. Gerald Banghart and Sam Richmond of Nappanee, Ind., Gabriel Levers of Wooster, Ohio and Joe Brubaker of New Lebanon, Ohio are Brethren students on the squad.

Pictures are being taken and plans are going forward for the 1946 Pine Whispers, the Ashland College yearbook. All during the war, this book continued in publication in spite of difficulties.

Present indications are that at least 250 students will be in Ashland College the second semester beginning January 29. Because of the very acute housing situation, Brethren men and women are urged to contact the college at once. Already many applications are in and every day brings more.

CHRISTIAN ENDEAVOR TOPICS—Continued

to help them, they will help you. The work of the Church and of Christ will prosper and the world will see the gospel of Christ in us.

QUESTIONS

1. Describe a mythical person who has a multitude of faults. Suggest ways in which that person could overcome his errors.

2. How close did the person in the first question come to being a picture of your own life?

3. Describe a person whom you would most like to work or live with. How does he compare with the actual facts of your own traits?

Laid to Rest

BECKONE. Mrs. Laura Beckone, 71, well loved and highly respected resident of the Pineville Community of Rockingham County, Virginia, entered into rest November 29, 1945. Death came following an operation. She had been in failing health for some years.

Mrs. Beckone was the daughter of the late Mr. and Mrs. William Martin. She was born in Albemarle county, Virginia. She was a fine Christian character, quiet, patient, helpful and kind. She is survived by her husband, Brother Joseph Franklin Beckone, and her daughter, Mrs. Vallie Bowman who is secretary of the Mt. Olive Church.

Mrs. Beckone had long been a member of the Mt. Olive Brethren Church. The heartfelt sympathy of the church and community goes out to the bereaved family. The funeral services were conducted by her pastor, the undersigned, assisted by the Reverend L. O. Carbaugh of the McGaheysville Reformed Church. A large throng of friends filled the Mt. Olive Church for these services on Sunday afternoon, December 2. Interment was made in the family lot in the Mt. Olive Cemetery.

John F. Locke, Pastor Mt. Olive.

JOHNS. Mrs. Effie Johns, a member of the First Methodist Church, and one of its leading active members for many years, passed to her reward. She was the mother of Sister Viola Johns and the Superintendent of the Johnstown Christian Home, an institution for the care of scores of orphan and homeless children. She was eminently successful in her special field and was retired a few years ago by reason of age. She passed away after a long illness. The undersigned, an old friend, conducted the funeral services. A splendid Christian woman has gone to her reward.

BALDWIN. Mrs. Margaret Etta Baldwin passed away in her forty-seventh year after a short illness in the hospital. Interment in Grandview Cemetery with services by the writer. A good Christian mother has gone to her Heavenly Home. May God console the loved ones.

OTT. Charles H. Ott was a member for many years of the First Brethren Church of Johnstown. He was a loyal Brethren. He leaves a devoted wife to mourn her loss and also a host of friends.

The writer was requested to conduct the funeral by reason of many years of friendship. Brother Ott was a great sufferer for the past few years and realized many months ago that he could not get well. He was resigned to go even when in the midst of a useful life. He was fifty-six years old. May God bless the widow in her loss.

BOYER. Mrs. Joseph (Harriet) Boyer, a member of the Second Brethren Church of Johnstown, Pennsylvania, was called home after two weeks of sickness. Sister Boyer and her family united with the Conemaugh Church, while we were pastor there, many years ago. Her husband preceded her some years ago.

Funeral services by the writer, with interment at Richland Cemetery.

George H. Jones.

Wedding Announcement

SPROUSE-STARR. On Christmas Eve, at the Udell Brethren Manse, occurred the quiet wedding of Mr. Oren Starr, and Miss Hazel Sprouse, both of Moulton, Iowa. Mr. Starr is in the Navy and was on a short furlough, and will go shortly to the west coast for reassignment. Mrs. Starr has been teaching school. Just two people witnessed the ceremony. Best wishes of the community go with them. Both attended the Christian church in their community.

—W. R. Deeter.

MYERS-WERTZ. Among the many weddings of the past year the undersigned had the pleasure of uniting one of our loyal young ladies of the Conemaugh Brethren Church, Miss Edna Mae Wertz, to Mr. Chester A. Myers. Our impressive Brethren Wedding Ceremony was performed in the afternoon at two o'clock, in the church, by the pastor, in the presence of a large number of relatives and friends. Sister Myer is well known to most of the campers of our Johnstown Juniata Camp group.

The best wishes of a large circle of friends accompany the young people in their new venture.

AUGHINBAUGH-AMIGH. Sister Erma Amigh, a former parishioner of the writer, was united in marriage, in a Church wedding ceremony, in the Second Brethren Church of Johnstown, Pennsylvania, to George Elmer Aughinbaugh. Sister Erma is a loyal Brethren and a member of the Conemaugh Church, where her parents and family are also members.

SMITH-LEIDY. Most of our active young people of the Pennsylvania Conference have been associated at some time or other in the past few years with Miriam Leidy. Miriam has been a leader in our C. E. work and will be wonderfully missed in her removal to Portage, Pennsylvania, where she and her husband are now making their home. Mr. Raymond D. Smith was an active Boy Scout leader while the writer was in charge of the Scouts in this area. It was a great pleasure to unite a fine youth of former close association with the young lady whom the writer has known since childhood.

Sister Smith is a daughter of Brother and Sister John Leidy, a deacon in the Conemaugh Brethren Church. Our best wishes and prayers follow these young people.

HEPNER-PARKS. Sister Betty R. Parks, a daughter of one of our most loyal and devoted families of the Conemaugh Brethren Church, Brother and Sister Haynes Parks, (both now gone to glory) was united in marriage to Blain M. Hepner by the undersigned, in the Second Brethren Church of Johnstown. May God's richest grace and blessing rest upon these young people.

CALLAN-SANTLEY. Brother Joseph Callan, a sailor in the service and a member of the Third Brethren Church of Johnstown, was united in marriage to Miss Lois Santley, in the Johnstown Second Church, by the pastor. The best wishes of a large circle of friends and relatives go with these young people in their new life.

George H. Jones.

HAMEL-SMITH. Miss Shirley Smith, daughter of Mr. and Mrs. Earl Smith of Conemaugh, Pa., became the bride of Dana Hamel, son of Mr. and Mrs. D. H. Hamel of Los Angeles, Calif., formerly of Conemaugh, at a candlelight service at 6:30 Wednesday evening, December 19, in the Vinco Brethren Church. The undersigned, pastor of the church, officiated in the double ring ceremony. Both young people are members of the Conemaugh Brethren Church. The bridegroom was recently discharged from the Army Air Force, following a completion of two years' duty in the South Pacific as a chaplain's assistant.

C. Y. Gilmer.



News From Our Churches

MILLEDGEVILLE, ILLINOIS

The Brethren Church of Milledgeville was fortunate in being able to secure the excellent services of Rev. W. Clayton Berkshire for a week's Revival services in December. Rev. Berkshire had held a two weeks' meeting for our church at Lanark, beginning here the night following the last night there. The dates were December 10th to 16th. Most of the weather was zero to 12 below, but in spite of this, plus the usual rounds of flu and colds, our attendance was good, and the interest was very good.

The services were held as a cooperative effort between our church and the local Church of the Brethren, with the services being held in our church. We were able to have a young people's choir each night and Sunday, with special numbers at all services, including a very beautiful duet by our Evangelist and his wife.

Sunday evening our young people held a fellowship supper in honor of the Evangelist, after which he gave a very inspirational and thought provoking address in the regular Christian Endeavor hour.

Rev. Berkshire won his way into the hearts of our people immediately. His mannerisms, form of delivery, content and appeal in his sermons, rank him as outstanding in the field of Evangelism in our beloved denomination. He is doctrinally sound, knows the scriptures and uses them, along with his practical philosophy on life, to bring his hearers to a consciousness of their need of a right relationship with God.

As a result of the meeting, three teen age young men of our Sunday School made their confession of Christ. A young man and young girl made the same stand in the Church of the Brethren, and a husband came from another church to unite with the Church of the Brethren.

We enjoyed having Rev. Berkshire in our home, along with his good wife, Marjorie, and the children, Sharon, Phyllis, and Jimmy, who spent a part of the time with us and the rest in her home at Lanark. We speak for Brother Berkshire a continued success in his pastorate at New Lebanon. It was good for him to have been with us. The Spirit of the Lord was felt in our midst. We prayed and worked and the results, beyond numbers, lies in a congregation which desires to be better used in the work of the Lord.

Last Sunday evening, December 30th, a very impressive Brethren baptismal service was held in our Church. The service was cooperative between our church and the Church of the Brethren, with Rev. Charles H. Nettleton, their Pastor, and the undersigned, in charge. Scripture and prayer were given by Rev. William Kendall, Elder of the local Church of the Brethren. Historical and scrip-

tural background of Brethren baptism was explained by the Pastors to the candidates and the congregation assembled. The candidates and the Pastors retired to prepare for the baptism. During this time organ music was played. As the Pastors baptized their candidates appropriately gospel hymns were played on the organ as a soft background of music. Dr. W. S. Bell, retired Pastor of this Church, and known by all Brethren for his life of service to the Denomination, closed the service with prayer and the benediction.

W. S. Benshoff, pastor.

LANARK, ILLINOIS

The Lanark Brethren Church was organized in the year 1885. This sixtieth anniversary was fittingly observed Sunday, November 11. The morning sermon was delivered by the pastor. A basket dinner was enjoyed by a large gathering. The service at two P. M. was addressed by visiting ministers. Dr. Homer Bobblett, pastor of the local Christian Church, spoke in behalf of the ministers and churches of the city. Dr. W. S. Bell and Rev. W. S. Benshoff, both of Milledgeville, brought greetings. A number of letters from former pastors were read at this service. There were special numbers by local folks and a girls' trio from Milledgeville. This special day was in fact a double celebration since it was the fiftieth anniversary of the dedication of the present building.

A history covering sixty years and compiled by John and Cora Livengood was read by the latter at the afternoon service. Some of the high points follow:

A Brethren Church had been organized in Milledgeville the year before. Some folks from Lanark united with the church there. These Lanark Brethren constituted the charter members of the church here. Mrs. Elma Dubbel is the only surviving charter member. Evangelism was given a large place in the early years, meetings being held by Stephen H. Bashor and others. "The church knew no bounds and with the true spirit of Christian worship grew very rapidly."

"The church has been served by sixteen different pastors. They were men of different ages. Some were married, some were single, with different educational abilities and all served God in their own way. But none left their imprint on the church as did the life and the teachings of Elder Z. T. Livengood. He served as one of us and being the pastor for twenty-five years, spent his declining years as a member of this congregation serving as Sunday School Superintendent five years, clerk of the board for seven years, teacher of boys and young people many years. He served as assistant to our pastor for twenty years, passing out of this life in 1937 at the age of eighty-seven."

The history records the names of many outstanding laymen who served the church in the different capacities. The women of the church have been organized since the days of "Ladies Aid or S. S. C. E." The membership grew from the original seven, until in 1915 there were 175 on the roll. During the first nineteen years Elder Livengood received 343 into church membership, 80 of these the product of the union meetings conducted by M. B. Williams in 1904. The records available since 1915 carried the names of 675, the present roll numbering 274.

"This church, in the most part, has been loyal to the teachings of the gospel and the Brethren interpretations of the same and supports the institutions. It stands for the principles our forefathers established and worked for."

In keeping with a custom of long standing, this church voted a series of meetings, held November 25 to December 9. Rev. Clayton Berkshire, New Lebanon, Ohio, was our evangelist. Brother Berkshire is a workman worthy of the name. His sermons were Biblical. Truth was presented in an instructive and convincing manner. All who heard were pleased, speaking freely of the blessing received. It was a pleasure to work with this fellow pastor. Mrs. Berkshire and the children accompanied the evangelist. This is the home of Mrs. Berkshire. Evangelist and wife favored us with several duets, their singing being well received. We will be pleased to have these fine folks with us any time.

Attendance at the services was not all that it might have been. Conditions so prevalent throughout the land prevail here. Sickness kept many who are vitally interested in the Lord's work from attending. Interest was good, throughout there was the revival spirit. The visible results of the meetings was one of our fine Sunday school boys. He has since been received into the church.

W. C. Benshoff.

DUTCHTOWN, INDIANA

Greetings from the Dutchtown Brethren Church:

Yes, we are still on the map, and very much alive, but are conscious of the fact that it has been some time since you have heard from us through the **Evangelist**. That does not mean that we have not been busy in the Lord's service. During the past year we have experienced many joys and also some deep sorrows. But the grace of God is sufficient for every need, and we are going forward in His Name.

During the year the Dutchtown Church has contributed to all Special offerings of the Brethren Church, with a very substantial amount in each offering.

Evangelistic services were held from November 18 to December 12, with our former pastor, Rev. William Overholtzer, as the evangelist. These were two weeks of rich spiritual blessing. Despite the fact that a "flu" epidemic was at its peak, there was a good attendance at each service. During the services and on the following Sunday six precious young people gave their lives in full surrender to the Lord Jesus Christ. These were baptized at the Warsaw Brethren Church on Sunday afternoon, December 30, the rite being administered by the Warsaw pastor, Rev. R. F. Porte.

Holy Communion service was held on Thursday evening, January 3. This service brought real spiritual blessing to all who were present.

Under the able direction of our pastor, Rev. H. E. Eppley, we are enjoying full time services, Sunday morning and evening, and also Prayer meeting on Thursday evenings.

Sincerely yours in Jesus' Name,

Miss Audrey Randall, Cor. Sec.



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Meditations of a Swineherd

A hundred roads branch out beyond the hill;
They turn by tavern, palace, cottage, mill.
One road lies straight as furrow of a plow—
Today, tomorrow and a year from now.

One road leads to a laughter-lighted farm
Where I am tethered to my father's arm.
His cattle dot the clover-covered loam,
But always when he calls them they come home.

Our freedom is not very deep or wide;
There is no place for us but at his side.
A hundred roads but only one known way,
A year from now, tomorrow and—today.

Edith Lovejoy Pierce.

MISSIONARY BOARD NOW OFFICIALLY REPRESENTED ON BRETHREN SERVICE COMMITTEE

The Executive Committee of the Missionary Board of the Brethren Church voted unanimously to accept a place on the Brethren Service Committee. Rev. Claud Studebaker, President of the Missionary Board, was chosen as our representative. The Church of the Brethren, in organizing for this great service, set it up as a cooperative work in which other churches might participate. Brother Studebaker's splendid article "Forward Steps" in this issue of the Evangelist modestly omits reference to himself in this connection. Be sure to read it for it tells the really great news of the other forward step which should be a cause for real rejoicing for all our people.

Y. M. C. A. LEADER

After a study of conditions in Germany and other European nations, John Barwick, in charge of Y. M. C. A. War Prisoner's work in England, recently made the following statement:

"Frankly, the callousness of most of the Allied personnel in Germany worries me. Four soldiers with whom I rode in a truck paid not the slightest attention to the corpse of a baby with a woman moaning beside it which they passed enroute to a nearby air strip.

The indifference of ordinary Americans to frightful suffering and starving thousands about them must be seen to be believed. 'They're only getting what they deserve' is the general comment. That some of these corpses are those of sincere Christians who have fought an unceasing battle since 1933 against Hitlerism is a possibility absolutely ruled out by the official view. 'They are all alike.' 'The only good one is a dead one.' I have heard from the lowest to those highest in rank with monotonous uniformity. There is no realization that they are duplicating and perpetuating Nazi slogans and methods of control.

"Germany faces a solidly negative front. There is no positive general Allied policy. Evidently the occupying powers who have stripped that country care little whether she survives or not. Outside of Swedish friends, and a few Christian organizations in England and America, Germany faces a hostile world.

"One can only ask, 'If the same thing on a far milder scale produced Hitler, what devil will this situation bring forth?' All humane motives aside, what incredible international folly are we a party to?"

GREETINGS -- For The New Year

From The Mission Board President

The year has begun before you will read these words of greeting. We do feel a special interest and love for all of our church people and wish for you, every one, a most Happy New Year. We appreciate your loyalty during the past year and we now inform you again that the work of the Missionary Board is yours. We are only the trustees who have been requested by you to assume the responsibility of administering the gifts you place in the treasury of the missionary funds. We solicit, not only your offerings in money, but your support in prayers and your kindly counsel and a unity of faith and spirit—that will truly accomplish the work to which God has called us. It really can be accomplished in no other way. A good New Year's text is: *"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."* (Phil. 3:13, 14).

MISSIONARY PICTURE FOR THE NEW YEAR—

The tenth chapter of the Revelation presents a most dramatic and compelling word picture that makes pointed the urgency of time and the importance of the work of God. A mighty angel is coming down from heaven, clothed with a cloud, a rainbow upon his head, his face as the sun, his

feet as pillars of fire. He had in his hand a little open book; he set his right foot upon the sea and his left foot upon the earth. He lifted up his hand to heaven and swore by him that liveth forever, and created all things in heaven, earth and sea, that, "There should be time no longer," with the picture of the "Seven thunders" and the day when the "Mystery of God should be finished, as he hath declared to his servants the prophets." He then hears the voice from heaven telling him to take the little book from the hand of the angel that stands on the sea and on the earth. And the angel told him to take the book and eat it up, and it would be sweet to his mouth but bitter to his belly, and so it was. And the angel said, "Thou must prophesy again before many peoples and nations and tongues and kings."

God is the giver of time. Some day He shall declare, "Time shall be no more," every moment is given to be used. The little book opened, indeed, is a little book with a big message. It includes the history of man, the purpose of his life and his destiny. The word is to be our soul food; it is to be declared to others. The King's business requireth haste. There is no time to lose. The book declares the way of life and salvation. The greatest urge to every Christian should be: We have the open book; we have time. Go! Preach the Gospel. Men are lost and dying. Time is precious. Souls have incalculable value. Our missionary work is a matter of life or death. No time to waste! Let us do our best in this year of our Lord, 1946.

GOOD NEWS ON THE NEXT PAGE!

Forward Steps

Be sure to read this article. Rev. Studebaker tells the good news of two very significant steps which your Missionary Board has taken for the furtherance of our Lord's work in 1946.—Ed.

There is no greater work being done by any church than the relief program of the Church of the Brethren, implemented by their Brethren Service Committee which has been and is now functioning with greater volume than ever in receiving and delivering to the war torn countries, thousands of tons of food and clothing and many hundreds of cattle and many other ministries in the name of Christ.

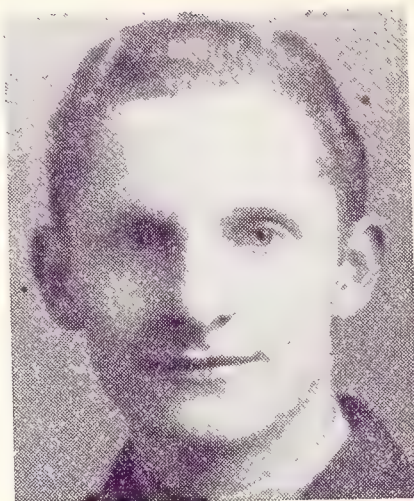
This is true Christian love in action and of a kind that the world sorely needs at all times and is in especial need at this time. The Brethren Service Committee has gathered car loads of wheat, established canneries and gathered together heifers of fine quality, has mended old clothing and shoes and made new clothes as well. The work done is of such great volume and in such fine spirit that it has attracted the attention of people everywhere.

We have contributed money for relief that has been administered through this committee, and, being Brethren by name ourselves, we share in the honor and blessing that comes to those who give themselves in service to others.

Now, the Church of the Brethren has asked that we have a member to serve on this committee, which is very gracious of them. Our Missionary Board Executive Committee feels that this is a fine step in cooperation with our sister church in real Christian service.

A further step in true cooperation in Christian work is the selecting of two fine young people of our church to serve in the devastated areas of Europe. These folks are Mr. and Mrs. Charles Webb, of Goshen, Indiana.

Mr. Webb is a member of the Goshen Brethren Church and one of the finest of young men. He is the good son of a fine mother, Mrs. Maude Webb, who served with her husband as missionaries in



Mr. & Mrs. Charles Webb



Our rehabilitation workers.

South America. Charles is a graduate of Ashland College, taught in the public schools for a few years and has received much training in rehabilitation work and now the opportunity presents itself that he may go as our worker to serve in this stricken part of the world to bind up the wounds caused by the war.

We are extremely fortunate to have a member so well qualified and who can work along side other workers of the Church of the Brethren and we jointly support them. We believe our people will respond in their gifts for this work. We cannot turn our backs on the needy people of the world if we expect to look in the face of Him, who came to minister, as well as give His life a ransom for many.

These are forward steps in our work and will prepare the way for other true missionary work at the same time. Those who give food for hungry bodies also provide the bread of life to hungry souls. Christ our Lord fed the hungry and told them of the "Bread of Life." So we minister His name and tell them of the eternal salvation He has for all men.

The Soldier Says:

(After visiting various mission fields throughout the world, some of our soldiers had their ideas changed regarding missions).

● "Contact with such practical goodness as I saw in your mission station during my ten days' furlough restored my faith in God. Remembering to pray for the first time in years, my first prayer was for the work you are doing."

● "I can't thank you missionaries enough for the happiest week I have spent in the army. But if you know that I have gone back with a different outlook on life you will feel that what you did for me was worthwhile. Please place this small donation in the mission fund."

● "I can still see a young corporal from Altoona, Pennsylvania, sitting beside one of the mission school boys, the two reading together in English and in Wedauan some of the old stories of the New Testament."

● "I don't remember when I have been received so cordially. It was just like being home again. They are, of course, in need of a lot of little things that have been denied them because of the war and every time I go to visit them I try to think of something I can take them. I managed to get some typhus serum for them and flew it down one day when I was not working. One of the things they need very badly is an X-ray bulb. I tried to get one through the army but didn't have much success. I am going to try to keep my eyes open and I may be able to pick one up yet. I might say that in my observations of their establishment and work they are doing a fine job for mankind."

● "If a fox hole holds both white men and Negroes, surely this country ought to be big enough for both."

DR. ZIGLER SPEAKS IN CHAPEL

Dr. M. R. Zigler, Executive Secretary of the Brethren Service Committee, was a recent speaker in the Ashland College Chapel. His leadership during the present world crisis is highly respected by all Protestantism.

Dr. Zigler returned from Europe early in December after a tour of inspection for Brethren Service and the Church Committee for Overseas Relief and Rehabilitation. His journey from Aachen to Hannover, Schwarzenau, Berleburg, Marlburg, Heidelberg, Karlsruhe, Stuttgart and Berlin revealed that Germany has been largely destroyed. He told the college students that by February women will have lost interest in life.

They will no longer have mental or physical power to care for themselves or their children. They will not be able to provide food for the newborn babies. They will hunt grass and leaves but will have no strength.

Dr. Zigler said he talked with many soldiers and they all agreed that the churches ought to be sending materials to the suffering of Europe. Every soldier knows that many innocent people are going to suffer and die this winter.

It was Dr. Zigler's belief that unless the Christians who have materials to share really sacrifice and help now, the Christian church will not recover for many years the place she deserves in the life of the world. Are you putting forth every effort for this Christian cause?

AS I RECALL

Some observations of the Successes and Failures of the First Brethren Church of Philadelphia

By Dr. Isaac D. Bowman

The second in a series of articles by Dr. Bowman. This article gives some startling facts about this little fighting, dying church after it was reborn.—Ed

I. ONE SPIRITUAL MEMBER.

Out of the eighteen active members I found one spiritual member. That spiritual member was Harry Cassel. He put his brother's name and mine on his prayer list and for forty years he remembered us daily in his prayers. Soon after this, his brother was reborn a missionary and I received a wider vision of the missionary field.

Harry Cassel died about a year ago in Los Angeles, California, at the age of 95. He was totally blind for twenty-five years but never lost his spiritual vision.

About this time this little band of eighteen received a new vision and all became live missionaries.

The neighborhood gave it a new name; instead of calling it "the fighting church," they called it the "hand-shaking church." This was new in the community. In a large city few shake hands in church.

II. THE WORLD WIDE MISSIONARY SOCIETY.

Brother Harry Cassel and I organized a Monday night cottage prayer meeting. We named it "The World Wide Missionary Society of the Brethren Church." We took a missionary offering at every meeting for eight years until I resigned and started The Whole Gospel Mission in Southern Philadelphia. The pastor that followed me kept it going for seven years until he left the city.

III. THE MISSIONARY SPIRIT IN THE CHURCH AND SUNDAY SCHOOL.

From this prayer meeting we carried the spirit of missions into the church and Sunday School. We placed a double envelope into the church and Sunday School and the missionary side of the envelope increased for years until this little church received several thousand dollars a year, for years, for missions. Brother Jacob Cassel alone gave over twenty thousand dollars in less than twenty years. Once, during a panic when he lost in business more than two thousand dollars, he gave two thousand dollars to missions! He told me he would be afraid to give less for fear the Lord would take away his business.

At the birth of this missionary spirit in our little church a great Missionary Convention was held in Philadelphia. Just a little later an even greater one was held in New York City. Some of our little band attended both of these

conventions. Great missionary addresses were made by A. B. Simpson, Stephen Merit, Lellashure (who had twenty mission stations in China), Moody, A. T. Pierson (editor of the Missionary Review of the World), A. J. Gordon of Boston, (the Spurgeon of the U. S.), Dr. Farr (the greatest Bible student of Philadelphia), and many other great missionaries . . . ALL SET ON FIRE WITH A MISSIONARY ZEAL. Last, but not least, there was Dean Peck, Dean of the M. E. Seminary of Denver, Colorado. He made the greatest address of all. At the close of this rousing speech, Brother Jacob Cassel came to me and said, "If you can get Dean Peck, to come to our National Conference at Winona Lake, I will bear all expenses." Peck said, "I am going through Winona Lake about that time; I will gladly stop off and it will not cost you much." He came to our conference and made a great address. We took our first foreign offering and organized the Foreign Missionary Society. I think the offering was \$1700. Remember, this was the outgrowth of the little dying church of eighteen members that received a MISSIONARY BIRTH. And from this little church through the Foreign Missionary Society every local church was re-born with a missionary spirit.

IV. THE FIRST BRETHREN CHURCH OF PHILADELPHIA FURNISHED THE FIRST FOREIGN MISSIONARY—BROTHER GRIBBLE.

This little church had no money to send him; neither was it properly instructed as to how to send him.

The Holy Spirit set him on fire for missions. He went without being sent by any Board. Later the Foreign Board took him under its wings. His work grew until there were several thousands of conversions.

We made two sad mistakes in our foreign organization and are reaping what we sowed. This is what I said to J. A. Miller and J. C. Cassel, First, "It should have been a Brethren organization which it was not." If it had been we could have saved at least a part of our African work in our unhappy division.

Second, "The poorest missionary brother with only the widow's mite should have as much say as the rich." By paying five dollars a Jew, Catholic or non-professor could be a voting member. They produced a good argument. They said, "The Brethren Church is not a missionary church. A mission should be run by those who believe in missions." This was true, hence I became a charter member of the Foreign Missionary Society.

A few years after we organized a Foreign Missionary Society every local church came to believe in foreign missions. Then is when we should have changed it to a Brethren Missionary Society and should have eliminated the five dollar fee as a condition of membership. Oh! What it cost us to learn this lesson. We lost the whole African mission field!

V. HISTORY NOT WRITTEN.

Our first missionary in South America was a member of my church—The Whole Gospel Mission Brethren Church of Philadelphia, which was a child of the First Brethren Church of Philadelphia.

Our Brother Hanson on a cattle ranch in South America corresponded with Brother C. F. Yoder. Yoder decided to go where he was to start our work in South America. Hanson was a special friend of Christiansen, who is pastor of our Mt. Olivet Brethren Church near Georgetown, Delaware. Hanson had much to do with Christiansen's conversion. Hanson was baptized byq triune immersion in Norway and through Christiansen's influence he placed his

name in The Whole Gospel Mission Brethren Church of Philadelphia.

CONCLUSION.

The pioneer missionaries of our two great mission fields, Africa and South America, were from our two Brethren Churches of Philadelphia. Brother Gribble from the First Brethren Church of Philadelphia went to Africa. Brother Hanson, member of The Whole Gospel Mission of Philadelphia, was the first missionary to go to South America. Therefore, both of our foreign fields trace back to the little dying church of 18 members after it was born a missionary church.

Today we have a hundred churches that are wealthier and have a larger membership than the First Brethren Church when it was resurrected.

Brethren, pray with me for the Lord to give these churches a spiritual touch and we will double our membership and double the number of churches and quadruple our spiritual power in a few years.



Can this child possibly be warm and happy in these rags?

Opposite the editorial entitled "Hungry Christmas" in the Christmas number of LIFE magazine was a full page picture of a diminutive dachshund in a mink coat. The dog seemed somewhat embarrassed at being clad in this \$199 mink coat while the page opposite had described the starvation and misery of millions of cold and hungry

Mink Coats
For Dogs!

people. If you disapprove of this sort of thing, and of course every Christian does, what can you do to help?

The answer is simple. You can collect FOOD (canned in tin; dry milk, dried fruit, nuts. Heifers to provide milk for children's homes and hospitals), good used CLOTHING that will be warm, SHOES of all kinds (if they need repairs, Brethren Service at New Windsor, Md. will fix them), TOOLS and UTENSILS (to be used in making gardens and repairing homes and equipment. Kitchen utensils for those whose homes were destroyed), BLANKETS, SOAP and MISCELLANEOUS articles—such as, spectacles for older people; bicycles for pastors; seeds of goodwill. Get your church to collect and send off a ship-

(Continued on page 13)

Cheyenne Roundup

This month the spotlight is on a new project—Cheyenne Wyoming. Our first Brethren Church in Wyoming is on its way. These folks are anxious to expand the Lord's work there. It is up to the rest of the Brotherhood to help them now that they have laid the foundation.—Ed.

CHEYENNE'S LEADER REPORTS



On December 2 we celebrated our first anniversary. The Women's Missionary Society took charge of the worship period.

We are very proud of the W. M. S.; they organized in September and started off with a bang and the group is still going strong. It looks as though they will be able to enlist several new families for church service.

In August Brother Cecil Johnson and Brother Bill Fells of Falls City, Nebraska, visited us and gave us four evenings of services in which one boy gave his heart to God. It was a real time of spiritual blessing for the group. The services closed with a communion service on Sunday evening.

Another high light of the year was on Sunday, November 4, when we had Gilbert Dodds with us for the morning worship at which time he gave an object lesson to the children and a very inspiring talk to the grown-ups. He also preached the morning sermon at the First Baptist Church to a packed house.

Visitors and letters are always welcome and a great inspiration to the little group—being isolated as we are—some 500 miles to the nearest church of our denomination.

But the Lord has blessed us abundantly. We are a small group, but we are not so much concerned in numbers. Building a spiritual church is very much like any other building. The foundation is the most important part and it requires the best material and the material must be strong, clean and lasting and the assembly of those materials must be done very carefully and precisely if the building is to stand. After the foundation is complete, then more materials for show and beauty may be worked in and still the foundation will hold even though some of the singles blow off.

Just now we are suffering for room. Brother White has graciously loaned his home for the use of the group for the past year, but in order to expand we must have a church building.

Mrs. Curtright has been carrying on the Christian Endeavor in her home for the past 18 months and under her leadership, it has been a very helpful organization to the growth of the Sunday School.

Just now we have a lot purchased and almost enough money in the bank to pay for it. The Missionary Boards, both National and District, are cooperating splendidly. But as you realize, any building that may be built must conform to city regulations and it takes time to get the red tape unrolled. Then, too, help is scarce as is material; so all together the new building is slowly but surely coming.

Our prayer meetings have always been a spiritual service and are well attended—averaging around 15.

We hope to organize a Sisterhood soon with Mrs. Florence White as sponsor.

We plan camp again this year as we feel that camp life is definitely one of the best ways to hold the youth and to indoctrinate them.

In a work isolated and new to the people there is a large job of educating the children and having them grow up in the work, which is practical only when you have a community of home owners such as we have around us.

Looking back over the past year, we can see that the church has made great strides both spiritually and physically.

Will you support this new work with your daily prayers?

Rev. Frank W. Garber.

THE PRESIDENT OF THE MISSIONARY BOARD WRITES OF—

Cheyenne, Wyoming and the folks who are the nucleus for a Brethren Church at that place.

F. W. Garber and family, formerly of Leon, Iowa, were faithful members of the church there. I served this church as pastor for five years and it was the greatest pastorate of my years of service.

The Garbers were thoroughly Brethren. Moving to this western city, they did not forget about their Brethren faith as many Brethren are inclined to do. They started a Sunday School and a prayer meeting and are gathering funds to build a church. This is the type of people who will be faithful to the Brethren teaching. They have had some discouragement but have shown their mettle and are ready to press on for a self-supporting Brethren Church. Mr. Garber has been called to the Eldership and will do all in his power to establish a church. They merit our most generous support and we hope to have a strong Brethren church at Cheyenne, the first in the state of Wyoming.

—Claud Studebaker, South Bend, Indiana.

The new youth camp held at Cheyenne last June was an inspiration to all. It was held at Cosy Dell Ranch for one week with 17 in attendance. Mrs. Garber was our sponsor.

The sunrise services out in the hills were wonderful. At midnight one night we watched an antelope come up to a watering spot, which was a lovely sight in the moonlight.

For our vesper services on one occasion we had visitors from town. There were nearly 30 in attendance.

Before our next camping season we plan to build two new cabins, thus being able to accommodate a larger number of campers.

We would be happy to have any other Brethren come to our camp.

Kenneth White, Jr., C. E. Worker

THE W. M. S.

In September we began the W. M. S. with 12 present. The women were quite interested in the W. M. S. work and were willing to take an active part in it.

We made comforts for a father and his four little girls who had lost their mother and also sent them two large boxes of dresses.

At Christmas time we had a W. M. S. party with 40 present.

We are looking forward to a good year, but we do need a church building in order to progress.

Mrs. F. W. Garber, President of W. M. S.

With the Lord's help we are slowly progressing in Cheyenne and entering new homes in spite of the fact that we are greatly in need of a church building. We have outgrown the home of the kind people where our meetings have been held. But the Lord has certainly blessed us in this work.

Albert Curtright, Deacon



Cheyenne's Children

(Taken during meetings held by Wm. Fells and C. E. Johnson)

CHEYENNE VISITORS

By Gil Dodds and Bud Fowler

Strong winds swept the western plains, seemingly as never before, as we arrived in Cheyenne. Snow flurries swirled at our feet—but this atmospheric coldness passed unnoticed due to the warm reception of our new found friends in Christ.

It was no time at all before we realized that within the hearts of these new acquaintances burned zeal, enthusiasm, and vision for the cause of Christ and the establishment of men and women in Him through the Brethren Church.

Our hearts rejoiced in witnessing the determination not to be satisfied with small things but to press on to richer fields of service. Already they have in their possession a strip of ground strategically located in an entirely new and growing section of the city, whereon they hope to build. No other church is in this community to minister to the spiritual and physical needs of the people.

A nucleus of approximately fifty young people and adults gather weekly in a home, holding Brethren services. In this group we found several talented young people who desire to give their all in service for Christ. These who themselves know Christ are eager to draw in other young people but are limited because of lack of equipment. However, a building of their own would alleviate this difficulty and growth would be inevitable, and a stronger and more radiant testimony for Christ would issue forth from our mission in Cheyenne.

This group is most fortunate in having a real leader in Brother Garber; one who is willing to give of his time and his substance in order to maintain this testimony. With so promising a work in Cheyenne, is it not justifiable for those of us here at home to get one hundred per cent behind this group and show them they have our full support? Only as we give can they grow.

Rev. C. E. Johnson and I spent five glorious days with the folks in Cheyenne last August. We had some afternoon meetings for the children of the community. In four days we had thirty-five children and we started with eleven. Through this experience I believe that Cheyenne, Wyoming is one of the finest fields for a Brethren Church that we have. They are a group of fine, loyal Brethren people living there in a community that is hungry for the message that only the Brethren Church can give them. With the prayers and the support of all the Brotherhood this group of loyal workers will be able to do a wonderful work for our Lord.

H. Wm. Fells, Pre-Seminary Student, Ashland College



News From South America

Rosario, Argentina
December 24, 1945

Reverend President Claud Studebaker
Missionary Board of the Brethren Church
Ashland, Ohio, U. S. A.

Our dear brother in Christ Jesus:

I was very happy to receive your dear and very welcomed letter the last week; it gave me much pleasure to receive so prompt answer to the letter that I had sent you. Thank you very much!

As you are asking me some news from our mission field here that will be interesting for all our dear Brethren in the United States, I will do it with much pleasure and love. Oh! Yes!

As we want to make use of the good weather before the end of spring and the beginning of the summer that we actually have here in Argentina, we have just put up twice, (for second time) the tent and during several weeks we have worked for the evangelization (or evangelism) in our large district. We put it up for the first time not far from one of our annexes, trying with it to bring to our meetings new neighbors and folk there.

It was a great pity that it has not rained during a couple of months and as there was no pavement there we had to arise with very bad days of much dust. Notwithstanding this, we had a nice crowd of people and as always the children were in the majority. So we had two meetings—one for the children first. We had in this meeting short songs, Bible stories and illustrated stories in charge of my wife and some of our youth students. After this we had some Bible views (lantern pictures) explaining each of the pictures as they were shown and making it more interesting.

Then after this meeting, we had the principal meeting with a message. Sometimes these meetings last from two to two and a half hours. Also, every night there is a nice testimony of some member of the church and every night, if it is possible, a new preacher with his message.

The quantity of people from the first night showed us that we should have a great success, but soon we were sorry to see about 10 or 12 grown up boys that molested so much that even the older people got tired of them. Notwithstanding of all, the assistance was very good and those who had real interest came insistently.

Will God that this seed sown can carry fruit for the glory of the Lord to be saved by the faith in Jesus Christ!

During two nights the same boys were throwing stones at the tent for some hours until about 12:00 that night, because our meeting ended always after 10:00 P. M. Many

neighbors, not being able to stand these impertinences, came out of their houses to help us and to prevent them from doing greater damage with the stones that they were throwing.

It is a pity to say that in a large city as Rosario is, there should be such boys without conscience that commit such ugly actions; and it is incredible that there should be such a difference between one district from the other.

But we are not discouraged and plan to change the tent to another district also, where the crowd of people are better and peaceable.

We are thankful to God that there are so many people interested in the Lord Jesus Christ and His gospel. Because when we take away the tent from the place that was mentioned, a nice group of people came from that place to our meeting in the annex that we have not far from that place.

Now we have put up the tent in some nicer district and we will say that we have had good success here, because at the first night there was an enormous crowd. The interest has grown night by night and many people have been able to hear the message of the gospel for the first time, attending each night and being converted to the Lord.

We will have in this place, in the tent, our Christmas feast, with a special program for all the folk there. May God bless this new effort!

So we have here in Rosario's church a good time of enthusiasm and plenty of Evangelistic meetings everywhere, with conspicuous results; and we are looking forward to have good success in the work during this summer season.

One of the things we found necessary was to organize our nice group of young people. We have splendid grown up boys in our Christian Endeavor Society that are able to help in the work, doing their best for Christ. But they need to go into good studying and schooling, so that they will make a couple of good preachers and teachers for our Sunday School later on.

Perhaps the Easter Offering near at hand will enable us to help some of these youth to enter into a seminary to study.

Again we want to thank you all for the many nice things you have done for us in Argentina and we pray that the Lord will bless you abundantly; and we apply for the prayers of all God's people that His will may be done here in our mission field in South America.

Sincerely yours in the Lord's service,
Adolfo Zeche.

They Went To Church

(Interesting interviews with some of the world's eminent men on the values derived from church going.)

JOSEPH ADDISON—

Celebrated author of the *Spectator*: "I am always very well pleased with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best way that could have been thought of for the polishing and civilizing of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians, were there not such frequent returns of a stated time, in which the whole village meets together with their best faces, and in their cleanest habits, to converse with one another . . . hear their duties explained to them, and join together in the adoration of the Supreme Being. Sunday clears away the rust of the whole week."

ROBERT E. LEE—

Famed Southern general: "One of the miseries of war is that there is no Sabbath, and the current of work and strife has no cessation. How can we be pardoned for all our offenses?"

GEORGE A. BUTTRICK—

Distinguished author and New York pastor: "The church cannot redeem a tragic world without the vitality of corporate prayer . . . The stronghold of corporate prayer is the Sunday service of worship. Physical health requires one day's rest in seven. Mental health demands some sanctuary even though it be only a sanctuary of mood, from the 'lust of the flesh, the lust of the eyes and vainglory of life.' If the week-end habit should starve the Sabbath, we would soon start another Sabbath on Wednesday—or see our world darken. The ever present magazine article on 'Why I Do Not Go To Church' usually betrays the littleness and ignorance of the writer more than it demonstrates the same faults in the church."

RALPH WALDO EMERSON—

American philosopher and essayist; "The Sunday is the core of our civilization, dedicated to thought and reverence."

SAMUEL TAYLOR COLERIDGE—

English poet—pictures in *The Ancient Mariner* the harbor peace, the human and divine companionship of church-going, as felt by one who has known the loneliness of the sea:

"O sweeter than the marriage feast,
'Tis sweeter far to me,
To walk together to the kirk
With a goodly company!"

To walk together to the kirk,
And all together pray,
While each to his great Father bends,
Old men, and babes, and loving friends,
And youths and maidens gay!

Farewell, farewell! but this I tell
To Thee, thou wedding-guest!
He prayeth well who loveth well
Both man and bird and beast.

He prayeth best, who loveth best
All things both great and small;
For the dear God who made and loveth us,
He made and loveth all."

ROY L. SMITH—

Outstanding Methodist preacher and editor: "It will surprise one to note the number of times the word 'brethren' is used in the New Testament, whereas the word 'doctrine' appears only occasionally. No other word is on the lips of

Paul so frequently as this one of brotherhood. "Every time I was tempted to steal, I thought of my friends at the church," said a young man who had gone through hunger rather than sully his own soul with dishonesty. But his Christian friends had furnished much of the strength.

"It is entirely possible for one to be a Christian and to be entirely outside of the church; but the man who attempts to do so is cutting himself off from a source of strength and courage that may be invaluable to him in his hour of crisis. "The church is not made up of people who think they are perfect, but of people who have found a perfect ideal and are undertaking, more or less successfully, to follow after that ideal. They have not achieved perfection, but they have found One who did, and their association with Him, in the fellowship of the church, is

helping them on in the direction of perfection."

THE WALL STREET JOURNAL

Issued from the heart of New York's financial and business center—said editorially during the depression: "What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine and a new navy, is a revival of piety—the piety of our fathers that counted it good business to stop for daily prayers before breakfast, right in the middle of harvest; that stopped work a half-hour earlier on Thursday night, so as to get to prayer meeting . . . Great wealth never made a nation substantial or honorable."

Mission Church News

CUMBERLAND, MARYLAND

Perhaps enough time has elapsed since our last report to the rest of the Brotherhood through the columns of The Brethren Evangelist that another report of our activities may be viewed with condescension.

During the closing week of September and the opening week of October we had a series of evangelistic services in our church with Rev. Wm. E. Thomas, Cresaptown, Md., serving as evangelist. Rev. Wm. Thomas is a brother of our Rev. Wilbur Thomas who is pastor of the Brethren Church in Carleton, Nebraska. He is well equipped with years of experience in evangelistic work. He has also done pastoral service and so sees the work from the viewpoints of both the pastor and the professional evangelist. He is also well equipped with love for the Lord Jesus Christ. Further enriching his ministry is the experience which he had in the U. S. Navy as a sailor and as chaplain of the ship on which he sailed, having been appointed by the captain of his ship to serve as chaplain on that ship.

Still further equipment of great usefulness in an evangelistic campaign is a Public Address System which Brother Thomas has attached to his car. With this system Brother Thomas and I were able to advertise our meetings all over South Cumberland and to quickly distribute many tracts and many cards announcing our meetings in print. With this system, after the advertisement stage was over, we held many meetings at advantageous points in South Cumberland. In these meetings we played hymns, read the Scripture, prayed and preached Gospel messages. There would be an audience close around the car, and the voice of the Public Address System would carry over about two blocks in every direction. Thus many people were reached with the message of Jesus Christ and salvation by His wondrous grace who did not

come to the church. The meetings in the church resulted in our receiving five into membership by baptism. Two have been received by baptism since that time.

The pastor heartily recommends Brother Thomas and his good wife to other churches. Mrs. Thomas was with her husband and helped with the music. She plays the piano and piano-accordion, and she and her husband sing together.

At Christmas the church showed a fine spirit of generosity to the pastor and his family. A number of nice gifts were given by the church, the Sunday School, the W. M. S. and the Faithful Workers Class. The gifts were a number of useful articles and a gift of money. All are highly appreciated.

Our Fall communion service was attended by thirty-seven people of our church, thirty-five of whom partook of communion.

On New Year's Eve twenty eight people came in response to the invitation of the pastor and his wife to be their guests in a Watch Service. Although we had a puzzle contest to occupy the time used in setting the table and refreshments, which were furnished by the host and hostess, the central purpose of the gathering was consecration of ourselves to the Lord for the year that was about to be born. We spent the closing minutes of 1945 and the opening few of 1946 in prayer to God that we might be more effective for Him in life and service in the new year.

And this brings us to the end of the old year and sends us to a very good stopping place. May the rich blessings of the Lord of the Harvest rest upon all the Brotherhood and upon the Lord's people everywhere.

Sincerely and fraternally yours by His grace,
Rev. Paul M. Naff.

(Continued from Page 7)

ment NOW to Brethren Service Center, New Windsor, Maryland.

A number of our congregations have already done so but keep on doing it! Make it a Sunday School Class project,, or Sisterhood or Brotherhood project. In a world that sees pagans buying mink coats, even for their dogs, while babies starved and froze, may it be said of us who call ourselves Christians that we saw the need and did what we could to help. Then shall the king say, "I was hungry and you sent me food; I was naked and you sent me your old suit of clothes and a blanket." What? Does this sound familiar? Our Lord described in Matthew 25:31-46 something so like it that if you need any encouragement to give and send food, clothing, bedding, soap and shoes, all that you will need to do is to read it again.

You ought to write your congressman and senators, too, lest our nation fail in its hour of opportunity to be generous and Christian. Mink coats for dogs while the aged and babies freeze and starve, and even the hardest suffer, is the stuff of which future wars are made.



Thousands are homeless—will you share?

Let every Brethren Church and every Brethren family help. Get the stuff on the way as soon as possible. Send word to your Missionary Board Office (524 College Avenue, Ashland, Ohio) about your collection that we may share the news with others.

Life's Lesson

A POEM FOR THE NEW YEAR—

*I learn as the years roll onward,
And I leave the past behind,
That much I had counted sorrow
But proves that God is kind;
That many a flower I'd longed for
Had hidden a thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.*

*The clouds that cover the sunshine,
They cannot banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest shadow
To see the clearest light;
And often through wrong's own darkness
Comes the weary strength of right.*

*The sweetest rest is at even,
After a wearisome day,
When the heavy burden of labor
Has been borne from our hearts away;
And those who have never known sorrow
Cannot know the infinite peace,
That falls on the troubled spirit,
When it sees at last release.*

*We must live through the weary winter;
If we would value the spring;
And the woods must be cold and silent
Before the robins sing,
The flowers must be buried in darkness
Before they can bud and bloom
And the sweetest, warmest sunshine
Comes after the storm and the gloom.*

—Selected.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 3, 1946

UNBOUNDED CHRISTIAN FELLOWSHIP

Scripture: Gal. 3:28; 1 John 4:18-21

For The Leader

The world is seeking peace. It is seeking a sort of fellowship in which every man can live largely as he pleases without any fears at all. In other words, the human race wants a kind of fellowship which will guarantee a safe existence for all. The motive back of it is purely personal. Regardless of the motive, such a fellowship is literally at their finger tips, if they would only open their eyes to the conditions of that fellowship.

God is wiser than any human being and He knows that men will not humble themselves to the place where they will accept Christ and His fellowship. So, we have the predictions of the results of sinful men each trying to create a little world all his selfish own. Which sums it all up to say that the only possible, lasting fellowship of all races is that which is found among sincere believers in Christ. In Christ, Jews, Greeks, Americans, Germans, and all, can find peace, fellowship and love. Tonight we want to see how this works out in practice.

DISCUSSION

1. FORMER ENEMIES MADE FRIENDS. (Gal. 3:28) Note the passage as it states that there is neither Jew nor Greek. Does that mean that Jews are not Jews any more, and that Greeks are not Greeks any more? No, a Jew is still a Jew, and a Greek a Greek in the flesh, in appearance, in language. But in Christ, and in having put on Christ, as the verse previous to this one points out, the race hatreds have disappeared. A genuine Jew hated the Greeks and Gentiles enough to spit on them and drag them through the gutter filth. Jews considered Gentiles lower than the flea-bitten dogs at their feet. Likewise, there was little love lost in a Greek's opinion of a Jew.

It would appear that this bitter hatred could never disappear. And it didn't until the coming of Christ. But now note. The loving power of the gospel of Christ, and His command to love one another has changed the picture. A Jew, in becoming a Christian (as Paul, Peter, and John, for instance) learns love instead of hate. Also, the same change takes place in the Gentile's heart. Result? The Jew can love the Gentile, and the Gentile, the Jew. They are neither Jew nor Greek, nor Gentile, but Christians. And humans of all races lose their race differences when they come into the fellowship of Christ.

2. CAREFUL, CAREFUL, TODAY. (Gn. 12:1-3). In these verses, God presents a prediction which has come true in some awful circumstances since that time. Cursings or blessings come to a nation and people according to their treatment of the Jew. For practically their entire

history, the Jews have been wanderers in countries not their own. The nations which sheltered them for a time have disappeared from the face of history, but still the Jew goes on. God has given the promise, and it stands. Some nations have favored the Jews and stood in the favor of God. Other nations have cursed the Jew, driven them from their homes, slaughtered them and persecuted them. These nations have speedily been brought to ruin.

But careful, careful, America! What is our own attitude toward the Jew? We Christians in our unbounded fellowship of Christianity must look at this problem as a major crisis in our country. The Anti-Jewish feeling is strong in many places. Regardless of how we feel about it, the Jews are God's chosen people, and no matter how rebellious they are, they still are His. This promise in Genesis still holds good. We can do much to create a better feeling toward the Jew if we ourselves take a Christian attitude towards them.

3. YE ARE ALL ONE. (Ephesians 2:13-18). Here again there is reference to differences which have been destroyed through Christ. The middle wall of partition and hatred has been removed. Individual differences are lost in the greater fellowship in our new standing with Christ. A great power of love has united us. Christ did this. He abolished rituals, formalisms, enmities, and misunderstandings, so that we all might be "one new man"—a Christian. Note also how this was done. Paul informs the Ephesians that Christ hath done this by the shedding of His blood when He was slain on the Cross of Calvary. So, the blood stained cross of Calvary stands out for eternity as the Power of reconciliation between God and man, and between men themselves. This great fact cannot be overlooked when we talk about "Unbounded Christian Fellowship."

4. AN EVIDENCE OF CHRISTIAN FELLOWSHIP. (1 John 4:20). A sure way to tell if a person is truly Christian is to see how they treat their fellowmen. Sunday Church profession, tithes and offerings, songs of praise, and testimonies mean nothing if that person goes out and indulges in shady business deals, slander, malicious backbiting, deceit, lies, and sinful habits. Our relationships with others must be on the level, or we fall short of this verse. How can we say we love God when we hate or deceive or hurt those with whom we work and live? God calls such a person a liar, and we know where liars end up.

There was a person who nearly lost their sincere faith in Christ when an official in the Church where she attended, deliberately beat her husband out of several thousand dollars on a business deal. This evil deed caused the good husband to go bankrupt and to lose his own business. We can imagine the heavy heart that woman carries to church to see the "wonderful Christian service" that official renders his Church and "his Lord."

5. THE SWEETEST FELLOWSHIP. (1 John 4:20). Who can find anything sweeter than Christian fellowship? No swearing, drinking, evil stories, loose conduct. Conversation, thoughts and deeds on the highest level. But sometimes the old nature of sin knocks for a hearing and Christians fall victims of the old way. The "thrill" of talking about others, "thrills" of sinful amusements, go together with all other evils to destroy this sweetest fellowship. Then how can we say we love God? Christian

young people, if we determine right now that our group is going to be a haven of peace and truth, then we can continue to make it so. But when we commence putting ourselves ahead of interests of others, then our peace is gone. This dare not be, for the world needs our united Christian support. It needs us to hold high the Christ before all men. No better way can we do this than to take a Christian attitude towards others. This is a command of God and we dare not ignore it at any time.

QUESTIONS

- 1. How account for the fact that the one agency which could communicate between enemy countries in the war was known as the Red Cross?
- 2. Where has the Church been in its "worldwide" evangelism, which could have made it the proper agency for this communication?
- 3. Do you think the Church is the proper agency for this work?
- 4. Do you think that the Church would have gained if its adherents in all countries would have united in an organization such as the Red Cross for that type of work?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

YOU CANNOT HIDE FROM GOD

By Alfred H. Ackley

You cannot hide from God,
Though mountains cover you,
His eye our secret thoughts behold,
His presence all our lives unfold,
He knows our purposes untold,
You cannot hide from God.

You cannot hide from God;
This one thing you can do,
If you would save your sinful soul,
If you would be made pure and whole,
If you would reach the highest goal,
Your soul must hide IN God.

ENOCH'S PROPHECY OF JUDGMENT AGAINST THE WICKED

Jude 14, 15

Enoch was a preeminently holy man, who was translated to Heaven without dying (Gen. 4:17; 24:4; 46:9). He enjoyed exceptional nearness to God. He had a zeal against wickedness in early times. He prophesied the coming of Christ from Heaven to judge the world. His coming will be at the end of the age, in a day utterly unknown to man or angel. He will be accompanied by ten thousands of His saints who will sit with Him as judges (1 Cor. 6:3; Deut. 33:2, 3; Zech. 14:5; Mt. 25:31; 2 Thess. 1:7).

It is foolish to expect an escape from final judgment through secrecy. The only escape is through the Way of

escape provided through the Salvation of the Lord in the Person of our Saviour (Jn. 3:16; 5:24). The provision is only for NOW. God says TODAY, the devil says tomorrow (2 Cor. 6:2). Words will be judged as well as deeds: "All the hard things which ungodly sinners have spoken against Him." Sinners reproach, mock and condemn the just. It matters not how good a man lives, sinners will speak disparagingly of him. Christ regards the words spoken against His disciples as spoken against Himself. Read Mt. 12:36. The judgment will take account of the motive of "works of ungodliness which they have ungodly wrought." The wicked devise mischief (Prov. 6:14); they delight and take pleasure in it (Prov. 10:30); they persist in the teeth of all warnings (Prov. 29:1). The sinner better make a friend of the Lord against the day of judgment (Job 22:21). Read John 5:27 to note the language Christ used in reference to the event of the final judgment. Read Acts 17:30, 31.

This lesson is quite different to the happy event predicted in Jn. 14:1-3; 1 Cor. 15:51; and 1 Thess. 4:13-18. There are two phases of the Lord's Second Coming. The first is the Rapture when the Lord comes FOR His saints in order that He may come WITH them (Col. 3:4), not only to destroy the Beast, False Prophet and Wicked Rulers mentioned in The Revelation who have gathered at Armageddon, but He will judge the nations (Mt. 25:31-46). When the cup of iniquity is full (five times Jude uses the thought of ungodliness in our lesson verses), the Lord shall come to earth with myriads of His holy ones—redeemed men and unfallen angels—to execute the judgment long ago foretold.

When the prophecy of Enoch and Zechariah shall be fulfilled righteousness will reign—every enemy being destroyed. At the end of the millennium the Great White Throne Judgment will occur (Rev. 20:7-15). Now we are "man's day" (See 1 Cor. 4:3, Marginal reading). While it lasts God is long-suffering. When it ends the day of the Lord begins. Think NOW as to how you will stand THEN!

"We wait for the Lord our Beloved,
Our Comforter, Master and Friend,
The substance of all that we hope for,
Beginning of faith and its end;
We watch for our Savior and Bridegroom,
Who loved us and made us His own:
For Him we are looking and longing;
For Jesus and Jesus alone."

—Annie Johnson Flint.

We have a supply of Higley's and Arnold's commentaries on hand, but they are going fast. The publishers of Higley's wrote us that their supply was exhausted and asked for a return of some that we have on hand. We bought them for our own people and they will get first change at them. We can't in fairness keep them unduly long, however, and orders should be sent in immediately. Whatever commentary you want seems to be available now, but it will not be later. Higley's \$1.25; Arnold's \$1.25; Peloubet's, \$2.00; Tarbell's \$2.25, all sent postpaid. In case any school wants to supply copies to all their teachers, we will allow 10% discount, so long as our own stock lasts.

Order from: The Brethren Publishing Co.

Brethren Youth

YESTERDAY, TODAY and FOREVER

by Gil Dodds and Bud Fowler

"Jesus Christ the same yesterday, today, and forever," but have we allowed Him to manifest this within our own lives? He is eager—He is willing—He is waiting to make this a reality to every soul. Voices from the past echo back its veracity; voices of today must continue to sound it forth. But for tomorrow — your voice must carry it on.

Throughout the brief history of our Brethren Churches, men have fought and died in order that this Christ of yesterday and today and forever might be proclaimed. Among those who have given of their best, such names as S. H. Bashor, J. Allen Miller, Jonathan Swihart, B. E. Flora, G. W. Rench, C. F. Yoder, I. D. Bowman, Martin Shively, and many others sound forth. They were teachers, pastors, missionaries, evangelists, and ordinary laymen who caught the vision, saw the need and met the challenge. Their task is finished—ours is but begun and unless we, as young people, catch the same vision, the same fire and the same enthusiasm, it will be said, "They fought in vain."

Realizing the challenge these men

have given us, we desired to see more graphically the distribution of our Brethren Churches. The above map

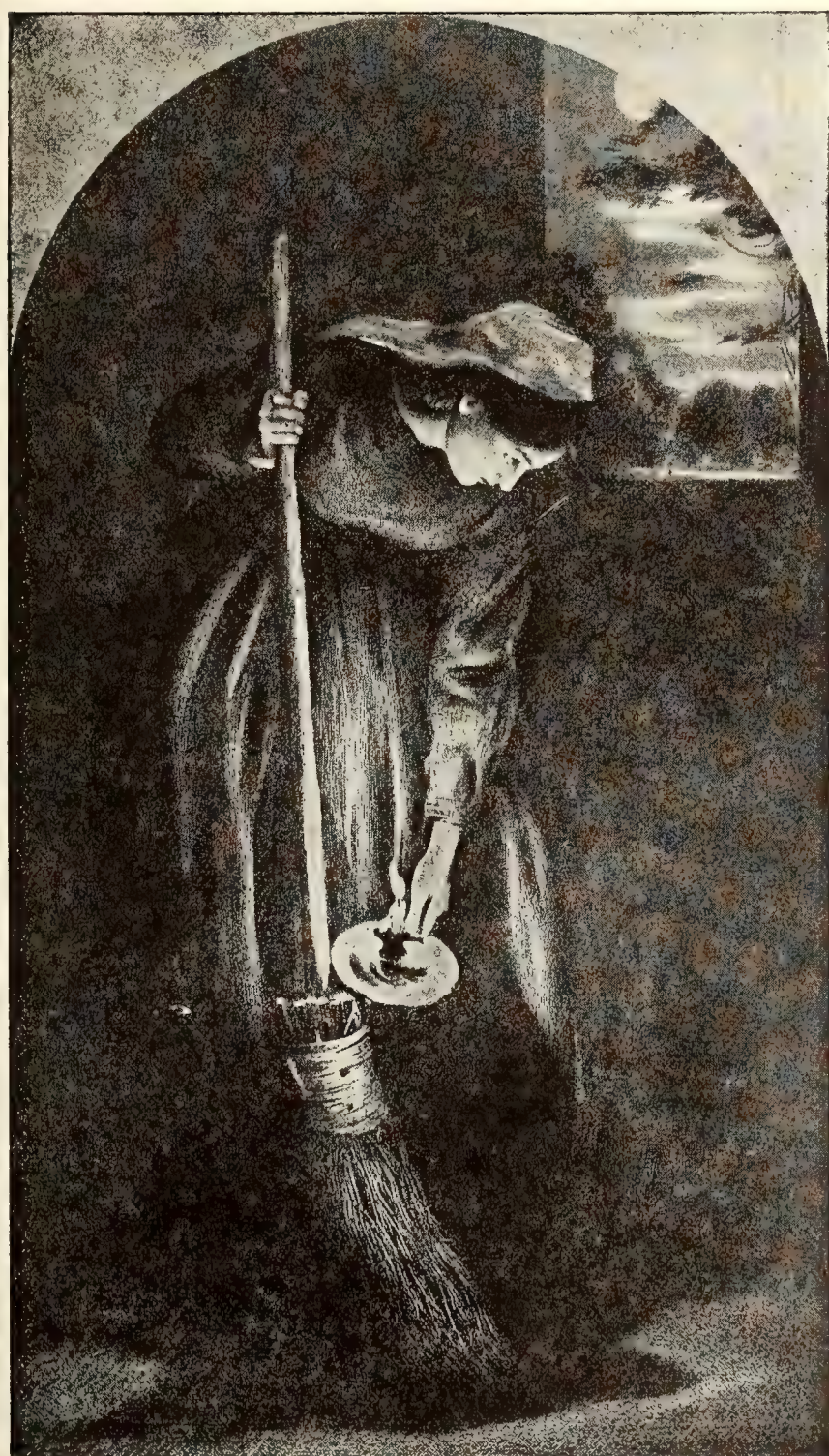


AREAS OF FIRST BRETHREN CHURCHES ACROSS OUR NATION

clearly depicts the findings of our investigation. The appalling need for the establishment of new works in new fields struck home with a greater force.

Yesterday has been lived, but today is ours. Throughout our travels from week to week we have been privileged to visit our churches and to meet young people who feel it has been given them to maintain the work of the home field as pastors, teachers, professional men, and laymen. Other young people are needed to join with these in order that Christ might be made known and that the work of our church may continue in the power of Christ. These young people must be willing to go into new areas—i. e., those areas still unreached by our church for Christ. From Cheyenne to California, from the Mason-Dixon line to the Gulf, young people must be willing to go. We must be faithful to the duty which the Lord Jesus has entrusted to us of bearing witness to the gospel of God's grace.

"Go ye into all the world and preach the Gospel."—Mark 16:15.



What Have YOU Lost?

Have you lost a coin?
 You have? But where?
 Was it while you were busy
 Here and there?
 Was there a hole
 That needed mending,
 And it dropped out
 While you were bending
 Over some needless task?

Has opportunity
 Come and gone
 To reach some soul
 You might have won;
 While you were busy
 Here and there,
 Working hard—
 But getting nowhere?
 Over some needless task.

F. C. V.

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INTERESTING ITEMS

THE ARDMORE, INDIANA, BRETHREN CHURCH will entertain the District Laymen of the Indiana District in March. Brother Whitted, pastor of the church informs us that they are in the midst of a remodeling program for the church.

A NOTE FROM BROTHER CHARLES E. JOHNSON tells us that the Cerro Gordo, Illinois, brethren have just completed the installation of a new furnace in the parsonage.

A revival meeting will be in progress at the Cerro Gordo church from February 4-17, with Rev. Virgil Meyer, pastor of the Waterloo, Iowa, Brethren Church as evangelist.

We are glad to note that Brother Johnson is back in his pulpit after his enforced illness.

WE SEE that on January 6 Brother St. Clair Benshoff baptized three and received them into full fellowship in the Milledgeville, Illinois Church. We also note that "Gil" Dodds is to be the Guest Speaker at the Milledgeville church on Sunday, February 3.

WE NOTE that the week of Prayer was pretty generally observed through our churches, most of which co-operated in the community union services.

WORD FROM MRS. LEE HOWARD of Mulvane, Kansas, says, "The Bethel Brethren Church of rural Mulvane has been torn down and lumber moved to Mulvane on a lot recently purchased. The building of our new church is expected to start in the very near future."

WE ARE INFORMED that the last Cash Day Offering total of the Nappanee, Indiana, Church was \$1,305.00. "Coming as it did at the Christmas season, it was a very Commendable sum," says Brother Bowman.

WE LEARN from Brother H. H. Rowsey's Goshen, Indiana, Bulletin that Prof. A. R. Thompson, who served for a number of years as head of the Music Education Department of Ashland College, served as Guest music director and soloist at a recent service in the Goshen church. Brother Thompson rendered several trombone solos. Recently released from his duties as Red Cross Director, Brother Thompson and family are now residing in South Bend.

We also liked Brother Rowsey's card which he sent to his members, which was headed by the slogan,

Start the New Year Right,

By coming to church morning and night."

This slogan should be practiced throughout the year by all the members of every church.

WORD FROM DAYTON tells us that our Dayton Sunday school showed an increase in average attendance for 1945 over 1944 of nearly twenty-one. That's a fine increase and surely means progress.

The third anniversary of the dedication of the Dayton Church was observed on Sunday, January 20. My, how time flies!

"ONE-HALF PAID FOR!" That's the word from Waterloo, Iowa, where they have made payment that covered one-half of the indebtedness on their new parsonage. They hope to "finish" the debt within the year.

IN SPITE OF THE "FLU" which hit Canton, Ohio, as it did other churches and Sunday schools, that Sunday school showed a nice average attendance for the last quarter of the year 1945. The average offering was nearly \$12.00 per Sunday. Canton is coming right along under the leadership of Brother E. J. Beekley.

CHANGES OF ADDRESS

For your Annual

We are informed that the following addresses are incorrect as reported in the Conference Annual. Below are printed the corrected addresses. If there are others which are incorrect we will be glad to make correction in this column.

We suggest that you take your Annual and make the changes at once before you forget them.

Whitted, A. E.

801 North Moss Road,
South Bend 19, Indiana.

Oberholtzer, H. M.

421 Webster Street,
Huntington, Indiana.

The Editor Thinks Aloud

Fred C. Vanator

PRODUCING CHARACTER

Hadley once wrote, "To produce character, education must call to her assistance religion." We would agree with him decidedly except for one word, and that word is "religion." We would place in its stead the word "Christianity," for "religion" can mean almost anything. But we do agree that education minus the Christian application will ever produce real character.

Of course, to the physical sight; it may seem that non-Christian men do have a fine character, and perhaps they do have in a measure, as far as it goes, but to us, character is not merely that which endures for the span of human life, but it endures on and through the eternal ages. It goes side by side with eternal life. Consequently, regardless of how well an individual departs himself through life, if he fails to have the influence of Christianity, he will come to the end of his earthly career with "something" lacking—and that lack is the everlastingness of Christian character.

That is why we have a Christian College, in order that the education received may bear the mark of Christian teaching and Christian influence.



HOW DO WE PRAY?

Someone has said, "The Lord's Prayer has no 'I' in it anywhere. It is centered in God and includes all mankind."

Far too often our prayers are made in the "first person singular." "I" want, "I" must have, "I" have done. We are reminded very often that we are to "seek first the kingdom of God and His righteousness" and THEN are these other things added to us. We are also reminded that the Lord said that the Father knows all the needs of His people. Of course, that in no way deprives us of the opportunity of asking for what we desire. For we are told to "ask, in order to receive; to seek, that we may find; and to knock, if we want to have the door opened."

After all, it is not so much WHAT we ask for—it is HOW we ask for it. For if we have the proper HOW, we will ask for the proper WHAT.

And above all things we should remember that prayer requires "earnest" thought. We cannot pray without thinking.

NOTE OF APPRECIATION

I wish to express my appreciation to the many, many friends who expressed their sympathy and sorrow in the loss of my husband, Rev. Arthur T. Wirick, through their telegrams, cards and letters.

Ida Good Wirick.

Business Manager's Corner

George S. Baer

Ardmore Stays 100%

The growing church of Ardmore, Indiana, of which Brother A. E. Whitted is pastor, continues to stay in the 100% class, according to their decision at a recent business meeting. We are sorry we let this name slip out of the list at the last publication of the Honor Roll. We apologize to the church and pastor, and assure them we greatly appreciate their loyalty. We trust they may continue to get blessing from the reading of our church paper as it makes its weekly visits into all the homes of the congregation.

Our 100% Churches

Vinco, Pennsylvania, C. Y. Gilmer, Pastor
 New Lebanon, Ohio, W. Clayton Berkshire, Pastor
 North Manchester, Indiana, Bert Hodge, Pastor
 Ashland, Ohio, Lester V. King, Pastor
 Johnstown, Pa. (Third), Chester F. Zimmerman, Pastor
 Louisville, Ohio, E. M. Riddle, Pastor
 Lanark, Illinois, W. C. Benshoff, Pastor
 Washington, D. C., Clarence Fairbanks, Pastor
 Rittman, Ohio (Loyal Group), J. G. Dodds, Pastor
 West Alexandria, Ohio, Robert Byler, Pastor
 Bethlehem Church, Virginia, John F. Locke, Pastor
 Dayton, Ohio, Vernon C. Grisso, Pastor
 Smithville, Ohio, J. G. Dodds, Pastor
 College Corner, Indiana, Arthur Tinkle, Pastor
 Loree, Indiana, Arthur Tinkle, Pastor
 St. James, Md., D. C. White, Pastor
 Valley Brethren, Jones Mills, Pa.
 North Georgetown, Ohio, L. E. Lindower, Pastor
 Waterloo, Iowa, Virgil Meyer, Pastor
 Hagerstown, Md., N. V. Leatherman, Pastor
 Muncie, Indiana, E. D. Burnworth, Pastor
 Mexico, Indiana, C. C. Grisso, Pastor
 Milledgeville, Illinois, W. S. Benshoff, Pastor
 North Liberty, Indiana, George Pontius, Pastor
 Cerro Gordo, Illinois, C. E. Johnson, Pastor
 Ardmore (South Bend), Ind. A. E. Whitted, Pastor

The Spirit We Appreciate

One good and loyal brother wrote of some difficulties experienced in getting his Sunday school literature. He made his statement frankly, but in the spirit of and with the assurance of loyalty. We took no exception to it, for our reaction is one of entire sympathy with his attitude. We want our friends to write us when something interferes with the right kind of service, which it is our aim always to render. There may be mitigating circumstances, but we are not naming them, for no alibi will be allowed to make excuse for the very best service which it is possible to give. That is the spirit of our force here, and we are determined that it shall be our constant and dependable practice.

(Continued on page 10)



DANIEL . . .

A Model for Young Men

Daniel is one of the model men in the Old Testament; in some respects he is about the best character for young men to study and imitate. In his youth he faced ridicule by refusing to touch the king's wine; in his later years he was not afraid to face the king's lions. There are two or three things about his course in that last matter that young people ought to notice.

In the first place, he did not send any apology to the king of Babylon. Apologies for doing the right thing only belittle the act and take off the grace of it.

In the second place, he did not brag about what he was going to do. There was no bluster or big talk. One is prone to be rather distrustful of people who make very loud professions and promises, being reminded of Peter's boastful speech to his Master, "Though all men forsake thee, yet will not I."

Daniel neither apologized nor played the braggart. He saw that there was serious business before him; he knew all about the ferocious lions in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house; he threw open his lattice, and worshipped God in prayer, "just as he did aforetime."

Actions speak louder than words. The old hero went down on his knees three times in a day. Busy man that he was, he did take time to pray. Brave man that he was, he did not care who saw him, or how soon his goodly conduct was reproved by

the king. Daniel did not ask God to muzzle the lions; nor was there any intimation given him that if he did his duty there would be any miracle wrought in his behalf. Martyrs, when they make up their minds to suffer for the right, always expect that lions will bite and that fire will burn.

There are two roads for every person in the journey of life. They cannot take both, and every young man must decide which of them he will take. The one is a smooth and easy path of

connivance and compromise with no lions to encounter. The other is by the air-line of duty as God's Word and conscience reveal duty; whoever treads that path must expect to be battered with ridicule and often bespattered with misrepresentation and reproach.

There are two kinds of church membership. In the one case, Mr. "Facing-both-ways" tries to stand with one foot in the church and the other foot over in the world. He is secretly distrustful of both. He has too much profession of religion to suit world-

ly people, and too little practice of religion to please the people of God. He is like the man trying to ride two horses, with a foot on each, and having each horse try to go a different direction. The result is obvious.

The other type of religion is that of one who comes out squarely on Christ's side—not as pleasing men but God, which tries the heart of all who so decide. This latter sort of Christianity is at a premium in these days, for it is quite too scarce



of courageous Christians encounter opposition they are, after all, the only ones who win converts to Christ.

Daniel dared to be singular, both when he refused the king's wine cup, and when he defied the king's lions. The young man or woman who follows the fashion and runs with the crowd counts for nothing. When they turn around and face the crowd for conscience' sake, they may encounter hard knocks or scoffs, but they save their own souls, and are in the right attitude to save the souls of others. Every young man who determines to keep a clean conscience and obey Christ's commands will encounter some lions in the course of his experience. In business he must often decide between selling his conscience and selling his goods; he must prefer to be poor rather than to put a dirty dollar in his purse.

In social life he must not be afraid of being branded as "puritanical" in his habits. In politics he must "bolt" whenever his party heads on the wrong track. Look over those you yourself have known in the past years and take note of their careers. The great majority of those who have failed have done so because of the lack of courage. They have had no desire to face lions of any kind. Others who have had the conscience and the courage to take Daniel's course have discovered that God had "shut the lion's mouth" and they have won the victory.

If facing a duty and standing up for Christ costs dearly, it pays gloriously in the end. Retreat always brings ruin. Be ever afraid of but one thing, and let that be "the frown of God!" His smile means heaven; His frown means hell.—Cuyler.

Reading The Bible

Not very long ago a well known Chicago minister is reported to have stated that Bible Reading puts the salt in religion."

It does that and more. The Bible, we know, has always been and continues to be, the well of daily inspiration for many of our country's great leaders. It furnished the political and moral foundations of our democracy. It embodies the ethical principles which undergird what we call the best in civilization today.

The Bible more than any other single instrumentality has moulded the forward surge of human events through the last five hundred years of western culture.

Most of us are aware of these things and most of us have at some time owned a Bible, hoping therein to find inspiration for our own lives, salt for our religion. Ruffling through the twelve hundred or more pages, not all of us have found what we have looked for.

How, then, should we go about it? How does one begin to get acquainted with the Bible? To feel at home with this greatest of all books?

First of all, make sure that the version of the Bible which you possess is the one best suited to your needs. If the language of the magnificent King James version gives you trouble, get yourself one of the newer accepted translations. You'll profit little from reading a Bible whose language you do not understand.

Now you are ready to begin your reading. If you are a beginner you will do best by turning to the stories of the Bible first. These are swift, moving, dramatic. Read the Book of Ruth—it will take you about twenty minutes. Try Esther, Jonah, or Job—all in the Old Testament. Read these as you would read any other book, not as a succession of numbered chapters and verses.

When you have two hours to give to it, read Mark in the New Testament, and the next day follow with Luke, then Acts. Go back to the story of creation in Genesis, then Abraham, Jacob, Joseph and Moses. Get acquainted with the Psalms. Read and re-read these until their majestic words rumble through your soul like the vibrations of a great organ.

By then you'll want to do some exploring of your own in the great text book of life.

Read the Bible at a stated time each day. Set aside a portion of every day as Bible reading time. You can't open the Bible on one day and have miracles happen the next. The Bible reading habit grows on you. Be sure you are alert, fresh at Bible reading time. Don't leave it for the closing hours of a busy day.

Read the Bible for pleasure. Read it for the sound training it gives you in the art of living. Read it for the inspiration you find in its pages.

A few further suggestions: Reading the Bible is an acquired habit, like brushing your teeth. It

reveals its value only to the earnest seeker after it. It is not a book for lazy or indifferent people. Don't approach Bible reading as you would a good luck charm, to keep off witches and goblins. A chapter a day, in that spirit, will certainly not keep the devil away. Approach it in the spirit of a miner searching for precious metal, who is not content until he has struck "pay dirt." The "pay dirt," God's priceless truth, is there.

Or better yet, look at it as a book of rules. Every real sportsman knows thoroughly the rules of the game he loves. Every business and professional man who has made the grade operates on well known principles and a stock of necessary knowledge relating to his particular field of endeavor. He has his shelf of books, the contents of which he knows, and to which he refers constantly.

The rules of the game of life are contained in the Bible—the greatest textbook on the subject ever composed. No one can win in the game of life who is unfamiliar with the rules. They're all there for you to search out.

» » » » *Our Poet's Corner* « « « «

IS YOUR HEART ON FIRE?

Has the Christ whom you accepted,
Set your heart and mind on fire;
Do you long to talk to others,
Is to win them your desire?

Have you paused and humbly waited,
Till God's Spirit has the power
To rule your thoughts and actions,
Every day and every hour?

Have you heard the call He gives you,
Did you turn Him from the door;
Is His plea to you unheeded,
Has He called you o'er and o'er?

Have you turned your heart from evil,
And just let the world go by;
When your help is really needed,
Will you deafly meet the cry?

Will you rise to meet the challenge,
Will you give your life today?
Yes, it calls for true submission,
Yet the price is small to pay.

For it calls for humble meekness,
And a firm and true desire;
Will you let God's Holy Spirit
Set your heart and mind on fire?

Leila Elliott.



EDITORIAL COMMENT

"IN THE LAST DAYS . . . PERILOUS TIMES"

Part I—Perils to the Church

Dr. Charles A. Bame

We are just past a time of the year when all the world knows about the coming of Him who is to be the Prince of Peace. Around the world, commercial organizations stopped to acclaim it and profit by it; all churches did their best to make it a bit different and better than before; millions of homes erected and trimmed their Christmas tree and gathered around it in the most demonstrative effort of all the year to show forth peace, goodwill and merriment.

But it lasts but a day or at the best a week. Then selfishness begins to appear and fears begin to return. Our gifts are stored away or broken and by a single week Cities in our entire nation are vying with each other "make whoopee" at the expense of happiness, millions of dollars, and more than 300 lives.

We are confounded and frightened at our own discoveries and success. We become drunk with our greatness and forget that such things are forecast by our Lord. The things that are to happen "in the last days." The signs mean so little and are so ignored or guffawed that people disregard them, if no worse. But not so with the "elect."

"It will be a time of great suffering, such as has never been from the beginning of the world until now and assuredly, never will be again. And if those days had not been cut short, no one would escape; but for the sake of the elect those days will be cut short."—Jesus Matthew 24:21, 22 (Weymouth)

"False prophets . . . false teachers . . . will cunningly introduce fatal heresies, disowning even the Sovereign who has redeemed them and bringing on themselves swift destruction. And in their immoral ways they will have many disciples, through whom the true Way will be brought into disrepute. Greedy for riches, they will trade on with their canting talk." II Peter 2:1-3. (Weymouth)

"You, yourselves know perfectly well that the day the Lord comes as a thief in the night. While they are saying 'Peace and safety,' then in a moment, sudden destruction falls upon them." Paul to Thessalonians. Book 2, Ch. 5:1-3.

Perils are to be in "the last times." They are not given for nothing but as signs. As Noah and Moses and Jesus knew, so His own may see and know and act accordingly.

In a continued article of three parts I desire to attempt to show, not by the alarms that appear to me only, but from the lips of those who have a right, far better knowledge than myself or most of us. They have had the time to investigate, or they have had the business of knowing because it is their business.

First then, the peril of false prophets and false religion. The word "religion" is used in the wide sense because it is so used carelessly by most of the great leaders, political, ecclesiastical and sociological. There is a widespread breakdown of all religions. We have been told proudly that the religion of Russia was most corrupt under the Czars. Doubtless it was; but any attempt at the worship of Christ and the God of the Bible is an improvement on professed Godlessness. Any system that has respect for life, given of God and by him forever protected by: "Thou shalt do no murder," is, multiplied times, more sacred than the wholesale killing it takes to keep a dictator in power. So much for several governments past and present.

Mohammedanism was bloody and ruthless in its methods; but what is better for the Turks, if they dismiss along with a change of dress, all the remainder of their devotion to Allah, when with it was connected more prayerfulness than many people had ever exercised in any other religion. Anything is better than Atheism if there were the faintest approach to the true God.

Now, Japan's Emperor has renounced his divinity and claim to be the Son of Heaven and what will take the place of it in devotion? Will it be an aggressive American church again faithfully promulgating the gospel of salvation through Jesus Christ our Lord? Or, will it be one of abandonment to Atheism also? Of course, it might be difficult to reestablish confidence in Christian leadership; but that leads one directly to condemn the diffidence of modern Christianity to its lone task—missions. Thus we come to the pale-pinkness of our American interpretation of the religion of our Lord Jesus. Some of us still live to remember the kind of denials our fathers made to "show that there is a reality in the religion of our Lord Jesus Christ." For it was reality to them. They importuned God for reality. There was a salvation so real that men feared God and tried to keep His commandments. There was enough courage to dress different, act different, go to different amusements (if any) and to make some sincere attempt to "be not conformed to this world but transformed by the renewing of the mind." Where is the proof now? Yes, where?

It would be well to close this Part I, with a quotation showing what happened to Israel when they did likewise. See Psalm 106:34-41. It is accusation upon accusation of their failures to heed the will of God and at verse 34 says, "They did not destroy the nations concerning whom the Lord had commanded them: But were mingled among the heathen and learned their works. And they served their idols and learned their works . . . And shed innocent blood even the blood of their sons . . . They were defiled with their own works, and went a whoring with their own inventions . . . Therefore was the wrath of the Lord kindled against his people . . . And he gave them into the hand of the heathen." Vs. 34-41.

The closing word is, "when did the Lord stop punishing such conduct?" And the answer is "He did not and He does not." He changes not. "The same yesterday, today and forever." Therefore what happened at the hands of a just God to other nations will happen to all others who go the same road. If we wish to know how He will deal with us, we need only to know how He dealt with someone like us. He is holy, righteous and just; therefore He can not, dare not change. Let us beware!

Spiritual Meditations

Rev. Dyoll Belote

WATCH

"Watch therefore: for ye know not what hour your Lord doth come." Matt. 24:42.

There is one event of which the Christian is continuously and repeatedly reminded, and warned to be ready for and watch for, which is the Second Coming of our Lord. Much has been said and written on this subject that has discounted its importance in the minds of many. But the fact still remains that the Lord Himself spoke repeatedly of the event, and seldom mentioned it without giving the warning to "Watch." Again and again He warned His disciples to be on guard, to be watchful; "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Because of the undue stress laid by some Bible interpreters upon the time of the Second Coming, and unwarranted setting of dates for the event—with the resultant disappointment when the event fails to materialize on the predicted date—many in our day have ceased to expect Him, much less to desire, His return. But neither the mistake of the over-zealous prophets, nor yet the unwarranted indifference of those disappointed by the false prophets, can change the plain teaching on this matter. Christ is coming again to earth.

There is just one indeterminate factor, at an unannounced time, with pomp and power, place unknown, manner—"in like manner as ye have seen Him go" (the angel's declaration at His ascension), purpose, to take out of the world His chosen ones.

"And what I say unto you I say unto all, "Watch." Because of the uncertainty of the time, but the surety of the event, and because readiness at all times is stressed repeatedly by Jesus, we are bidden to "Watch." And because "readiness" is the major ingredient in the teaching, and because "readiness" requires watching our lives that they shall accord with the pattern left us by our Lord, it is evident that the "watching" is to be more a matter of watch our own hearts and lives that we shall be worthy to be included among His chosen ones that shall be caught up to be with Him forever in His kingdom. "What I say unto you I say unto all. Watch."

VINCO, PENNSYLVANIA, PASTORATE TO BE VACANT

The Vinco, Pennsylvania, Brethren Church has accepted with regret the resignation of their pastor, Rev. C. Y. Gilmer, who will leave the field the fore part of April, 1946. Any Brethren Minister who is interested in the Vinco pastorate will please communicate with the undersigned. Address:

Walter S. Mackall,
Rt. 1, Conemaugh, Pa.

LET'S FACE IT

Chester F. Zimmerman Mission Education Director
National Sunday School Association

THE REALIST, SO COMMONLY CALLED A PESSIMIST, IS CERTAINLY A BRAVE MAN

Youth embarrasses maturity by saying just what it thinks or sees. This direct approach is really confusing to those who have gotten accustomed to using subterfuge, little white lies and evasions to avoid facing life. It is amusing, and sometimes extremely embarrassing, when boys and girls speak so plainly before the minister, the guest or the rich relative. The plain truth is that the plain truth hurts. So, in 99 cases out of 100 we avoid or color the truth. Isn't this the honest to goodness truth?

The realist sees the flaws and imperfections and lost opportunities. When he speaks about these things the name of pessimist is arbitrarily pinned upon him by the name calling fraternity which uses slogans instead of brains. It takes a really brave man to brave the concentrated wrath of the many who shield themselves from the truth and detest change.

Some of you have read how a great bridge was wrecked by swaying in the wind to the exact rhythm of this particular wind, each swing getting greater until the giant span twisted in ruin and crashed into the canyon and water below. Everyone thought the bridge was safe. There were some realists who had advocated the placing of certain cables to prevent sway but they were ignored. Immediately after this tragedy all similar bridges were protected by precautionary anti-sway cables. But remember this, **THE DAMAGE HAD BEEN DONE.** In our church work there are realists who seek the good and right way for God's people to go. Too often these ideas are "tabled," pigeon-holed, "lost in committee," or "sabotaged" in numerous ways. Jesus said, "Why call ye me lord, lord and do not the things I say?" There are those among us who call us back to Jesus' way. They are the realists of life who see clearly. In most cases it takes courage for them to risk facing the concentrated disapproval of those who have "always done it this way" or who "hesitate to undertake new ideas and plans because it hasn't ever been done before." Jesus' ways were radical in his day, and they would be revolutionary if really tried today. Let's face this fact too.

Jesus' work was to reveal God. This is our work too. It cannot be done by any except the realists who have a vision of things as they are and as they can be. The true realist does not stop with the present. All of our progress can be chalked up to the credit of those who have braved the present and the future.

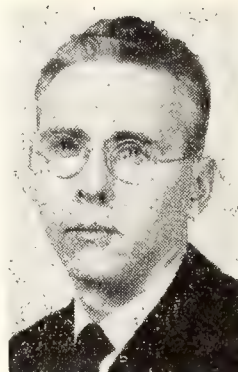
Our half-heartedness in accepting our duties as Christians will be remembered against us. Half-heartedness, luke-warmness, and apathy are condemned throughout the Bible.

There is a clarion call ringing today. The facts of the world are the call. The realist points them out but too often he is simply called a pessimist. This warped view-

point leads only to destruction. Remember the bridge. Remember your own failures? Keep "looking up" and in the strength that comes from on high be a realist whatever the cost.

Ashland College News Letter

By Arthur Petit



With enrollment soaring on the Ashland College campus, Dr. Raymond Bixler, acting president of the college has announced the first of a number of appointments to the college staff. Seeking to strengthen the science department, Dr. Bixler has appointed George M. Guiley to the position of Assistant Professor of Physics. Guiley graduated from Ashland College in 1928, having come from Canton where he was a member of the Brethren Church.

Since graduating from Ashland, the new professor attended the University of Michigan where he was awarded the degree of Master of Science in 1931. Prior to his enlistment in the Navy, he taught Physics and Radio in Flint, Michigan High School.

Guiley entered the Navy in 1943 and comes to Ashland direct from his naval assignments. He was field engineer for the Bureau of Ships before his tour of duty in the Pacific on the electronic repair ship Basilan. For eight months he was attached to the staff of Service Divisions 101.

Following a wonderful record as a teacher, Ashland College looks forward to even greater usefulness of the new professor. The increase in the number of men this second semester made the addition of a new member of the staff necessary and Ashland feels particularly fortunate that Mr. Guiley has accepted the appointment.

Additional Educational Day Offering Report

The following additional report on offerings received for Ashland College includes amounts previously reported only in instances where additional offerings have been sent in. There are still a number of churches which have not responded, but we hope to hear from them soon.

We again wish to express our gratitude to all the churches for their generous gifts, and we trust that further offerings will come in to help us nearer to our goal of \$25,000.00.

A. Glenn Carpenter, Business Manager

THE REPORT

Central District

Cerro Gordo, Illinois\$ 250

Lanark, Illinois	250.25
Milledgeville, Illinois (additional)	\$678.93
Milledgeville total now	778.93
Waterloo, Iowa	158.00
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	\$ 1,212.68

Indiana District

Ardmore	\$ 150.00
Center Chapel (additional)	\$ 20.00
Center Chapel's total now	29.00
College Corner	31.00
Goshen First (additional)	\$102.57
Goshen's total now	112.57
Huntington First	33.00
Loree	113.31
Milford	67.95
Muncie First	29.00
Peru First	38.10
Roann	5.00
South Bend First (additional)	\$513.75
South Bend's total now	598.75
Warsaw (additional)	\$162.25
Warsaw's total now	456.85
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	\$ 1,664.53

Mid-West District

Carleton, Nebraska	\$ 17.70
Morrill, Kansas (additional)	\$ 25.00
Morrill's total now	35.00
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	\$ 52.70

Northern California District

Lathrop	\$ 141.00
Manteca	67.50
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	\$ 208.50

Ohio District

Ashland First (additional)	\$ 60.00
Ashland's total now	\$ 1,064.09
Canton (additional)	\$445.70
Canton's total now	515.60
Dayton	717.10
Glenford	11.00
Fremont	4.55
Gratis	203.90
New Lebanon First	207.26
North Georgetown (additional)	\$ 2.00
Georgetown's total now	82.50
Pleasant Hill	77.00
Rittman	55.00
West Alexandria First	45.50
	<hr/>
	\$ 2,983.50

Pennsylvania District

Brush Valley	\$ 51.50
Calvary	18.00
Cameron	7.00
Conemaugh First	48.00
Highland	61.60
Johnstown First (additional)	\$167.00
Johnstown's First's total now	229.00

Johnstown Third	135.66
Masontown (additional)	\$ 5.00
Masontown's total now	179.00
Meyersdale	25.00
PittsPittsburgh First (additional)	\$186.47
Pittsburgh's total now	241.47
Quiet Dell	14.50
Sergeantsville	15.00
Uniontown Second	120.00
Valley	11.75
Vandergrift	28.00
Vinco	229.61
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	\$ 1,415.09

Southeastern District

Bethlehem	\$ 143.74
Cumberland	15.35
Hagerstown First (additional)	\$865.00
Hagerstown's total now	875.00
Lost Creek	10.00
Mt. Olive	50.25
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	\$ 1,094.34
Previously reported and without additional gifts	\$ 5,465.34
Previously reported (Miscellaneous)	209.81
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	\$ 5,675.15

Total this report	8,631.34
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Total offering to date	\$14,306.49

TRAVEL FLASHES

Two New Tires Ruined

We had been most fortunate, we believed, when we were favored beyond expectations with two new tires to begin our 250-mile trip to Pennsylvania, never imagining that before a month had passed, we would be begging for two more. But it happened.

We were on the roughest roads on which we had traveled for more than a quarter of a century. Poorly kept, stony roads down the sides of mountains, in rain and mud with such unimaginable twists and turns! Abrupt gullies made by almost continuous overflow of water, made them hazardous and unapprehended, until the sudden bump had finished the damage all but unpreventable.

We had come to a rest-time between Sundays and were within a few miles of our vacation point when suddenly, rounding a curve and uphill, we had the chilling sensation of one of those bump, bumps which foretold damage and delay, and when we had finally found a place to stop and investigate, one of our new tires was an irremediable wreck and a pre-war tube (precious thing) was torn to shreds and we were compelled to use the new, untried synthetics which had a none-too-good reputation.

Panting and puffing, we changed to our old faithful inner-lined tire and slowly, prayerfully proceeded to the destination we had chosen for ourselves, there to hear that the guarantor of our replacement was "out" of tires and would offer no hope of getting one in the time we had re-

maining before we must start to our next meeting-place. A strange sense of defeat and despair came upon us, but Providence had a way and waiting stronger faith.

Hope

An indulgent dealer of another brand of tires gave us hope and assured us that we would not be stranded if we were on "the Master's business." He believed he could get us two tires. Amen, What a man! We got only one after all, but it was not his fault, neither did we cry since we had gotten along with the old faithful one when necessity demanded its "turn." And sure as fate, we did need to use it and it did sustain us so as to enable us to reach our next location and engagement. We started with a happy heart, but had to endure more trials before we arrived. But trials work out good results in our inner selves. That's why we have them.

We had aimed to get to the environs of Johnstown for the first lap of our journey, and to stop with the Gilmers and Bowmans at Vinco enroute when, within a few miles of Vinco, down we went again and another new tire proved the destructiveness of the roads we had been traveling. Again, rounding a mountain and upgrade. But we found a friend.

"A Friend in Need"

It was a hazardous place to stop. Big cars with good (?) people passed us with a whiz, like the priest and the Levite of the Bible story. Then, a coal-hauler drove by us and with several tons of coal to pull him down, he drove just by us, stopped, and asked if he could help. He did. "Which of these was neighbor?" Is there any doubt?

Another Friend

Stopping at Vinco, mid slush, snow and shivering cold, with another friend we had known since our meeting there, we were advised to go to a certain Tire Shop in Johnstown where we might get the tire mended, which we did, visited a cousin of Mrs. Bame and with a patch that "will last as long as the tire," we were bidden bon voyage and negotiated the remainder of our trip with happiness already reported. It is wonderful to know that the Lord did not allow us to be greatly perturbed even though He did allow trials to come.

More Trials—and Deliverances

Finishing Shippensburg on Sunday evening, we had to reach Columbus, Ohio by Monday evening, we believed. It was a trek of 350 miles—a long day's drive with speed, as we have learned to travel since the war. The dawn was clear, bright and beautiful. But before we had gone fifty miles we were in a downpour of rain. All day it continued and we did negotiate the trip without accident, mishap or trouble. In the evening we came to a happy rest with friends we have learned to love to be with, there. Safe in Columbus, Ohio!

Three weeks passed and we had finished another tour of churches. Again amid the tensions of icy roads and wet, packing slow, we were returning and the car developed ignition trouble, and as a good mechanic, who had left his other urgent work to get me going, was tinkering with wires and connections of which I knew nothing, a big truck loaded with fence posts, skidded around me, crashed into a tree, straddling a bank and was, of course, "in for" a lot of delay and anxiety, while in an hour I was traveling on. Ten miles more and I was in a suburb of Columbus, and, stopping too suddenly for a "red light,"

I began to swirl as if suspended in mid-air on a great thread let down from heaven; and it must have been so, or something like that, for it is true that there were two who could have been injured and they, laughingly ran lithely to escape, and did. I knew that I was going somewhere, and that I would stop—but when? Round and round I went (how often I do not know) and slowly backed into a side street, people amazed, the red light turning green, I drove on without stopping, mishap or accident, "my heart in my mouth." What a time I would have had had not Providence seen to it that no old persons were there at that time and no cars at the crossing!

Not All

Coming to Chicago, in another storm, with icy pavements and zero weather, I had trouble limping ten miles into Wanatah, the gas line having become clogged. Was it by accident I came, chugging, stopping and starting, but successfully there, and that the mechanic could not get it to go at all until he blew out the lint, cussing and swearing? I'll never believe it. "The Lord is with thee," the angel said to Gideon and when did He stop? Not with me! I praise Him for His mercies, known and unknown.

Near, but Not Delivered

I was nearing the end of my journey and I remember of no denser darkness in a snowstorm in all my driving experience. I was directly south of Chicago and perhaps within thirty miles of the home of daughter Dorcas, my intended destination. Reckless drivers withal, speeded by me and took risks that were hazardous, to say the least, both to themselves and other unfortunates who happened to be in my plight.

Petulantly, I dare say at least, I said to God, "Well, is this the answer to all my prayers for help?" for I had been praying all the time and receiving answers. Now a "believe-it-or-not" happened. In less than three minutes, I estimate, I was in the clear with only "gusts" from then to the end of my hazardous trip! Well, the Lord be praised. for I do get many answers to prayers. No one can convince me otherwise, and if these are all co-incidental to my friends, I have great pity for them and the God they worship. "He that believeth shall not be condemned."

Charles A. Bame.

Business Manager's Corner

(Continued from page 3)

"But in Spite of Everything, We Will Do Our Best"

said our friend, as he referred to the challenging offering now being taken for the Publication Interests. This is all the Lord will ask of anyone, and we can ask no more. If all will go to that extent, in spite of everything that may happen to discourage or disappoint us, the Lord will use us in a greater way than we have yet conceived. We have been handicapped by circumstances, as you have too, but we must place first in our lives the spirit of faithfulness, promptness and cooperation in the task which the Lord has set before us. Can we all say that, "In spite of everything, we will do our best?"

Rags for the Print Shop

A package of rags was received from the W. M. S. of the Tiosa, Indiana, Brethren church, and we wish to thank

the good sisters for their thoughtfulness and service. The rags recently reported received with the postmark "Williamsport, Md." was the gift of the ladies of the St. James congregation. Due to the discovery of a card, we are privileged to give credit to whom credit is due, and to say, Thank you.

When Brother C. Y. Gilmer visited Ashland recently he brought along several packages of rags from Vinco and the Conemaugh W. M. S. Your printing plant is always in need of rags, and we thank the good ladies of both churches for their thoughtfulness, and Brother Gilmer for conveying them.

A few copies of Higley's S. S. Commentary remain. Price \$1.25. When these are gone, we can get no more. The supply of other commentaries—Arnold's (\$1.25); Peloubet's (\$2.00); Tarbell's (\$2.25)—is rapidly being depleted. Order yours at once.

Weymouth's New Testament in Modern Speech
Pocket size, with notes, bound in blue cloth, price \$2.00 postpaid.

"The Marked Bible"

To some it's new, to others it's known and appreciated, but to all of us it's an opportunity, because we have it on hand. The Old and New Testaments marked by the best methods of Bible marking on all subjects connected with the themes of Salvation, The Holy Spirit, Temporal Blessings, Prophetic Subjects so as to enable any person to turn rapidly to verses on any subject marked, to tell at a glance the subject of any passage marked and to give Bible readings at a moment's notice on any subject marked in the Bible. Contains Bible encyclopedia, center column references and other desirable features. Genuine leather, divinity circuit, red under gold edges. King James version, price \$9.95 postpaid.

Same, bound in cloth, hard case, gold edges, \$6.00, postpaid.

**A SPLENDID INSTALLATION SERVICE
FOR SUNDAY SCHOOL OFFICERS AND TEACHERS**

(The following Installation Service for Sunday School Officers and Teachers came into our hands a few days ago and we are passing it on to our readers, thinking it might at least form the basis for your own service of like nature. It was compiled by Rev. Rolland W. Schloerb, minister of the Hyde Park Baptist Church, Chicago, Illinois, and is reproduced from a bulletin sent to the editor by his uncle who resides in Topeka, Kansas. We trust it will be of value to our Sunday Schools.

THE SERVICE

Address to Officers and Teachers

Leader: "Go ye therefore, and make disciples . . . teaching them to observe all things whatsoever I commanded you . . ." This ancient summons from our Master has been heard by countless Christian teachers through the ages. It is heard and heeded by you today—you are the officers and teachers of this church school—and it is fitting therefore that in beginning this new year, we

should reaffirm our faith and rededicate ourselves to the high task that is before us.

Affirmation of the Teacher's Faith

Leader: The Christian teacher believes in the power of truth. He finds the most important truth in Him in whom was the light that is the light of men. Falsehood may win battles, but only the divine truth can assure ultimate triumph. The Master himself has said:

Congregation: "Ye shall know the truth, and the truth shall make you free."

Leader: The Christian teacher believes in the possibilities of growing life. His task is to call forth the slumbering talents in unfolding lives, and to nurture in youth the hope of bringing to pass what happened to a youth in Nazareth:

Congregation: "And Jesus advanced in wisdom and stature, and in favor with God and man."

Service of Dedication

Leader: The Christian teacher believes that through his precept and example, he can be used of God to communicate help and hope, light and good will to those entrusted to his care, and to lead them into an experience of growing, joyous discipleship to Christ. Like many before him he would be found faithful in following this tested instruction:

Congregation: "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Leader: O God, who has made us a part of the enduring fellowship of the church, and who has given us the high vocation of making the mind of Christ known in the earth, before thee we reaffirm our purpose as we take up the work of this new year.

Officers and Teachers: It is our purpose as officers and teachers of this church school:

- To keep before us the needs of those whom we serve, to strive for ability to do our work well,
- to cultivate patience and understanding of those under our care,
- to remember always that we are all learners at the feet of our common Lord,
- to seek no reward but the approval of Him who is the great leader, and to keep ever before us our goal of helping young and old to accept Jesus as their saving purpose and will for the world.

Congregation: It is our purpose as parents and members of this congregation:

- to cooperate gratefully with all who instruct our youth,
- to strengthen their hands by giving them the resources needed for good teaching, and
- to make our homes proving grounds for the practice of Christian living.

Leader: And may the God of truth—the Father of Him who said, "I am the way, the truth, and the life"—make you strong to perform His will, and to know that your labor is not in vain in the Lord.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 10, 1946

THE WHITE RACE AS SEEN BY OTHER RACES

Scripture: Rom. 15:1-7; Col. 3:9-17

For The Leader

It would be wise for this conceited, self-inflated, self-righteous, and selfish white race to take stock of itself in its relationships to the multitude of the earth's population. Without doubt, our fair skin, our greater opportunities and better advantages, have placed us in a place of high rank among the peoples of the earth. Argue if you want to, that the white race possesses superior intelligence and thus can use materials, resources and abilities to a better advantage. But we say that it is time we took stock of what others really think of us. All the inventions and conveniences we have are of no good to us if we cannot effect satisfactory living arrangements with the other races of the earth. Tonight we want to study carefully our position, and what we can do to make ourselves more agreeable with others.

DISCUSSION

1. ARE WE SUPERIOR? Most of us feel that we are a little better than the peoples of other races. Deny it, argue, and get righteously indignant when we tell you this, but deep back in our minds we have a feeling of being better. Where did we get this feeling? It has come, no doubt, because of our heritage, native land, and privileges. But are we superior? Can we say we are better than those of other races? We have in America the most of modern inventions such as telephones, automobiles, radios, etc. Does that make us better? We can get on a train in Boston and ride to Chicago, change trains and ride to San Francisco, eating and sleeping enroute, for thousands of miles. Does that make us better? It is time we found an answer.

2. ARE WE SUPERIOR? II. Something should hit us pretty hard right about now in view of the strikes, labor and management troubles, shortages, that have been going on. Are we a superior race when the very things which have been invented and perfected are kept from us because we have not learned how to solve our production problems? Here we anticipated the greatest year of new radios, automobiles, refrigerators, and other things. Now, because we cannot come to terms with each other, we can't have them. We wonder what other races think of this situation.

3. DOES GOD THINK WE ARE SUPERIOR? If other races do look to us for leadership is it not because we have had better opportunities? But what does God consider when He looks upon the white race? I'm afraid God does not share with us our inflated opinion of ourselves. With our inward strife and unrest, with our complete satisfaction that we have "won" the war, we wonder what God thinks of our "superiority." And again, does it alarm you that we have permitted the greatest opportunity of world

evangelism to slip through our fingers? Countless stories came to us through the war telling of boys who wanted the churches to prepare missionaries to replace them on the islands of the sea. How many do we, the churches of America, have ready to send out? What does God think of us now? That door will not open unto us again. We wonder what those soul sick islanders and others think of us, the "superior" white race! And remember, in trying to brush this off, that God looks on the heart, rather than on the color of the skin. He looks on opportunities lost, rather than education or possessions.

4. HOW MANY ARE THERE OF US? Here is a fact which many already know. It is something which you will want to mark down and then start praying more than you ever have in the past. We are really proud of our boys and war equipment and the victories which have been won. Now, if we can just get our labor problems settled, and get all the things we've done without, then we're going to be sitting pretty in this land of ours. A life of ease with modern inventions to do most of the work for us. A wonderful picture, isn't it? But here's something for sober thinking. Do you realize that 93% of the world's population is NOT of our race? That means that 7% of the world's population are like us.

Now do you think that 7% of the world's population can continue to control and subject the other 93%? Especially when a majority of our nation's young men are breaking down their moral fibre through drink and immorality. When the full power of the inventions used in war machines of recent years reaches the teeming millions of the world, what then of the American nation? It will be too late to send them missionaries. It is time now to pray.

5. HELPING OTHER RACES. With all that we have we could do so much good in the world. Cattle, clothing and medicine for relief are all very good. But why build up the war torn nations of Europe with food and clothing, only to have the next generation fall for some blood thirsty dictator and turn against us. If we are going to do anything at all, let us send them food, clothing, and the gospel of Jesus Christ. Let us insist that our Christian teachers and missionaries be allowed to go along with our food and clothing into these needy places. Let us as a church search out from our membership those workers who will prepare and go. We believe in casting our bread upon the waters, but we don't believe in casting our pearls before swine, with apologies to all the needy peoples of Europe which are receiving our freely given relief. But the point is there nevertheless. Unless the gospel goes along, we have defeated our purpose in relief! We can do so much good in the world by a kind, considerate attitude toward the peoples of other races. This does not mean tolerance for tolerance is a selfish word. Rather it means Christian sharing of all we have: goods, gospel, love and understanding. Then other races will feel we have been square with them.

QUESTIONS

1. How do you think the white race is considered by other races?
2. What has brought on these conditions?
3. Is it too late to change?
4. Discuss the possibility of solving the problems between the white race and those of other colors.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

TRAINING

By Laura T. Halsey

"Unto you it is given to suffer"—

Then why should I resist?

If God has so decreed it

Why kick against the pricks?

I gave my life to Jesus

And said, "Make me fit to reign,"

Then I did not understand

And cried when training came.

This fellowship of suffering

Is in answer to my prayer.

I'll leave it all behind me

When I meet Him in the air.

When hate and evil come my way

I should rejoice and shout.

It comes because He loves me;

I know what it's about:

The more severe the testing

The higher place I'll fill.

And so I say, "Lord have Thy way;

I'm yielded to Thy will.

Supply the grace and patience

I must have to endure,

That I receive a full reward

And make my calling sure.

The sufferings of this present time

Are not worthy to compare

With the glory which shall be revealed

When we the kingdom share.

To be glorified together

I must suffer with You, too.

Help me to learn my lesson,

Lord, I'd be joint-heir with YOU.

Phil. 1:29; 3:10; Rom. 8:17; Luke 6:22, 23; 2

John 8; 2 Peter 1:10; 2 Tim. 2:12.

"THESE ARE MURMURERS, COMPLAINERS"

Jude 16

The habit of murmuring argues unbelief and distrust in the Lord. Nothing can still the complaints of an unbelieving heart except implicit trust in the Lord (Psa. 15:5, 6). Prosperity will not bring contentment unless it is spiritual prosperity. The humble believer thankfully receives his blessings, knowing that he is less than the least of God's mercies. The murmurer counts God a hard master and himself a good servant. If he had the ordering of human destiny and affairs it would be done right—at least better than what God does! Murmurings do not relieve or benefit the murmurers. Murmurings fill the lives of complainers with more anxiety and unrest. Believers are to cultivate a contented mind (1 Tim. 6:8). They are to seek submissiveness of heart and be thankful.

But the sinful, self-indulgent walk "after their lusts" (Mat. 15:18; Jas. 4:1; Ephesians 4:22; 2 Tim. 3:6; 2 Pet. 2:11). The course of the wicked is very persistent.

"And their mouth speaketh great swelling words" either of themselves or others. The beast in Revelation has a mouth speaking great things (Rev. 13:5). "None are so ready to boast of themselves as those possessing the least merit." "Let another man's lips praise thee, and not thine own" (2 Cor. 12:11). Let worth speak and not words. Beware of swelling words, those "who with feigned words make merchandise of you" (2 Pet. 2:3), who "by good words and fair speeches deceive the hearts of the simple" (Rev. 16:18).

They were parasites and flatterers "showing respect of persons for the sake of advantage." "It is right to show respect to persons worthy of honor, but wrong to show respect for persons of evil character." It is wrong to "glory in men" and be puffed up for one against another (Job 32:21, 22). Beware "when wickedness in robes is magnified, and holiness in rags is contemned" (Jas. 2:1; Lev. 19:5). It is sinful and hypocritical to flatter the wicked because they are great and powerful. The true glory of man is "the hidden man of the heart."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 17, 1946

THE RESPONSIBILITY OF A GREAT HERITAGE

Text: Deuteronomy 4:1, 32-40

The heritage of Israel dates many years back of the material that is found in today's lesson. In fact it dates from the very call of Abraham. That call that came to "get thee out from thy country and from thy kindred" into the land which God would show him. The promise of God to make of Abraham "a great nation—numbering as the sands of the sea," brings a heritage upon all his posterity.

A heritage, of course, is an inheritance. And with every inheritance comes a responsibility as to its use. An inheritance is usually something which the inheritor has never earned, and, to receive such an inheritance, one must be an heir, or have a special reason for its reception. God is constantly reminding Israel that they are His heritage; that He watches over them; that He provides for them; that He is willing to lead them IF they will but permit Him so to do.

But to possess a heritage, it is necessary to take it. The mere fact that one is entitled to it means nothing if it is not possessed. The Israelites did not do this, that is, take possession of the land that God had promised them as their heritage. They seemed to be dominated by fear. Their fear of the people who already inhabited the land was greater than their confidence in God. Consequently they failed. What a lesson for us today!

So God sets about to remind them of His power. He asks

them whether they had ever heard of any one "from one side of heaven to the other" who had been able to do such great things as He had done for them—"speaking out of the fire" (verse 33); or through the plagues, the great wonders by the hand of God (verse 34); or when or where had anyone ever instructed like God had instructed His people?

Now read verse 39. The two words that are important are "know" and "consider." And above all things to remember that that which he had promised them brings upon them a grave responsibility—the responsibility of keeping His commandments and statutes.

Every command of God brings responsibility. Every inheritance from God brings responsibility. This does not apply to the Israelites only, but down to our present day relation to Him who leads, guides, and provides for His children—IF, and again that mighty little word confronts us—IF we do as He says!

News From Our Churches

MANSFIELD, OHIO

It has been several months since any report has been given of the work of the Mansfield Brethren Church, but things have been happening over here. In spite of the wave of flu and other sicknesses which have been playing havoc with all of our churches, our church attendance has continued to grow each Sunday, both in Sunday school and in the church services. Our evening service and mid-week prayer meetings have also been quite popular. Several new faces are seen in the congregation and some of these people have become quite active in the work here.

The Young Married People's class was organized two weeks ago, and we hope that with the return of many of our young men from the service that this class will continue to grow. The Boys' Brotherhood, although not large in numbers, is very much alive, and plans are under way which we hope will lead to the forming of a basketball team.

In the church building itself much improvement has been made. Recently a new wall was completed under the church to replace the old wall which was dangerously sagging. We are now planning on dividing the basement into separate class rooms, which we expect to do as soon as materials are available. Within the last two or three years the church has spent more than \$3,000.00 in repairs and improvements, all of which have been paid for before the work was begun. And besides this, the church has contributed generously to all of the special offerings this year.

Much has been accomplished; much remains to be accomplished; and we covet the prayers of the Brethren, that the Lord might bless the work of our church here.

A number of our members are attending the series of lectures given as a Teacher's Training Course in Mansfield under the teaching of Prof. M. A. Stuckey, Dean of the Seminary.

Henry Bates, pastor.

EVANGELIST AND SPIRITUAL SON HOLD MEETINGS



Our fall evangelistic services, held for us at the Third Brethren Church, Johnstown, Pa., by Rev. W. C. Benshoff were a real spiritual blessing to pastor and people. We had two weeks of splendid sermons by Brother Benshoff. The audiences came from far and near and averaged well over the one hundred mark for the series: This was the best attendance in recent years and was high in regards to Johnstown as a whole. Several other churches in Johnstown with memberships three and four times as large as ours were holding services concurrently with ours and their pastors reported that they couldn't get out a hundred persons to attend. We felt that our attendance was a tribute to brother Benshoff's fine ministry.

Much emphasis was placed on the special music side of the program by our choir director and song leader, Floyd Benshoff, who arranged featured events from other churches for each week-day service.

Everyone helped in the publicizing of the meetings, but special attention should be given to our Boy's Brotherhood because they distributed a "flier" to every home in our section of the city announcing the meetings.

We were all happy to have Mrs. Benshoff and their daughter, Mrs. William Greene (Faith) with us for the services. On Friday of the second week Mrs. Greene was our guest soloist and brought us several lovely numbers.

The Third Church makes a special effort to bring their boys and girls and young people into church membership. A pastor's class is held yearly just before Easter. The Sunday School pays almost 50% of the cost of "Camp Juniata" each year for all who will attend and in 1945 Third Church Young People comprised 48% of the total attendance for the first week and most of those not already members of the church made their decision there and are baptized. This procedure pretty well gleans the field as far as youth is concerned. We had two adults join the church as a result of the services. I consider the spiritual blessings imparted to the church through the straight gospel preaching of inestimable value. There was a sweetening of fellowship, a rounding off of rough edges, an increase in devotion and a general refreshing of the Christian attributes.

Since I had attended just about every service in the Waynesboro Brethren Church for the ten years when Brother Benshoff was pastor there it was a pleasure to hear him preach again. It was during his ministry that I dedicated my life to the Christian ministry along with his son, Rev. St. Claire Benshoff.

It would be a pleasure to work with Brother Benshoff in other meetings. I trust that the providence of God may continue to use and direct him in further evangelistic work.

Chester F. Zimmerman, pastor.

ELKHART, INDIANA

Somewhere we read, "About the biggest thing any human being can learn is to change his taste." At our first business session of 1946, we learned the biggest immediate task for us lay in finding a pastor to take Brother Flora's place, he having tendered his resignation to take effect August 31, 1946. An older member, Miss Wilson, says this is the fourth pastor to go from this pastorate to Ashland—three to the College and one to the service of the Mission Board. However deeply we regret their going, we are thankful we have had their influence, work and genial personalities among us for even the short period of five and one-half years.

Brother Flora's influence has been far reaching in the City, not only among Christians, but among those who make no profession. Through his leadership we have been able to accomplish much in the way of strengthening the church in numbers, spiritually and materially.

The building of the second unit of our church was not yet completed when he took up his work on January 1, 1941—it was dedicated February 9, 1941. The indebtedness was lifted in two years and nine months. The estimated assets of Church property stands at \$90,000.00. A new parsonage adjoining the church is to be erected in the near future, \$8,500.00 plus other assets are on hand for this project.

The Mission Offerings have increased, also the Benevolence Offerings.

Together, pastor and people have strengthened our borders. However much has been accomplished in years past, more lies ahead: responsibilities are greater. The strength of our building will be tested in coming years.

The best way to prove our appreciation to Brother Flora and his family for these years of service, is to go forward, to grow, in every good work; to abound in grace. We need to continue in prayer and meditation.

Edna Nicholas.

LANARK, ILLINOIS, REVIVAL

We were invited to help the Lanark Brethren people in a meeting beginning on November the 26th. We were not strongers among these people inasmuch as it was Mrs. Berkshire's home church and we had preached for them on several previous occasions.

We enjoyed very much working with these people and their good pastor and commend them, especially, for their ability to listen well.

The fine mixed choir with an abundance of masculine talent, added much to the spirit of the meetings.

Greatly appreciated from night to night were the interesting testimonies on "Why I Am A Christian." These were given by several of the good brethren in the Church. The testimonies given to the Evangelist at the close of the meetings assured us of the worthwhileness of the two weeks spent together. Though not a great number of public confessions were made, we know that some great decisions were made in the hearts of those who came regularly. For all of this we thank our Heavenly Father.

We made our home with Mrs. Berkshire's parents, Mr. and Mrs. Brice Puterbaugh, and were especially glad for

this privilege of family fellowship of which we are greatly deprived due to distance.

This being our second experience in such an effort, we want to say that we thoroughly enjoyed it and felt greatly bolstered in spirit.

We want to thank these good people for their kindness to us and the liberality of their hearts as expressed in the exceptionally fine offering. Our desire is that the Lord will abundantly bless their continual efforts.

W. Clayton Berkshire,

MILLEDGEVILLE, ILLINOIS, REVIVAL

At the close of the Lanark meeting, we journeyed to Milledgeville to be there in a cooperative effort of our own church and the Dutchtown Church of the Brethren.

The week was one which passed all too quickly, as we enjoyed the fellowship of these people and their good pastors. We made our headquarters at the comfortable home of Pastor Benshoff. It gave us an opportunity to renew our friendship of Camp Juanita and College days. We took advantage of many of the wee hours of the morning discussing the prevailing problems of life and of our Church.

We were entertained in a splendid fashion in several of the homes of both of these cooperating Churches. The fine hospitality and the excellent meals prepared for us, were deeply appreciated.

Very noticeable in the Milledgeville Church is the fine group of young people who use their talents and time for the Lord. During the meetings the choir, composed entirely of young people, came faithfully to render an invaluable service. They are also prominent in every other phase of the Lord's work in this Church.

There were some who publicly confessed Christ in the week-nite meetings and also in the worship service at the Dutchtown Church on Sunday morning. We praise the Lord for these victories and the manifestation of His Spirit working in our midst.

We came away with a deep feeling of gratitude and thanksgiving for the real joy which came to us; for the kindness of these people and their generous love offering.

May rich blessings be theirs through the years as they commit a faithful service to the Lord.

W. Clayton Berkshire,
New Lebanon, Ohio.

DUTCHTOWN, INDIANA (Near Warsaw, Indiana)

This church is located on a hill about eight miles north east of Warsaw. It is strictly a rural church with a small membership. It is doing a good work in the community and has some commendable characteristics.

Attendance

This may not be as large as some. But weather good or bad makes very little difference. A more than average number of the membership are regular in their presence at the hour appointed for worship. This is especially true in the evening when other churches are struggling to get enough out to have an evening service. We have about as many at night as in the morning.

Prayer Service

This service is devoted to the study of the Word and prayer. The attendance here during the past year has been about one-fifth of the reported membership of the church. There is free discussion of the Word and seldom less than half of those present take part in audible prayer and frequently three-fourths take part. This indicates an interest in things spiritual.

Finance

This church has had a real vision on this subject. There was a time in the past when they had a hard struggle with their financial problems. Finally they decided the Lord loved and would prosper cheerful and willing GIVERS and therefore they would just give to His glory. Only one offering is taken on Sunday. No begging is allowed. The needs simply stated. There has not been a treasurer's report given since I am pastor that did not show a balance in the treasury mounting into the hundreds.

Revival

A two-weeks' revival was held this fall. Brother Overholser, a former pastor, was the preacher. The attendance was commendable and regular. There were four decisions for Christ, all young people. On the first Sunday after the meeting closed another accepted Christ. These five, with a young man who had previously made confession, have all been baptized.

Improvements

A new ceiling has been installed about six feet lower than the old one. This has greatly improved the acoustics of the building and made it easier to heat in the winter and cooler in the summer. A set of flags, the American and the Christian Banner, have been installed. The church is now planning to add a much needed vestibule to the front of the building in the spring or as soon as materials and labor are available.

May God bless His people everywhere.

H. E. Eppley, pastor,
Winona Lake, Ind.

WITH THE LAYMEN

THE NATIONAL LAYMEN TREASURER MAKES A STATEMENT

As the Laymen's Financial report in the Annual Conference Minutes of the National Laymen's Organization is somewhat confused, I hereby submit the following financial report as of August 15, 1945:

Receipts**Chapel Fund**

Vinco, Pennsylvania	\$ 100.00
Ardmore, Indiana	51.00
New Lebanon, Ohio	33.00
Total	\$ 184.00

Membership Dues

Floyd Hibbs	\$ 2.00
Johnstown, Pennsylvania	6.75
Eight members at Conference (names not given)	8.00
New Lebanon, Ohio	24.00
Bryan, Ohio	21.00
Vinco, Pennsylvania	21.00
Dayton, Ohio	21.00
Ashland, Ohio	18.00
Total	\$ 121.75

General Fund

Berlin, Pennsylvania	6.25
South Bend, Indiana	\$ 5.50
Ardmore, Indiana	6.00
Conference Offering	38.40
New Lebanon, Ohio	29.10
South East District	35.90
Interest on Bonds	15.00
Received on Notes	50.80
Total	\$ 186.85

Disbursements

Conference expense	\$ 6.50
Printing of supplies	47.80
Bond	1,200.00
Total	\$1,254.30

Summary

Balance on hand August 22, 1944	\$2,005.00
Receipts	492.00

Total receipts and balance	\$2,497.00
Disbursements	1,254.30
Balance on hand August 15, 1945	\$1,242.70

Please note: Dues as printed in the Conference Annual in our minutes are charged to this year (1945-1946) receipts, as the books were closed on August 15, 1945.

J. E. Stookey, National Treasurer
National Laymen's Organization.

ATTENTION—OHIO CHURCHES**Bryan Invites Ohio 1946 Conference**

Through Rev. C. A. Stewart the information comes that the Bryan Church will entertain the Ohio District Conference in June. The place was not definitely fixed at the adjournment of conference last June.

Brother Stewart also says that the Rev. C. Y. Gilmer will be the new pastor and on the field by that time.

Thanks, Bryan, for this invitation.

E. M. Riddle, Secretary-Treasurer.
Ohio District Conference.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Love with the heart - - - Give with the hand!



The Brethren's Home and Superannuated Minister's Offering

February 24, 1946

"God loveth the cheerful giver" - II Cor. 9:7

The Brethren Evangelist

Published weekly, except the last week in August and the last week in December.

THE BRETHREN PUBLISHING COMPANY

Ashland, Ohio

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INTERESTING ITEMS

BULLETIN GLEANINGS

Pittsburgh, Pa. Brother Ira C. Wilcox, formerly a member of the Publication Board and a long time member of the Pittsburgh Brethren Church, was honored recently by being elected President and Trustee Emeritus of the Trustee Board of the Pittsburgh Church. The church in creating this honorary office has fittingly honored one of its most faithful members. He continues as a member of the Board of Elders and Deacons, a life-time office. Brother Wilcox has been in somewhat impaired health for some time.

We also learn that Brother W. S. Crick has been called for a fourth year of service as pastor of the Pittsburgh church, beginning April 1.

Berlin, Pa. We note that Brother S. M. Whetstone has received a two year call for continued service as pastor of the Berlin Church.

Flora, Indiana. We note that the Flora, Indiana, W. M. S. met for an all day meeting on January 16, at the Brethren Home, with a covered dish dinner and a fine program. The Burlington and Cambria Missionary Societies were the honored guests. We know this meeting was a joy to the resident members or the Home.

Hagerstown, Md. The Brethren of Hagerstown joined in the city-wide annual Standard Leadership Training School for five Monday nights, January 14 to February 11. The courses were given in the St. Paul's Methodist Church. Such intensive training is really worth while.

Waterloo, Iowa. The Waterloo Sunday School had a "Birthday Party" on Tuesday evening, January 22. The offering was to start a fund for the "redecorating of the sanctuary of the church."

Goshen, Indiana. We like the way Brother Rowsey gets out his envelopes for the special offerings for the general interests of the church. He pastes the envelopes fast to his bulletins and that way they go right along home with the membership, for the bulletins generally are taken along home for future reference.

Masontown, Pa. The Masontown Brethren Laymen had charge of the Union Prayer meeting service on February 5, at the Masontown Methodist church.

We also note that Brother Freeman Ankrum began his sixth year as pastor of the Masontown Church the first of the year. He states that seventy-four new members have been added to the church, seventy-three of them by baptism, during the past five years. In 1944 the morning average attendance was 128; in 1945 it had arisen to 145. He has conducted 67 funerals and performed 21 marriages during his pastorate there.

Cerro Gordo, Ill. Brother C. E. Johnson, pastor of the Cerro Gordo church, urges that prayer be made for the evangelistic services now in progress in that church, with Brother Virgil Meyer as evangelist. The meetings close February 17.

Nappanee, Indiana. The Nappanee men held their Father and Son Banquet on February 5. Again the Evangelical Church opened its doors for this fellowship. But it won't be long until the Nappanee Brethren will be in their own church for their functions again.

Milledgeville, Ill. The young people of the Milledgeville church enjoyed a Sunday evening service with Gil Dodd as the speaker, on February 3. A fellowship supper was planned for the 5:00 o'clock hour; regular Christian Endeavor program at 6:30, and the evening service at 7:30.

We also note that they had another of those Sunday School Get-togethers with a potluck supper and a program presented by one of the Sunday School classes.

Huntington, Indiana. Brother H. M. Oberholtzer, pastor of the Huntington Church, reports a fine young people service in the Huntington church on Sunday evening, January 20. He says, "About fifty participated in the 5:30 meeting, and for the 7:30 meeting the auditorium was filled, including the space under the north balcony. The north balcony was filled and the west balcony about one-third full. The special speaker was Gil Dodds."

The Editor Thinks Aloud

Fred C. Vanator

WHAT ABOUT CHURCH ATTENDANCE?

In an issue of the "Christian Index" some time ago, the statement that "less than fifty percent of the people of America attend church" appeared under the caption "Why People Do Not Attend Church."

From personal experience we feel that the estimate of even "less than fifty percent" could easily be classed in the category of "wistful thinking." Personally, we are ready to lower that percentage a great many points. In fact we read a statement recently that only about three percent of the people of America attend church "regularly." In the average church we know that as far as regular attendance is concerned (those who attend consistently throughout the entire year) most churches do well if their average attendance through the year reaches even fifty percent of their membership. Of course there are those who attend church regularly "on Easter" to whom the pastor usually feels like wishing a "Merry Christmas and a Happy New Year" knowing that he will probably not see them again until the following Easter. But that's not Church attendance.

So we feel that a revision downward must be made on even the "less than fifty percent" as suggested in the above article.

We wonder if the following illustration, quoted in the above named article, which in turn quotes from the "Biblical Recorder" which had quoted from "Church Chimes," has anything to do with the church attendance "sag" we experience these days? Read it and ponder:

"Sunday School is over. A door opens. An attractive young woman comes out carrying her Bible under her arm . . . A little group of young girls is thronging around her; affectionately they follow her down the street. Another door opens. Another teacher comes out with Bible in hand. He is a middle-aged man. He is going home. So is his class of adolescent boys. Another comes out and still another; and their pupils are following them. The very teachers to whom the destinies of boys and girls have been entrusted, are leading them away from the worship of God's people at the Lord's appointed hour on the Lord's day. Unwittingly these teachers are leading the unsaved away from the Savior. The Sunday School teacher, who, by his example, leads boys and girls away from the worship services following the teaching period has done more harm by that act than he did good by teaching them the lesson during the school period."

And, by the way, "What do we really mean by church attendance?" Is it just going to Sunday school and Church on Sunday morning? Most, if not all, of our churches have NEVER departed from the Sunday evening services. But what percentage of the membership attends those services? Not the morning percentage! Not by a whole lot! And, we still have mid-week prayer services. How about

these services? Do they come under "church attendance?" Far too many seem to think not.

Some one has said, "Church attendance is a badge of loyalty to Christ, who loved the church and gave himself for it."

Earl Riney once said, "If absence makes the heart grow fonder, how some people must love the church."

Think it over!

Business Manager's Corner

George S. Baer

"Thank you for the card"

That is what one good sister residing in California said with regard to the final appeal by post card sent out from this office. She appreciated being remembered and having the opportunity to give "her mite," as she called it, to the Publishing House. Then she assured us of her continued prayers for the Lord's blessing upon this part of his work. Those post cards are being returned in goodly numbers with encouraging promises of prayer. That is what we want most of all—the united and persevering prayers of God's people for this work. No task is too difficult, no challenge is too forbidding for those who are willing to seize and make use of the power that God has vouchsafed through prayer. With prayer and faith to follow Him, we shall be led out of the hampered conditions and out-of-date equipment that are hindering the progress of our Publishing House.

A New Press Not Too Big a Job for God

This talk about a new cylinder press for magazine work may seem at first like a visionary thing—an impossible challenge. But if we have the faith of Joshua and his fellow Israelites, it is no more impossible than was the taking of the walled city of Jericho. All Jericho walls—all hindrances to progress—are potentially down before that people, who are willing to hear the voice of God and without question or quibble are willing to do what He bids them to do.

Such Willingness Will Bring Success

One good brother writes: "I wish I were able, I would like to place enough at your command to guarantee the purchase price of the new press at once . . . But I cannot do that, but I can help a little, and I am enclosing my check for twenty-five dollars for the press fund." Thank you! and may that spirit prevail.

Renewal of 100% Churches

It seems that they all are planning to stay on the list. They seem to be renewing as fast as their subscriptions expire, and they are adding to their lists. Mexico, Indiana, where Brother C. C. Grisso is pastor, increases their list. So does Vinco, Pennsylvania church where Brother C. Y.

(Continued on page 14)

The Benevolent Offering!

What Is It? Why Take It?

Rev. Fred C. Vanator

President of the Brethren's Home and Benevolent Board

When the month of February rolls around each year the activities of the members of the Benevolent Board revert to the task of telling the brotherhood of the needs of the year to come. This is an honest task, but each year it becomes an increasingly more difficult one, for it is the task of reminding people of a thing they already know, and of which very often they do not have to be reminded, or are tired of hearing repeated.



Which reminds us of a little story.

Little Johnny had been constantly teasing his father for a watch. His father had put him off repeatedly with one excuse or another and Johnny was becoming rather impatient at what seemed to him to be endless delay. So at every opportunity he turned the conversation to the desired possession of that coveted watch. He repeated his request time and time again, even in the most inappropriate places. Finally his father became so irked that he said, "Johnny, if you ever mention that word 'watch' again I shall certainly give you a very severe punishment."

All went well for a time and Johnny never mentioned the restricted word. But he was biding his time.

Now it was a custom for the family to gather together once each week and have a round of "scriptural memory verses." It happened that on this special occasion that a number of neighbors and friends had gathered with them. Each took

his part in quoting until all had given their favorite verses but Johnny. When his turn came, he arose, and in a very loud voice, said, "What I say unto one, I say unto all—Watch."

Needless to say—he got the watch!

Now we would hate to be restricted in the use of the words "Benevolent Offering." Even though you may be tired of hearing them, it is essential that you be reminded of them once each year. We need it—that's why we ask for it!

It may be needless repetition

But really, as I have traveled through the various districts, attending their conferences, I have been rather surprised at the questions that have been asked concerning our Brethren's Home and Superannuated Minister's Fund. One question that was asked me at two conferences I recently attended, was, "Just what is the Brethren's Home and what is it used for?" It may be that that particular question has not been answered in time past as it should have been. We thought everybody knew all about it. But just in case you don't know, we will try to answer it.

The Brethren's Home is a home for aged Brethren, situated just west of Flora, Indiana, within sight of the Flora Brethren Church. At the present time all the rooms are occupied except three and by the time you read this, they may be occupied also, at least one of them. The Home is a beautiful place, as you may observe by examining the pictures of the Home that accompany this article, and the front view to be found on the front of this magazine.

The Home, since it has been equipped with the elevator, is a place where even those who are very aged can now go through the various rooms, reception hall, large living room and dining hall with little or no difficulty. They no longer need to climb a long flight of stairs. Most of the living quarters are on the second floor. They are roomy, and equipped for the most part by the residents themselves with many of the articles

which they have brought with them. It gives them a feeling of real homeliness. Each resident may have his or her own radio, reading matter and all the comforts of home. Indeed it is a beautiful place to spend declining years.

We feel that it will not be long until there will be a long waiting list.

Now what does this mean?

It simply means that now we have what we have been looking forward to for many years—a full house. And it means that from now on it will take a little more money to support the institution. That is WHY we need to “TAKE” the offering, and that’s WHY we need to urge you to give “more abundantly” of your means. We must lay up some surplus NOW, for, whether we like to think of it or not, there may be “lean years” ahead when money is not as plentiful as today, and we will have the responsibility of supporting our Home just the same. We have given our word, and it must be upheld.

Therefore we are asking you to give *liberally* to this offering on February 24, that Sunday which is set aside by our conference for the lifting of that particular offering.

O yes—there’s more!

Remember this offering is really not one offering—it is two-in-one.

I have wondered a great many times if we should not change the name of the second part of this offering. It is not really a Benevolent offering—it is a “Love Offering.” It is an appreciation offering, an offering for a task well done. For when we send the check to a retired minister, or a minister’s widow, it is not merely a benevolent act—it is *paying a debt which we have incurred by insufficient pay to these good brothers and sisters when they were literally “burning out their lives” for us in the work of the church.* We

might call it a “bonus” pay for a task accomplished and a work well done.

We pay out only what we have turned in to us to pay out. What you gave last year has been apportioned out for this conference year. What you give this year will mark the amount we are able to send each month to those on our lists. And there may be more—yes, we know there will be more. It is up to you how much we can send them, and whether it will be less than this year, or an equal amount to this year. Yes, it is in your hands. What are you going to do about it?

As we approach February 24, let the words below carry our message:

Brethren’s Home

Superannuated Minister’s Fund

You have heard them over and over, but may they have the same effect on you that the little boy’s word “Watch” had on his father! If they do, we will be satisfied.

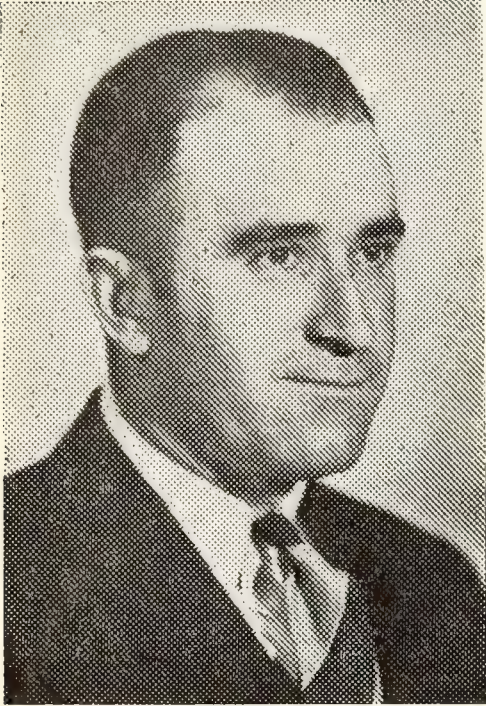


Get Acquainted With The Brethren Home Residents

The following are residents of the Brethren’s Home and may be addressed there by their friends; and letters are always welcome to them. We are also giving their “Home address” or where they came from. But their mail should be addressed, c/o Brethren’s Home, Flora, Indiana.

Mrs. Mary Coin, from Frankfort, Indiana
 Mrs. Cora Frush, from Warsaw, Indiana
 Mrs. Mary Obenchain, from South Bend, Indiana
 Mrs. Mary Gerhes, from Lafayette, Indiana
 Mrs. Lyda Wertman, from Ashland, Ohio
 Mrs. Alice Lowman, from North Manchester, Indiana
 Mr. Burton (Dad) Focht, from Gratis, Ohio
 Mr. Irvin Clark, from Peru, Indiana
 Mr. Lincoln Allabaugh, from Flora, Indiana
 Mr. John Dishon, from Deer Creek, Indiana
 Mr. W. O. Scott, from Milford, Indiana
 Mr. Benton Speer, from Cambria, Indiana.





Word From The Superintendent and Matron Of The Home

James E. Scott, Superintendent

Mrs. James E. Scott, Matron



We feel that we have been a little neglectful in our correspondence with you the past year concerning your Brethren Home. Since it is almost time for the Benevolence Offering, we feel that we should bring you up to date on the "goings on" here. We hope you will all be praying for and looking forward toward this offering. It gives great joy to know that we are helping those who are no longer able to help themselves in their sunset day; helping these Brethren who have so faithfully kept our church going in time past.

Our work here at the Home gets more interesting every day, due to the increase in membership we have been getting. We have all Brethren people now and have only three vacant rooms, one of which will be occupied soon, we trust. Sickness this year has been plentiful, but finally we are all getting fairly well again. Our pastor, Rev. Brant, has been coming out every Thursday morning, bringing some extra sunshine with our morning devotions.

Everyone knows, we are sure, that the elevator has been installed this past year. The office has been rearranged and covered with inlaid linoleum and several of the rooms upstairs have been re-decorated. In the basement we have a good range stove for canning, etc.; double utensil tubs, and a shower for those who are unable to use the bath tub. All of our members except two are past eighty years of age.

During the summer we did quite a bit of canning. The fruit room is nicely filled with canned goods and fifty bushels of potatoes and seven bushels of turnips.

As for the farm, we have at present in the line of stock, four cows, four calves, two of which are heifers, the other two beef calves, one to be butchered soon, and one for next year's beef; four sows, twenty-seven pigs on the feeding floor. Five hogs and one veal calf have been butchered so far. Two flocks of chickens were raised—five hundred in all. Two hundred and ten of the choice pullets were kept for laying hens and the balance sold. Because of the extremely wet weather the oats and corn did not yield too well. A new field of alfalfa was started, which may do fairly well despite the wet conditions.

In closing we want to thank the Board members for the splendid cooperation they have given this year, and the church people for the interest they have shown by visiting us and the donations they have brought and sent.

Please feel free to visit us at any time. We want all of you to know your Brethren Home.

Once again, we are trusting in your prayers to help us carry on this work in a way that will be pleasing to Him.

—Flora Brethren Home
Flora, Indiana.

Report of Benevolence Treasurer

MONEY RECEIVED SINCE THE YEARLY REPORT

Smithville, Ohio, W. M. S.	\$ 5.0
National W. M. S.	600.0
Loyal Women's S. S. Class (Elkhart)	6.0

Mr. and Mrs. D. G. Lemon, Portis (Elevator fund)	5.00
Rev. J. G. Wolters, Portis (Elevator fund)	5.00
Mrs. Sadie Wise, Quiet Dell (Elevator fund)	1.00
Southern District of Indiana S. S. Rally	90.80
Falls City, Nebraska	63.00
Loyal Women's S. S. Class, Elkhart	6.00
Alturist S. S. Class, Elkhart	5.00
True Blue S. S. Class, Roann	12.00
Manteca, California, S. S. (Birthday offerings) ..	23.11
Pleasant Hill Home Builders S. S. Class (Christmas Gift for Home)	10.00
Quiet Dell W. M. S.	2.60
Columbus Co-Operative Church	7.50
Mrs. G. H. Haun	3.00
National W. M. S.	500.00

If any money has been sent in and you have not received credit for the same, please write the Treasurer. He is liable to mistakes.

During the month of November we received the sum of \$1,637.09 from the estate of Sarah Roberts, deceased, who resided in the city of Philadelphia. We are happy that the Court felt that it was the intent of the original will that this should come to our Board. It came in at a time when we had to make final payments on the newly installed elevator at the Flora Home. This saved us calling in some of our investments or asking for a special offering from the churches.

COST OF IMPROVEMENTS AT THE HOME DURING THE YEAR

Cost of elevator proper	\$3,347.00
Cost of construction for elevator (shaft, pit, well hole, pump, etc.)	3,382.74
Extra Wiring for elevator	63.35
Finishing rooms adjacent to elevator	38.65
Floor coverings (kitchen, dining room, halls, etc.)	303.63
Brooder House	145.00
Shrubbery	140.00
Water tank and installing	125.44
Fencing	77.60
Awnings	261.00
Painting rooms	65.25

There are also smaller items of improvements paid for by the Superintendent's fund which are not listed above.

FACTS ABOUT THE HOME

The insurance at the Home has been greatly increased and gives us full coverage in case of fire or storm or theft. In addition all the employees have been insured against accident.

A shower bath has been installed recently for the men who are unable to use a tub. This item will be reported by the Superintendent in his monthly reports.

There is a need for a water softener and the estimated cost is around \$250.00 to \$260.00. The water is very hard and thus ruins the pipes in a very short time. It is also inconvenient for washing of the clothes and for bathing.

THE GREATEST NEED OF THE FUTURE

First we need some retired ministers and their wives at the Home. This will add to the blessings of the life

members and will add greatly to the appeal the Board can make for membership.

The Board is ready to erect small cottages near to the main building, where a retired minister and his wife can live as independently as in their own home. In fact, more so, for they need not worry about cooking and providing food and medical care. We will erect these cottages for those who have no funds to provide such homes for themselves.

The second need is for retired ministers and their wives who have their own homes, to sell same and erect a small two or three room cottage, at the Home, using same as long as they live, but taking their meals at the Home just as the life members do. In fact they would become life members of the Home and would be provided for by the Home as all life members are. Then, at their death, the cottage would be open to some other minister and his wife. If there were none ready to enter, it could be occupied by some layman and his wife, or by some of the help of the Home. At least until such time as some minister and his wife might desire such a home. This is worth while. Think in over.

We wish to express our appreciation for the fine co-operation and backing that you have given our Board, and ask your continued support for the Home that is, not the Board's, but yours as members of the Brethren Church.

L. V. King, Treasurer.

Fulfillment and Desire

Mr. and Mrs. Elmer L. Kuns

(Brother Kuns is a member of the Home Board)

One more year has passed and gone and once more time has come to make an appeal for the Brethren's Home and Benevolences.

I am basing my remarks on personal contact with those now living in the Home and from my own observations on frequent calls there.

Some very worthwhile projects have been completed this year, which, no doubt, you have read about in this or other issues of *The Evangelist*. The Home is rapidly being filled and I am wondering if there might not be other older Brethren people who would like to make this Home theirs before it is filled and no more room is available.

I personally interviewed those now living at the Home to see how they felt about what was being done for them. One said she had such good care when she was sick; another said she had plenty of everything to eat; still another said she was kept warm and comfortable in cold weather; and still another that everything was kept so clean and in order. One of the men said that it is a pretty good place to be when you are eighty-two.

Now you might think by this report that just

their temporal welfare is all that is being done for them, but not so. Once a week Rev. Brant, pastor of the Flora Church, has services for all, and, of course, on Sundays all who are able and care to do so, are taken to church.

Now, some of the needs (not wants merely) as I see them are: First, a "Home Freezer" or "Home Storage Locker" for meat and fruits would save money and many trips to town. Second, an electric mangle to iron the endless sheets, towels and clothing of this growing concern. Third, a piano for the reception room that would give the right key when special programs are put on.

We wonder—would some of our Woman's Missionary Societies like to start a "fund" to buy these needed appliances? Or would any other organization of our church, or even any interested individual?

Bringhurst, Indiana.

Ordained to the Ministry

On Sunday evening, January 27, an impressive ordination service was conducted in the First Brethren Church at Ashland, Ohio, when Brother Henry G. Bates, a member of the Ashland Church, was given the vows which admitted him into the full eldership of the Brethren ministry.

After an appropriate opening service, the pastor of the church, Rev. L. V. King, stated the purpose of the meeting. The action of the Ashland Church calling Brother Bates to the full gospel ministry was read by the Church Clerk, Miss Martha Holmes. Rev. F. C. Vanator, Secretary of the Ohio District Ministerial Examining Board read the favorable action of that Board, granting authority for the ordination.

At this time Miss Elizabeth Boardman, student in Ashland College, rendered a beautiful, appropriate solo.

The ordination sermon was brought by Dean M. A. Stuckey of Ashland Theological Seminary, on the subject, "First Century Advice for Twentieth Century Preachers." Dr. W. D. Furry gave the scriptural charge to the candidate, after which Rev. Vanator offered the ordination prayer.

The Laying on of Hands was in charge of Dr. L. E. Lindower, District Evangelist, assisted by Brethren King and Vanator. Rev. King gave the ministerial authority to Brother Bates which installed him into the full ministry.

The beautiful service of setting apart Mrs. Bates as the wife of an elder was in charge of Brethren King, Stuckey and Furry.

Brother Bates is at present the pastor of the Mansfield, Ohio, Brethren Church while he is completing his course in the Ashland Seminary.



EDITORIAL COMMENT

Rev. D. B. Flora, Brethren Church History

BRETHREN FOREFATHERS STOOD

In reading Brethren history, one does not go far before becoming conscious of such phrases and statements as, they sought studiously to know all its teaching (referring to the New Testament) . . . they read and studied . . . this led them to a thorough study . . . they studied from both the Biblical and historical point of view . . . their Biblical studies . . . scholars told them . . . they found in history . . . but they would make doubly sure . . . Mack sought light wherever he went. And then the historian, J. E. Miller, states, "With such zeal and pains did these early Brethren search for the truth."

The founders of the Tunker movement manifested a characteristic of German scholars and scientists which is notable even in recent times, that of thoroughness. No short cuts, no condensation, no taking for granted, little or no impatience, no stream-lining; but thoroughness, completeness of study, a gathering of all materials and small details for the express purpose of finally reaching the correct conclusion. Those first Brethren did not reach their decision for a separate organization over night. They took time, and with "zeal and pains" they sought out the truth.

Modern day Brethren can learn from those Brethren. We can learn to be certain of our stand. We are so prone to grow impatient if things do not click off. If we do not immediately understand, we are likely to withdraw. We are quick on the trigger with criticism and condemnation. We make snap judgments. We want big things to happen within one year after a new pastor comes on the field. Or he very easily assumes an attitude of discouragement and defeatism if and when he does not see his suggested plans immediately reap a great harvest for his (not His) name. Sunday school superintendents, teachers, officers of the church, pastors, officers in the denomination, etc., ad infinitum, go off the deep end in so many cases because of the lack of patience and thoroughness and "zeal and pains." We sing with more or less gusto, "Have Thine own way, Lord, have Thine own way," but set out to have our way. We also sing, "run not before Him, whatever betide," and then run before His plans and mess things up. Brethren, these things ought not so to be.

Then as we read on we discover that some of the Pietists believed in the church, but others discarded all formal church organization. Mack believed in church organization, but Hochmann did not. They had long been very fast friends, and were both diligent seekers for the truth. But now, having come to a fork in the road, they separated. "The sifting continued until finally eight souls—five men and three women—were ready to associate themselves in a visible, formal church organization."

"Sifting," that is the word, sifting. These are days of sifting. There is sifting among the nations. There is sifting in the industrial world. There is sifting in the realms of morals and spirituality. We are being called upon to declare our stand as never before. We are Americans, and proud of it, a part of the greatest nation on the face of the earth. We are a part of labor, and call for our rights. We are a part of management, and defend our business. We have personal liberty, and it is the business of no one whether we drink and gamble and debauch. We belong to the church, but who can tell us that we must be in the pew every Sunday, and in prayer meeting every week?

But the world is calling upon us to make a stand somewhere. The Lord Jesus Christ calls Christians and members of the church to declare themselves as definitely and clearly as do members of party politics and labor unions, or as staunchly as do exponents of personal liberties (license?) In II Corinthians 6:17, St. Paul cites—from Isaiah 52:11 this injunction, "Come out from among them and be ye separate." That takes backbone, too.

Sifting, separation, backbone—they sound synonymous in this connection. They are. —Elkhart, Indiana.

Editorial Comment

Dr. Charles A. Bame

"IN THE LAST DAYS . . . PERILOUS TIMES"

Part II—Perils to Homes

The first great providence God gave to the world was the home. When He created man in His own image, He created them "male and female," counterparts of each other and necessary to each other. Neither alone could propagate and increase the species; neither could be without the other. The prominence of the need for air, water, food, and sexual satisfaction stand out equally as compulsive and urgent. Together "man" could succeed; apart, they would be helpless.

In the latter urge was provided the propagation of the race and the connubial felicity, without which life becomes shriveled, small, and many times, parasitic.

In the creation of these urges the necessity of a home was consequent. Man has had a tenderness for his mate that stands out as one of the most beneficent and beautiful of all the relationships time has known. The love affairs of Abraham, Isaac, and Jacob, as well as of Hannah, Sampson, David, Solomon, Joseph, and Mary, and the reference of heredity in the mother and grandmother of Timothy, makes the accounts most interesting reading and begets a respect and admiration for mating and home that has motivated much of the progress of the race and the nations.

In the Garden of Eden, God also provided the first ideas of Home-making with certain liberties and certain restrictions. Liberty they have to eat of all the trees in the garden save one—a restriction. Restrictions are always good and we must have them in games, play and law. One other restriction was: one man for one wife. Before there were

others to court, God said, "Man shall leave his father and his mother and cleave to his wife." It is the violation of this restriction that has become one of the greatest alarms of our nation. A good omen, too, is that many are alarmed, and not all of them church people, even though churchmen be, and we hope are, in the majority. It is the people who profess to be right with God who must hold the ideal and practice it, if we are not to be lost in divorce, separation and home-wrecking.

We have too many reasons for divorce. God had but one. Only unfaithfulness to a marriage partner to the extent of promiscuous sex sin was sufficient excuse for divorce under the gospel. Jesus says, Moses was generous to a fault, but, "in the beginning it was not so," and that Moses suffered it "because of the hardness of your hearts." Matthew 19:3-9.

Inez Robb recently reported the International News Survey, concerning divorce. On this no minister needs much information, getting plenty of it in his harrowing experience of trying to tie in modern people with the New Testament teachings, as well as that of "the beginning." But it is well to know its wide extent. She reports as follows:

"From all over the nation comes a tale of domestic infelicity which is exemplified and confirmed in the statistics of Reno, the country's divorce Mecca.

"All Reno divorce records have been broken in 1945. By the time the New Year wings its way into this 'biggest little city in the world,' more than 8,000 decrees will have been granted. That will be approximately 1,000 more decrees than were granted in the record-breaking year of 1944.

"It would be an exaggeration to say that as Reno goes, so goes the nation. But it is true the rise and fall of divorce statistics in the Nevada cosmopolis always have been a mirror and a gauge of the nation's domestic state."

Fresh as the dew of the morning is this from a morning (Chicago) paper of January 1, 1946. The items are from the judges who sit in the multitudinous cases in this great city:

"This year will see a decided increase in divorce cases, judges of the Cook County Superior and Circuit courts predicted today.

"Laxity in home training of children, lack of training in schools, and hasty marriages were ascribed as chief causes of the rapid increase in divorces. A total of 19,430 divorce suits was filed here last year, an increase of 2,492 over the 1944 total. Said Chief Justice John Bolton of Superior Court: 'A few years ago, economic hardship was a leading factor in divorce cases. There is plenty of money today. Now it's hasty marriages, infatuation mistaken for love, and other causes not related to economics that result in divorce. Tightening of divorce laws will minimize, but not cure, the divorce evil. The cure is in early training.'

"Chief Justice Robert Jerome Dunne of Circuit Court forecast an increase in divorces as service men return. He asserted: 'Human frailty, thoughtlessness and neglect on the part of parents in teaching children the importance of marriage, are chief causes of divorce today. The solution rests with society, especially within the family as a unit of society.'"

All agree that much of it can be charged to the war. Well, none can deny that war has been and will continue the most cruel, wicked and destructive thing in which intelligent men engage. Divorce, separation, grief, sorrow and wrecked homes are but a small part of the ruin, but even at that, it is so terrible and so destructive to all the church believes and upholds that we can well do much more preaching and teaching than we have been wont to do in times of peace. We must war against war and all that follows in its wake.

One of the most patent and potent failures of our government is that it is all unready for the million new home-makers with places for them to go in the height of their long-denied love, save a hotel or a small room of some indulgent and generous home-owner, whose generosity constrains him to share a room and other conveniences he would rather reserve to the privacy of himself and family. It is tragic that theaters can be built with the scant materials at hand while home-makers are denied the privilege of building themselves a place to dwell where the full fruition of their love may come to a climax. Fewer homes mean more divorces, as do apartments and hotels. It is an ill-omen to religion, citizenship and stability. "For it had been better not to have known the way of righteousness than, after they have known it, to turn from the holy commandment given unto them." 1 Peter 2:21.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

MILLEDGEVILLE, ILLINOIS

The Milledgeville Christian Endeavor has been having regular meetings during the winter months.

On New Year's Eve we had a Watch-Night Party. The first hour we had a devotional program which included choruses, special music and an interesting talk by Rev. Benshoff. The next part of the evening was spent in games and refreshments were served. At 11:30 we had a very impressive consecration service in charge of Rev. Benshoff. We sang some hymns and choruses and then each person was handed a piece of paper. Each of us wrote a promise to God on this paper and then each one, in turn, burnt his paper at a large candle at the front of the room. Following this we had sentence prayers and they were closed shortly after midnight. We all felt that we had gained something from having been there.

January 23 we had another party in the church basement. We played various games and refreshments were served afterward. A nice time is always had at our parties, and we feel that they are well worth while.

January 27 we went to the Lanark Brethren Church to a special service for the young people in observance of Christian Endeavor Week. Our pastor, Rev. W. S. Benshoff, brought the message of the evening.

Lois Coleman, Secretary.

Young Men and Boys' Brotherhood

WAIT A MINUTE!

DON'T TURN THIS PAGE
UNTIL YOU HAVE READ THIS ARTICLE

We of the Ashland Boys' Brotherhood don't want to give the impression that we are setting the world on fire, but we do want the world to know that **we are on fire.**

All of the boys are really enthused about the pick-up truck project for our Kentucky field, and, according to the last count, we have something close to \$300.00. We are probably a little over that amount, depending upon the number of uncounted tax stamps that we have.

One of the plans we use to collect money is by saving state tax stamps, upon which there is a refund in Ohio. Many people in the community have helped us by giving their stamps. We also earned money by working at the church during the past summer.

Thanks to The Evangelist, and the people who have advertised our project, we have received about \$200.00 through the mail, and by direct contribution. Some of you who have made contributions may be wondering if we received your gift. Some time in the future you will receive a card stating that we have your contribution.

On February 15 the Ashland Brotherhood is going to have a public service in the Ashland Church at the evening hour. The "special" is going to be Gil Dodds. We are looking forward to this meeting with great interest.

We now have a leader for the younger boys in the brotherhood. Spencer Gentle has been asked by the Laymen's organization of the Ashland Church to take over the younger group. Our meetings will be held together, but our Bible study will be in separate rooms. We hope in that way to increase the value of the organization.

The boys took charge of the opening session of the regular mid-week prayer service on January 16, and in that way presented the project of the brotherhood to the people for prayer. Spencer Gentle led the meeting, with the boys taking part. Some time soon we are going to have our regular public service with all the boys taking part in the church service.

The Martin Shively Boys' Brotherhood
of Ashland, Ohio.

By Charles Munson, Adult Leader.

Benevolent Offering
February 24



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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(Note: This is the first of a series of topics prepared specially for Brethren Young People's societies, replacing the International topics for these nights.)

Topic for February 17, 1946

"OUR BRETHREN HERITAGE"

Scripture: Jude 1-5

For The Leader

We note in the scriptures that one of the specific duties of parents in the Old Testament Jewish days was to instruct their children. Not alone in matters pertaining to behavior and work, but in the historical and religious background which was their heritage. Certain memorials were established; laws were to be kept in remembrance. Time spent in such reflection and study for Brethren young people will not be time lost. Each generation should be instructed and reminded of that which has gone before.

DISCUSSION

1. THE VARIED HISTORY OF THE CHURCH. Of course, we well know that the Church in general had its beginning on the day of Pentecost. (Acts 2:1-4). From that humble beginning has grown the great church of Jesus Christ on earth. In that time, the Church has suffered the persecution of its enemies, the lack of support and the unfaithfulness of its followers, and the inroads of false doctrines and teachers. It has received the blessings of peace, favor, full support of its adherents, and the power of the Spirit. Ever the Spirit has found it necessary to purge the true Church from the inroads of the world. Persecution, division, and rough roads have served to rid the church of nominal followers and dead wood. Its history is marked by strife within, causing countless separations and divisions of denominations. It has lost face in communities because its followers have not lived up to its principles. But still today it stands as an eternal light-house of faith, hope and salvation because it is founded upon the rock, Christ Jesus.

2. WHAT WE HAVE TODAY. We young people should be very thankful that there were those pious Christians of centuries past who were willing to be led by the Spirit to propagate the gospel on earth. They have handed down to us a thriving organization which will soon be in our hands for better or worse. This is our heritage. The sacrifices of the past were not easy. Do we today appreciate what has been done for us? Are we willing to devote sufficient time to our Church that we can serve it faithfully? From our midst must come leaders, ministers, and lay workers. The degree to which we put our church first will determine in a large measure the degree to which we shall have churches in which to worship in future years.

3. WHY WE MUST KNOW. Others have labored. It is ours now to prepare for labor in the church. But what

is the church, how did our Church come into being? Who were its past leaders? To rightly serve, we must know these things. Also it will be well to look at the purpose and intent of our Church. What is its mission? What are its principles of doctrine and government? These things we must make our business to know. If we fail to know them and to remember them, then we have inspired little reason in our minds for wanting to serve the Brethren Church.

4. IT REALLY MEANT SOMETHING TO THEM. In a later discussion we are going to tell of the early beginnings of the Brethren Church. But for the moment let us go back to that moment in 1708 when Alexander Mack and seven other souls in protest of the staid, state-controlled church of Germany, were baptized by triune-immersion. Was it just a new, fanatical idea of a group of religious eccentrics? Perhaps people thought so in that day. But not the group of eight men and women headed by Mack, nor the others who followed in their footsteps. To them it was a protest of religion by dictation. They were not satisfied that the Church of that day was being fair in its treatments of its members. Especially did they feel that the Church had strayed from a literal interpretation of the Bible.

To this privilege of literal interpretation of the Scriptures this small group of people dedicated themselves. It meant something to them to give up their fine farms in the rich German farming country and come to rugged America for religious freedom. They earnestly contended for the faith which was once delivered to the saints.

5. ARE WE "EXCLUSIVE?" Perhaps you have heard that Brethren are "exclusive" in their interpretation of the scriptural ordinances. Or perhaps you have been accused of having a "corner" on the things of God. We are not "exclusive," and we do not have a "corner" on the things of God. But we do lay claim, and rightly so, to a genuine and true interpretation of the commands of Christ for His disciples. That is the basic principle of the Brethren Church. For this principle, men and women in the past, and present day, have sacrificed, labored and even died. It is well for us to know this. Brethren cannot read into the scriptures something that isn't there, nor can we overlook the teachings and doctrines which are there. We are a whole Bible Church: "The Bible, The Whole Bible, and Nothing but the Bible," with the New Testament as our rule of Faith and Practice. To this principle we must ever adhere, for it is our Brethren heritage.

Next week, in the second of this series of topics, we shall deal with the founding and pursuit of the Brethren Church from 1708 to the present time.

QUESTIONS

1. Who was the early founder of our Denomination?
2. Where did he live?
3. Why should we make a study of our Church's background?
4. What is the controlling principle of the Brethren Church?
5. What will happen to the Brethren Church if we fail to put our every effort to its support?
6. How long has your family been connected with the Brethren Church?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

GOD'S HIDDEN ONES

By Laura T. Halsey

Have you ever thought of God's "hidden ones?"

Those saints behind the scenes?

Have you ever stopped to consider

What their intercession means?

Their names are never mentioned

They are humble, quiet folk;

They know what it means to be lonely

And to feel adversity's stroke.

They suffer the loss of all things,

Yet their loss means eternal gain,

For they minister through prayer and pen,

Often from beds of pain.

In studying through my Bible

I find many thus hidden away:

Remember the man who had the colt

Waiting for Jesus that day?

Someone had the Passover chamber

All furnished, ready, prepared,

Where Jesus and His disciples

Those precious emblems shared.

These hidden ones walked close to God

And they obeyed His voice;

They did not need to understand

The why and wherefore of His choice.

We do not even have their names,

But isn't it sweet to know

That God has His Johns and His Marys

Through whom His blessings flow?

Are you laid on a bed of sickness?

Are you shut up within four walls?

He has placed you there for a purpose,

There's a plan for you in it all.

What He says unto you—do it;

Leave the circumstance with Him;

Your light affliction for the moment

Will a weight of glory win.

Phil. 3:7; Luke 19:30-34; Mk. 14:13-16; 1 Cor. 12:18;
John 2:5; 1 Peter 5:7; 2 Cor. 4:17; Rom. 8:28.

"BUT YE, BELOVED, REMEMBER"

Jude 17, 18

Jude recognizes the authority and inspiration Divine of the previous epistles of Peter and Paul. They faithfully warned the flock of approaching evils which grew to be no less in Jude's day nor in our day. "To be forewarned is to be forearmed." "In the last time," the period in be-

tween the first and second comings of Christ, "there shall be mockers, walking after their own ungodly lusts." They appear even under the purest dispensation of grace! Beware of the mockers and the scornful (Psa. 1:1.) "Rebuke the scorner, and he will hate thee" (Gal. 4:29). But God "scorneth the scornors" (Prov. 3:34); and will "mock at their calamities" in the day of their judgment. But we must bear mockings with patience, like our Lord (Heb. 12:2). If we render scoff for scoff, the scoffers will harden. Great is the Divine forbearance with mockers now. Let us follow our Lord fully and leave vengeance to Him. Acts 20:29; 2 Tim. 3:1; 1 Jn. 2:18; 2 Pet. 3:2, 3; 1 Pet. 1:5, 20.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for February 24, 1946

HOME FOUNDATIONS FOR NATIONAL GREATNESS

Text: Deuteronomy 6:4-12

One of the most profound statements found in God's Word is that which opens our lesson today—found in verses 4 and 5. They form the very foundation of life itself. If God is loved with "heart, soul and might" there can be little danger of going very far astray on life's pathway.

But we are impressed with the fact that it is not sufficient to simply have this love in one's own heart, but the incentive for that love must be passed on to the children of the household. And note that before the command to pass these things on to others comes, they must first be "in thine (own) heart."

Notice, if you will, the first four words in each of verse 7 to 10. They stand out as great signs pointing the way. They need emphasis.

Verse 7—"And thou shalt teach." The teaching is to be done with diligence. It is to be a continuous process. It is the children who are to be taught, which presupposes that the parent has the knowledge and ability to do so.

Verse 8—"And thou shalt bind." Not in order that others may see and glory in the sight, but rather that the individual himself might be constantly reminded of his obligation. The wedding ring placed on the bride's finger is not so much that the world may see it, but that as "oft as husband and wife 'see it' it reminds them of their relationship and personal obligation to each other. Thus the reminding of the "binding" before the hand and heart.

Verse 9—"And thou shalt write." Here it might appear that this is the outward sign to the world of the position of the believer in his relation to God. But remember that Paul said in this relation that our ministry should be "not written in tables of stone, but in fleshly tables of the heart." It is "how" we write on our gates and doorposts that counts.

Verse 10—"And it shall be." Again we find the "IF,"

plied, even though it is not really spoken. But the word "when" tells us that God will complete His covenant at some time, even in the future.

We add a few more words from verse 12—"Then beware lest thou forget the Lord." This is the crux of the whole matter.

As goes the homes of the nation, so goes the nation in its ultimate consummation. How really important is home training!

Ashland College News Letter

By Arthur Petit

With the second semester now in full swing, the enrollment has exceeded even the most optimistic predictions. By Tuesday evening, January 29, one day after official registration and with a week to go before registration closed, 241 students had signed up. This is far from the complete list which will be over 250. Only 188 enrolled in September. Veterans who have just been discharged will be enrolled for several weeks yet. Brethren will do well to investigate this possibility.

Of those enrolling, 84 are veterans against 19 last semester. Eighty-four are new students; that is, they were not in college last semester. The great majority are freshmen although there is a sprinkling through all of the classes. In reading these numbers, one must keep in mind the fact that they are incomplete. A full report will be made in about two weeks.

To meet the increase in students, two members of the staff have been added. E. G. Mason, former president of the college, returns from a leave of absence to teach in the departments of history and education. George Guiley will become Assistant Professor of Physics. Several other additions are contemplated, and will be announced from time to time.

Two gifts to the Seminary Library have been announced recently. Mrs. Lichty recently presented \$25.00 to the Seminary to buy books as a memorial to her father, the late E. F. Miller, for many years a member of the Gretna Brethren Church.

Gil Dodds and Bud Fowler, who have been working among Brethren young people recently used the medium of the National Sunday School Association to present a gift of \$50 to the Seminary Library.

An expanding Seminary will need a growing library, and these gifts are greatly appreciated.

The Ashland Alumni have been organized, and as rapidly as the Field Secretary can visit the various areas, other chapters will be formed. There are now more than 2,000 Alumni on the college mailing list, and it is growing constantly.

Applications for next fall are already arriving, with Dayton, Smithville, Milledgeville, and Oak Hill churches already enrolling students. May we again warn that the housing situation here is acute, and that it is not too early for Brethren young people to apply. Conditions are different than ever before here, and we want our Brethren

men and women to have the best possible accommodations. Steps are being taken to remedy the shortage, but with Ashland facing the greatest enrollment in her history next fall, all these may fall short. Pastors and parents should urge their children to apply soon for admission to Ashland College.

WITH THE LAYMEN

DAYTON LAYMEN TO HAVE GUEST SPEAKER

AT FATHER AND SON BANQUET

The Laymen's Organization of the Dayton, Ohio, Brethren Church are observing a Father and Son get-together with a Father and Son Banquet on Thursday evening, February 21. William A. Chryst of General Motors, World Traveler and Hunter, will be the speaker of the evening.

The regular January meeting of the organization was held on Thursday, January 21.

JOHNSTOWN THIRD LAYMEN ANNOUNCE

COMMITTEES

On Thursday evening, January 10, the Executive Committee of the Johnstown Third Brethren Laymen's Organization, met with the President, Ray Pheasant, to appoint the Standing Committees for the year. A complete roster of committees was named and are prepared for the work of the year.

WATERLOO, IOWA, LAYMEN ELECT OFFICERS

On Tuesday evening, January 8, the Waterloo, Iowa, Laymen's Organization held their annual election of officers with the following being called to fill the various offices for the year:

President Wayne Lamb
Vice-President Kenneth Maust
Secretary-Treasurer Max Lichty

The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
That is the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix his gaze on paradise;
That is the life that counts.

Wedding Announcement

MAURER-WINGER. On January 1, 1946, at the home of the parents of the bride, Harold and Lydia Winger, Marie Winger was united in Holy Matrimony to Paul Richard Maurer, the undersigned pronouncing the marriage vows. The double ring ceremony was used. The reading of the ceremony was begun promptly at 11:50 P. M., December 31, 1945 and at 12:02 A. M. January 1, 1946 the closing words that made them man and wife were read: "Upon the authority of Jesus Christ and the laws of the state of Ohio, I pronounce them husband and wife, in the name of the Father, and the Son and the Holy Ghost. Amen."

Mr. and Mrs. Maurer are exemplary Christian young people and we bespeak for them a happy and exemplary Christian home. May the Lord's richest blessing abide with them constantly. May they be a constant blessing to the Church, and may the Church be a blessing to them.

J. G. Dodds.

Business Manager's Corner

(Continued from page 3)

Gilmer is pastor, and North Manchester, Indiana, where Brother Bert Hodge is the successor to the late Brother Raymond Schutz. Other renewing churches will be given notice later, but thanks to all.

"History of World War II"

A new book, over 1100 pages, includes chronology of events leading up to and through the war that provide an outline for the great struggle, over 200 action pictures, maps and charts, making a chronological history of the war in pictures, and a historical narrative by one of America's leading historians and 200 assisting editors. Armed Services Memorial Edition, bound in rich sturdy deep blue, stamped in gold. Price \$5.50. Order from the Brethren Publishing Co., Ashland, Ohio.

Fox's Book of Martyrs

Edited by William Byron Forbush (\$2.50), a history of the lives, suffering and triumphant deaths of the early Protestant Christian martyrs. It ought to be in the library of every Christian home.

Arnold's S. S. Commentary

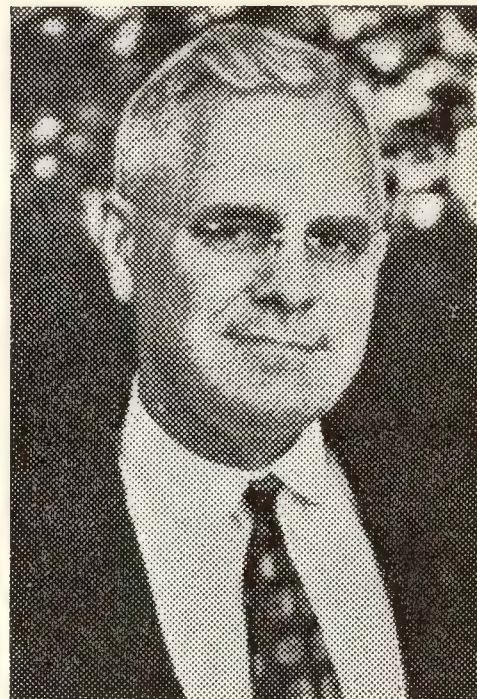
is yet obtainable (\$1.25) and we have 4 copies of Higley's left. First come, first served.

Weymouth—Moffatt—Goodspeed

In addition to a goodly supply of Bibles and Testaments in the King James version, we have now in stock copies of the above named popular Modern translations: Weymouth, 2 sizes, \$2.00 and \$3.00; Goodspeed (Popular Edition) \$1.00; Moffatt Parallel New Testament (King James and Moffatt's translations in parallel columns) \$1.50; Moffatt's Translation of the Bible, \$3.50. All books sent postpaid.

Laid to Rest

REV. ARTHUR T. WIRICK



Rev. Arthur T. Wirick was born in Palestine, Indiana, the son of George and Mary Wirick, and died in St. Petersburg, Florida, on December 1, 1945, at the age of sixty-seven years. He leaves to mourn his loss, his widow, Ida, one sister, Edith Squibb of California; and a brother Clarence of Cadillac, Michigan, who survived him just twenty-four days, passing away December 24, 1945.

Mr. Wirick was baptized and ordained into the Brethren Church by Dr. C. F. Yoder at the early age of eighteen years. He was married to Ida Good of Syracuse, Indiana, in 1899.

He spent the most of his ministry among Indian churches, having served Corinth, Burlington, Denver, Gravelton, South Bend, North Liberty, Ardmore and others. He also served the Bryan, Ohio, and Pioneer, Ohio churches.

He gave much time to Evangelism and was never known to enter a pulpit unprepared. When his health began to fail, he longed for a quiet place of rest. Rev. G. W. Rench knew just such a place. So, one sunshiny spring day the Renches and Wiricks drove out to Shipshewana Lake to look the ground over. Mr. Tom Aish, the owner, met them and while sitting on a fallen log, he presented his proposition, which included a square of ground and two cottages. There were only two other cottages on the ground at that time. In the course of the day, the ground was purchased, and the Rench and Wirick lots chosen. Still sitting on the fallen log, talking and planning their cottages, Mr. Wirick suddenly lifted his eyes away from the swamp and bog of the water front, and scanning the hillside beyond the road, said, "Who knows, some day we may have Camp Meetings here!" and then and there the Brethren Retreat was conceived. Rev. Rench and Mr. W.

ck put their shoulders to the wheel and the Brethren Church today knows the result of that Vision.

After retiring from the ministry of active service, Mr. Wirick has made his home in St. Petersburg, Florida, during the winter, always returning to Shipshewana Lake for the summer. There he gave his services in the Tabernacle as Sunday school teacher. In St. Petersburg he gave his services in teaching the Interstate Men's Bible Class of the First Methodist Church, which he had to relinquish due to failing health.

Members of his class carried him to his last resting place in Royal Palms Cemetery. Dr. R. L. Allen, pastor of the church, conducted the services, using the text, "I am the resurrection and the life," and Arthur, in the absence of his own church and ministering friends, was laid to rest by the church in which he was cradled. It was a beautiful service, and his friends and ministering brethren from home seemed very near, with their tokens of love symbolized in the beautiful floral offerings and the many telegrams and cards of sympathy which were so greatly appreciated in my hour of sorrow.

Ida Good Wirick.

WYGAL. George S. Wygal was called home suddenly on November 10, 1945 at the age of 69 years.

He leaves to mourn his loss, his wife, Docia, and four children.

Funeral services were held at Udall, Kansas, in the Nazarene church with that pastor officiating. Burial was made in the Mulvane cemetery.

Mrs. Lee Howard.

HOWARD. William E. Howard, 78 years of age, died at his home in Mulvane, Kansas, November 24, 1945, after a lingering illness of three and one-half years. He leaves to mourn his loss, his wife, Mary, and four children.

Funeral services were held at the Church of Christ in Mulvane, with that pastor officiating. Burial was made in the Mulvane cemetery.

Mrs. Lee Howard.

DeBOLT. Daniel Stevenson DeBolt, son of Nicholas and Nancy Hart DeBolt, pioneer residents of Greene county, Pennsylvania, was born August 26, 1852. He departed to be with his Master on January 19, 1946, having reached the advanced age of 93 years, 4 months and 23 days.

Brother DeBolt spent the most of his life in Masontown, Pennsylvania, where he was a member of the Brethren church, and taught in the Bible school of that congregation for many years. He was married to Frances Ellen Haines, with whom he spent more than fifty years of marital felicity, the union being broken by the wife's death in 1932. The remainder of his life was spent in the home of a daughter, Mrs. Ina Weaver. Some years ago the Weaver family moved to Uniontown, placing their church letters with the Second Brethren church, and here Brother DeBolt was an interested and faithful attendant when

health would permit. His last trip away from home was to attend the worship service of his church on January 6.

Brother DeBolt was the father of nine children, of which number but four remain, three sons, E. R. DeBolt, of Uniontown, Jacob and Robert L., of Masontown, and one daughter, Mrs. Ina Weaver, of Uniontown. A number of grandchildren and great-grandchildren also survive.

Funeral services were conducted at the Masontown Brethren Church, on Tuesday afternoon, January 22, with his pastor, the undersigned, in charge, assisted by Elder Freeman Ankrum, pastor of the Masontown congregation. Burial was in the family plot, in the cemetery close by the church. One less comrade here on earth, one more link with heaven.

Dyoll Belote.

IN MEMORIAM—APPRECIATION

In the passing of Brethren J. Raymond Schutz and A. T. Wirick, two worthy servants of God, we sustain a very personal loss. In the shadows of our deep sorrow in the loss of our own precious daughter, Dorcas June, the news of the passing of these two brethren was received with mingled emotions.

Rev. J. Raymond Schutz

It was our great privilege while ministering in Indiana to have baptized Brother Schutz by trine immersion and to have assisted in his ordination into the Brethren Church.

Across the years of service the golden link of friendship which began then grew into a cherished and abiding beauty. As a preacher Brother Schutz was a firm exponent of the cardinal truths of Christianity. As an educator he was rightly endowed with rare ability. His keen insight into current events of his day made him a capable prophet, always giving spiritual application to his message. This made him a strong and forceful messenger of God to our times. Enriched with a kindly spirit and helpful suggestion, he endeared himself to all who knew him.

As a personal friend, we will always cherish him as the living embodiment of the word in its truest sense. His words of comfort in the dark hour of our lives; his commendation of our memorial book on the twenty-third Psalm, written in memory of our daughter, added still greater significance to his abiding friendship and never-failing encouragement to us.

Although of recent years we were not together much, yet it is a very wonderful memory we have of him in a recent visit made to our home in Allentown, Pennsylvania. He was lecturer at a Teacher's Institute here and also addressed the Kiwanis Club. At our home he was the same cordial and fine-spirited man that the years had not changed. He went Home in the height of his greatness. His going has given us a deeper appreciation of a fine Christian ministry and an unfailing friendship.

Rev. Arthur T. Wirick

Brother Arthur T. Wirick's entrance into rest adds another link to our chain of immortal memory.

During our pastorate in South Bend began a friendship that will always be a golden treasure in the book of memory. Succeeding him as pastor of the Brethren Church

there, we found this man of God and enriched our ministry the years that followed.

While in ill health for years, Brother Wirick retained his faith and happy disposition which he always had. I remember very early in my ministry in that city that our brother had a very serious operation. It was our privilege to go with him into the operating room. Our friendship was sealed and found fruition in the blessed fellowship that the years made more gracious.

Through the strange pathways of life that our work called us, for many years we were separated, but because of health reasons, we sojourned in St. Petersburg, Florida, and it was here again that we enjoyed the fellowship and company of our friends, The Wiricks. It was while there that we found him busy and active, though suffering in body, and he was the teacher of a large Men's Bible Class each Sunday, a class distinguished by men from all parts of the nation. Also he became a very wonderful help to our daughter in her last visit to the Southland. She always felt helped by his jovial spirit and kindly advice.

Brother Wirick was a strong, forceful evangelistic preacher of the Word. He knew whom he believed, and never wavered. He exalted his Lord; he was dynamic in power; he declared the whole counsel of God without fear or favor.

He was greatly loved and honored by the men in the class to which he lectured each Sunday. When he invited me to teach the class occasionally, the warmth of his introduction made our heart strangely warmed toward him. Our visits with him in the South will always live in our memory.

During his hardships due to health, his business ability helped toward a very successful stewardship of life.

Strong as a preacher, faithful as a friend, he leaves behind him in this wonderland of memory, a hallowed remembrance that gives assurance of immortality to him and hope and courage to us who are left, which finds its culmination in the dawn of eternal day beyond the veil.

A. E. Thomas, Allentown, Pa.



News From Our Churches

WILLIAMSTOWN-GRETNA, OHIO, CIRCUIT

Perhaps so much time has passed between this report and a previous one that many people have forgotten that there are churches in Williamstown and Gretna, Ohio. This report is to let you know that both churches are very much alive, thanks to the fine work of the preceding pastor, James Ault, and the congregations.

Neither church is very large in membership, but numbers do not always measure the value of a church. Both churches have shown a fine spirit in respect to coopera-

tion, giving, and a desire to know the Lord more completely.

A redecoration program was completed the last summer, and both churches are very attractive. This work also was completed while Brother Ault was pastor.

Williamstown and Gretna have fine locations for the churches. They are in places where there are good possibilities. We hope, in the future, to make our presence felt not that it hasn't been felt, but unless we aim for new goals, we make no progress.

Now I know it is an old, old story to ask people to pray for a certain thing; most times it goes no further than the asking. We of the Williamstown and Gretna Brethren churches sincerely covet your prayers for the success of the work of Jesus Christ in these communities.

"Prayer changes things."

Charles Munson, pastor

NEW LEBANON, OHIO

With the holidays passed and getting back to normal from all the hurries and worries that go with the holiday season, we feel just a little relaxed and feel that we can write this news letter.

The same conditions prevail at New Lebanon as in other places, with quite a bit of sickness and cold weather making a difference in attendance. Seemingly, conditions must be just right for one to go to church services.

Things are going along slowly, but surely (we hope). A Christmas program was given on December 28, with much interest, and all special days being observed in the past year. Sunday, November 18 was given over to the women of the W. M. S. for their Public Service, with Mr. J. Milton Bowman of Nappanee, Indiana, as the Guest Speaker. December 16 was Laymen's Day, with Mr. Glen Clayton of Columbus as the speaker. A very fine message was given, but the crowd was somewhat disappointed since it was the coldest day in December. If the crowd was small, we credit the weather man with that.

Our pastor, Rev. Clayton Berkshire, and family were given a three weeks leave, which time was spent in Leavenworth and Milledgeville, Illinois, in evangelistic services.

On January 8 the regular business meeting was held. Old business was taken care of and also some new business was brought up and dispensed with in an orderly fashion. A larger attendance at these meetings would be appreciated, although, after all, numbers do not mean everything.

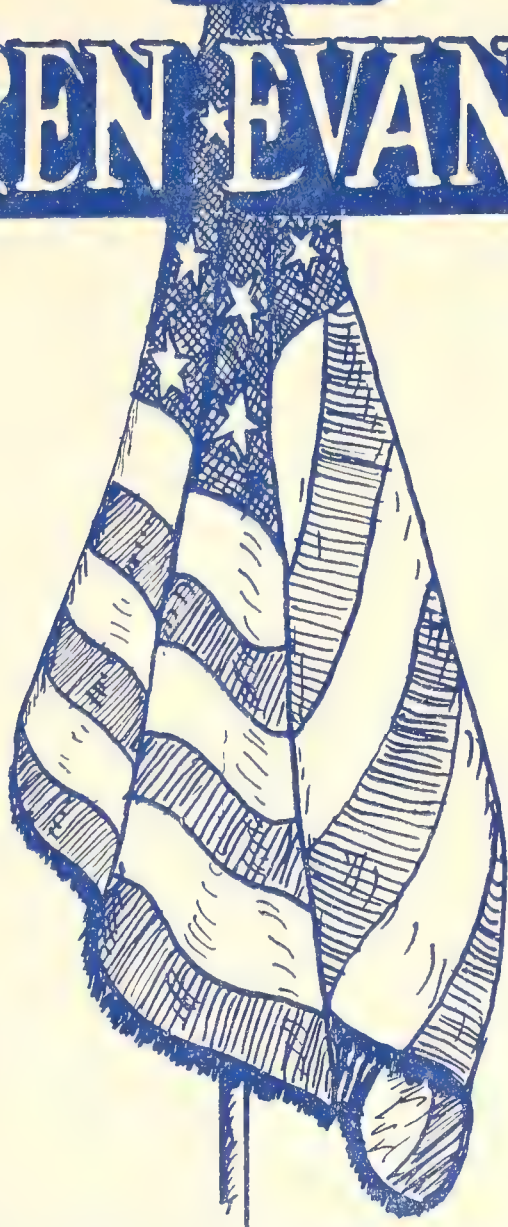
We are thankful to our Heavenly Father who has brought us safely through another year, that we can enter into the New Year with more courage and faith in His service, and that we may be a blessing to Him.

Now we are looking forward to the evangelistic meetings which will be held the latter part of March, with Rev. S. M. Whetstone as the evangelist. We ask your prayers in behalf of these meetings, that many souls may be saved; that the church may receive new life. May the Grace of God abide in each and every one of us, that we may do our part in making these meetings a success.

Sincerely in His service,

Anna M. Cashow

THE BRETHREN EVANGELIST



*Great, without pomp, without ambition brave,
Proud, not to conquer fellowmen, but save;
Friend to the weak, a foe to none but those
Who plan their greatness on their brethren's woes;
Aw'd by no titles—undefil'd by lust—
Free without faction—obstinately just;
Warm'd by religion's sacred, genuine ray,
That points to future bliss the unerring way;
Yet ne'er control'd by superstition's laws,
That worst of tyrants in the noblest cause.*

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FRIENDS GET SUPPLIES TO HUNAN SUFFERERS

The Friends Ambulance Unit reports delivery of badly needed clothing and supplies into liberated China, first shipments being nine truckloads for Hunan composed of tents, cots, clothing and shoes released by the American Army for refugees. Since 1942 the Friends Ambulance Unit, entirely supported by United China Relief funds, has been engaged in hauling medical supplies for civilian relief in China.

Hunan Province, scene of six bitter military campaigns in World War II, is in desperate plight. The refugees of Hunan come to their once rich province to find their farmhouses and equipment destroyed and their cities almost unrecognizable; with no seed for planting and no farm animals for plowing; what once were homes and business buildings are now useless rubble.

Flashes

Prince Higashi-Kuni, premier of Japan, recently invited missionaries who remain in Tokyo to his official residence where he apologized for their "Inconveniences and unpleasant experiences" during the war. He also expressed the hope that missionaries would remain in Japan to assist in lifting what he spoke of as the "severely deteriorated morality" of the Japanese people.

Spiritualists, for the most part, openly declare themselves atheists. "Psychic News," Spiritualist journal with the widest circulation, says: "Spiritualism proves that there are no miracles and that there is no personal God."

Our apologies to Rev. Cecil H. Johnson of Falls City, Nebraska—In the January issue of the Missionary Number of the Evangelist under the article on Cheyenne, Wyoming, we made the error of saying that Rev. C. E. Johnson (Cerro Gordo, Illinois) had visited Cheyenne Wyoming along with William Fells. But we now realize that it was Mr. Fells' father-in-law, Rev. Cecil H. Johnson, who worked with the Cheyenne folks last August.

Twelve open cockpit army training planes have been purchased by flying Roman Catholic priests with headquarters in Belleville, Ill. They plan to use the planes in missionary activities in Hawaii and other Pacific islands and in China, Africa and South America. The planes were bought at government surplus property sales.

Mass starvation is brought to the front in Washington. "On February 6 President Truman ordered that the use of wheat for making alcohol and beer be discontinued as part of a drastic program imposing new food restrictions on the American people to help avert mass starvation in wartorn countries abroad." This action by the President is heartening news; let us pray together that we hear more of it daily.

The men of the Wilshire Boulevard Christian Church, Los Angeles, at a recent dinner where 215 meal tickets costing \$25 each were sold, raised more than \$5,000 to build a new church at Resistencia, Argentina. Ronald Reagan, motion picture star, graduate of Eureka College and member of the Hollywood Beverly Christian Church addressed the laymen on "We Must Not Let It Happen Again."

(You see, there are others who along with the Brethren believe in a great future in South American mission work and are building churches there.)

President Truman's double who was featured in the December 10, 1945 issue of LIFE is Mr. Frank D. Roscoe of our New Paris Brethren Church.



It's Our Business!

By John F. Locke

The Great Commission is still unfinished business. It is still our business if we call ourselves disciples. Of course there are churches that might well take the words of the man in the parable as their motto. "My children are in bed with me; don't trouble me." But a church that is Christian cannot disregard the Great Commission. To begin with we are all the results of missionary activity. Our homes, our churches, ourselves owe much to missions. Somebody taught our heathen ancestors about Him who came from Heaven's glory to our world. God's only Son was a Missionary.

There is a story that He told about a man who received his education too late. The man's name was Dives and he received his education in Hell, a very undesirable institution of learning! One of the things Dives learned in that region of eternal torment was that **there comes a time when it is too late to do anything for other people.**

The philosophy of a decadent church is summed up in the attitude of the Jewish leaders to Jesus as He was suffering on the cross. They taunted Him with a jibe about saving Himself since He had saved others. Like Jonah, these leaders were content to see all destroyed. Christianity was exactly the opposite of Judaism. From its beginning it was Missionary. It went out to tell the news. They declared, "Jesus is Lord," though fire and sword and lions were their lot. They kept on. Then the church grew. Those were the days when the church forgot all about saving itself and went out to save the world by giving it the gospel of Him who died and rose again.

When protection came the way of the church under Constantine, who reversed the tide of persecution and made it honorable and official to be a Christian, then the church declined. While it built great towering cathedrals and Michelangelo carved and sculptured saints galore and painted murals of great magnitude . . . while kings came to kiss the papal foot and forty course dinners were served in the vatican, the church forgot its real business. Outside the rich culture of papal Rome the world reeked in squalor, dirt, ignorance and misery.

Sacrifice is the law of life. It wasn't selfishness that built our churches, hospitals and colleges. He who suffered to save us calls us, if we are His friends, to sacrifice. Selfishness and Christianity are opposites. The romantic story of missions is a story of sacrifice.

Now there are great Missionary opportunities before us as Brethren. In South America there are enormous untouched territories. There are areas needing missions larger than the whole U. S. We ought to work in South

America for our own protection, but there is a bigger and better reason than that: Because we are Christians.

Here in the U. S. we have more than fifty million upon which to work. There are churchless towns. Large foreign born groups are neglected. In the big cities and in the rural districts missionary opportunities are staring us in the face. **It's our business.**

China has areas larger than Iowa without a single doctor or missionary. Schools and hospitals which have been destroyed by war must be built again.

In Japan the Emperor has abdicated as a god. But the question rightly arises, "Abdicated to what?" **Christian missions would be welcomed in Japan right now.** For the future they hold the key.

In Africa there are areas unoccupied by missions aggregating more than the whole U. S. India is one great welter of superstition, unrest, idolatry and suffering.

What do we have to offer the world? We should have **apostolic enthusiasm.** We claim to have the whole Bible, the doctrine and teaching of the New Testament—a church where a real fellowship exists around **the only reasonable faith.** We can through our cooperation with the Church of the Brethren send missionaries to all of these lands.

Therefore, we ought to pray for workers to be thrust forth into these ripe harvest fields. We all need to pray that some may go. We all need to give that some may give their lives in service representing us.

The opportunity carries a warning! The church that is satisfied just to enjoy itself and not to sacrifice will dry up and be blown away by some wind of doctrine or other catastrophe. The church that is missionary lives and grows. The one that is not, shrivels and dies.

This is our business. We dare not neglect it or we will be out of business!



*"He who serves his brother best
Gets nearer God than all the rest."*



What makes the Dead Sea dead? Because it is all the time receiving, but never giving out anything. Why is it that many Christians are cold? Because they are all the time receiving, never giving out.—D. L. Moody.

47879

Foreign Mission Activities

(Our Brethren church in Rosario, Argentina is rapidly being built)

Rosario, Argentina
January 21, 1946

Rev. Claud Studebaker
President of Missionary Board of the Brethren Church
Ashland, Ohio.

Dear Brother in Christ Jesus:

You have delighted me very much with your lovely letter of December 12 and I thank you very much for it.

Also I wish sincerely to thank you very much for your quickness in answering us and thank you for your kindness and your confidence for writing to us with such sincerity about the procedure of the Executive Committee.

I will tell you that we thank God sincerely that He approved our building program, blessing us so much through the love and wonderful help of the Brethren Church of the United States and we were able to begin building our Church here.

Just now, dear Brethren of the Missionary Board, we are very busy with the building of the church. Everything is going on very well and we are very happy about it. It was so necessary to have a good church building here in Rosario, Argentina.

We have a good architect to supervise the building and also a good constructor; he works conscientiously in the erection of it.

We will be thankful for the extra amount of money that you will send to us, to finish the church with all its apartments and comforts for Sunday School classes, Christian Endeavor Society, General Conferences, etc. We will need these for our future work. And we are very happy to see our dream being fulfilled. Many, many thanks!

Cornerstone Service:

Last Sunday, January 13, approximately 250 persons attended our Cornerstone Services. All this special service was in the open air (among building materials) because we wished to have it on a Sunday, but bad weather did not allow us to do it during these last weeks.

In the meantime the bricklayers continued working and forwarding the building and we laid the cornerstone when the walls were already very high.

All the members of the Brethren Church in Rosario were present as well as members from other churches—Methodist, Baptist, Plymouth Brethren and Salvation Army.

The service began with a special service of baptism; five young persons testified their faith in the Lord Jesus Christ and passed through the water of baptism. Four were from our annex of Saladillo and one nice young lady from our annex in Villa Constitucion.



Group of believers baptized January 13, in Rosario.

Then, after this, we had the cornerstone service. We put the following articles in a box of portland material: A copy of the minutes of the congregational business about the building; a letter thanking all the Missionary Board and all the Brethren of the United States for their nice gift to us; some numbers of the Brethren Evangelist; a Bible; some local newspapers; a short history of the congregation; a book of "God's Means of Grace" from Dr. C. F. Yoder; some copies of Testigo Fiel; a short letter of Rev. Ray Klingensmith where he was announcing to us the approval of the help of the Missionary Board for our building; a little Argentina flag; and a United States flag.

Meanwhile special music was provided by my wife and the public sang some beautiful hymns.

Reverend Atilio Emanuelt, Methodist Minister, read a Psalm which was followed by prayers asking God's blessing upon this service and the Brethren Church in Argentina and also in the United States.

All this service lasted three hours time. During the service the photographer took Kodachrome moving pictures and some photos which we will send to you, too.

All the Brethren feel very happy to begin a new year with new vision for a good future and the hopes of having soon, perhaps in the beginning of the month of April, the inauguration of our own church.

We are already making the program of this great event and perhaps we could include some of you from the United States amongst our visitors.

We would truly feel more happy if any of you were with us here in April.

So all the members of the Brethren Church thank sincerely all you and all the members of the Missionary Board for this privilege and event.

Our gratitude to you all is very great and that is why we wish to have one of you among us in this great event.

May the Lord bless you abundantly in all time.

Sincerely yours in Christ Jesus.

Adolfo Zeche.

"I hope that I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an honest man."—George Washington.

SHORT PREACHMENTS FROM THE GREAT POETS

Prepared by Dr. L. L. Garber

Tennyson:

THE GOOD IS NEVER LOST

There shall never be one lost good!
What was shall live as before;
The evil is null, is naught,
Is silence implying sound!

What was good shall be good,
With, for evil, so much good more:
On the earth the broken arcs
In heaven the perfect round.

The high that proved too high
The heroic for earth too hard,
The passion that left the ground,
To lose itself in the sky,

Are music sent up to God
By the lover and the bard:
Enough that He heard it once;
We shall hear it by and by.

Homer:

OUR COUNTRY IS INSPIRED BY GREAT AND NOBLE IDEALS

O beautiful my country!
Be thine a nobler care
Than all the wealth of commerce,
Thy harvests waving fair:
Be it thy pride to perish
The manhood of the poor;
Be thou to the opprest
Fair Freedom's open door.

For thee our fathers suffered,
For thee they toiled and prayed;
Upon thy holy altar
Their willing lives they laid.
Thou hast no common birthright
Grand memories on thee shine:
The blood of Pilgrim nations,
Commingled, flows in thine.

O beautiful my country!
Round thee in love we draw;
Thine is the grace of freedom,
The majesty of law.
Be righteousness thy scepter,
Justice thy diadem,
And on thy shining forehead
Be Peace thy crowning gem.

Shakespeare:

SONNET NO. 146

Poor Soul, the center of my sinful earth,
Amid these rebel powers that thee array,
Why dost thou pine within and suffer dearth,
Painting thy outward walls so costly gay?
Why at so large cost, having so short a lease,
Dost thou upon thy fading mansion spend?
Shall worms, inheritors of this excess,
Eat up thy charge? Is this thy body's end?
Then Soul live thou upon thy servant's loss,
And let that pine to aggravate thy store:
Buy terms divine, in selling hours of dross;
Within be fed, without be rich no more:
So shalt thou feed on Death that feeds on men,
And Death once dead, there's no more dying then!

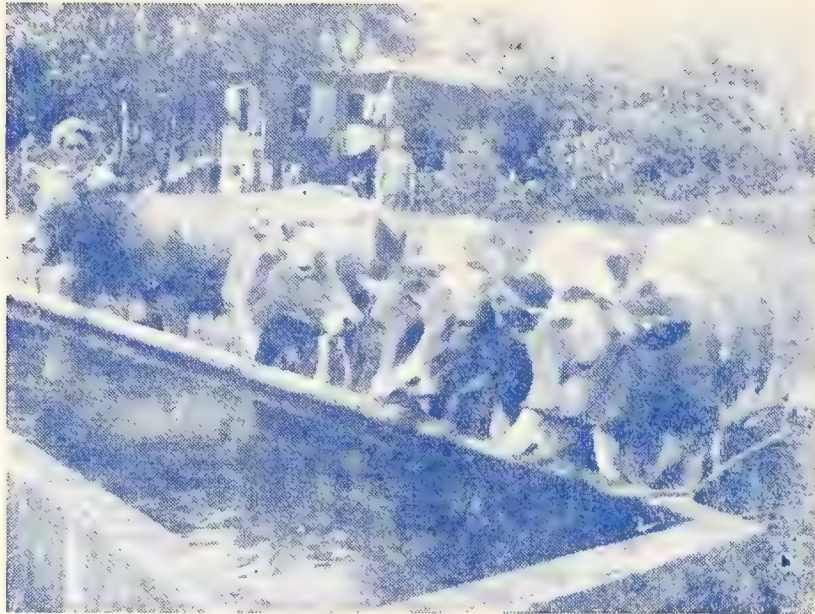
The above poem is Sonnet No. 146 in a group of 154, constituting the most remarkable series of sonnets ever written on friendship and love. Unfortunately it is the only distinctively religious sonnet of the group, but it is immensely significant. It is a persuasive argument toward living the higher Diviner life, culminating in the immortal life, after the fading things of the material world have been dissolved. Some of its philosophy belongs to "an outworn buried age," but the conflict between the lower self, (the body, the sensuous appetites), on the one hand, and the soul, typifying the higher self, is an everlasting reality that plagues us mortals continually—a conflict in which we come off victors only by associating ourselves with the Heavenly influences. Reread and memorize the poem.

Browning:

THE RESULTS OF SOUL CONTACT NEVER DIE!

(While the impressions from the beautiful in nature fade and die, the echoes of soul contacts with soul persist and expand forever.)

The splendor falls on castle walls
And snowy summits old in story;
The long light shakes across the lakes,
And the wild cataracts leap in glory.
Oh hark, O hear! How thin and clear,
And thinner, clearer, farther going!
O sweet and far on cliff and scar
The horns of Elfland faintly blowing!
Blow, bugle, blow, set the wild echoes flying,
Blow, bugle: answer echoes dying, dying, dying.
O love they die on yon rich sky,
They faint on field, or hill, or river:
Our echoes roll from soul to soul,
And grow forever and forever.

Relief
Workand
Missions

Brethren Service heifers at destination in Europe.

The great missionary of the gospel of Christ and the builder of churches through whom God spoke in the epistles to the churches, refers several times to the raising of money to send to the poor saints. They had a program and it was evidently quite thoroughly organized and intended to reach all of the members of the church and insisted that each one give as he was able to give.

In the first church at Jerusalem that began on the day of Pentecost the matter of ministering to the human needs of the people was of great importance. Christ our Lord concerned himself with the needs of the body and often made this ministry an open door to preach the gospel. This, of course, is God's way. No church or pastor can truly minister to the souls of men if he "passes by on the other side" when there is need for ministry to the body.

Our foreign missionary program will do well if you include in your prayers and gifts the hungry and naked people in many foreign countries. Through the wonderful Brethren Service program of the Church of the Brethren we have contributed money (your gifts) and have brought inspiration and life to many starving people. Even though our contributions have been small in comparison to what others have given and to what is needed so desperately, perhaps we have at least inspired others to join in the task. We must GIVE and thus demonstrate the spirit of goodwill and compassion to those in the foreign countries who fought beside our boys as well as those who were our former enemies.

The Church of the Brethren took the lead in this program of goodwill. Their contributions

have included wheat, canned goods, flour, oats, corn, rolled oats, dry milk, heifers, clothing, shoes, bedding, soap, seeds and many other relief goods. The program has been in progress for some time now and is still surging ahead as great as ever.

It can easily be seen that little success will attend our preaching the gospel to starving men, women and children, when we have food and clothing to offer them, and refuse to share it with them. "But whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" A heart searching question that will condemn many members of the church.

In a recent visit with Dr. M. R. Zigler, Executive Secretary of the Brethren Service Committee who surveyed the devastated countries of Europe just recently, the President of the Missionary Board was again made to realize the appalling need of those countries. It became so real to him that he went home and dug out more things to give. With all the alternatives that may be advanced to justify us in not giving, the great need remains and the only message that will save the life of a starving man must be food that is edible.

In terms of hard cash, and food and clothing, a gift that may seem small to you will go a long way. For example:

\$10 will supply one person in Europe with the extra food, clothing, and soap needed to make the difference between health and misery (and in some cases death) for 20 days.

\$25 will provide the above for one person for fifty days.

50 will provide the things above for one person for 100 days (enough to get him safely through to warmer weather.)

As we mentioned above, the only message that will save the life of a starving man must be food that is edible, just so the only message to a freezing man is something to keep him warm. Have you and the rest of the folks in your church sacrificed your time and material goods toward this cause?

Below we give you the copy of a typical letter received by the Brethren Service Committee in response to their relief efforts in Europe.

marco Paynot
Via Pietro Cossa 42

Rome 3-VIII-45

Dear Friends -

Through the Waldensian Church in Rome, I have been presented with some very needed shirts and a pair of pants. I am really grateful for them, but even more grateful to the Brethren whom, forgetting fear and animosity, stretch a loving hand to unknown peoples in need.

marco Paynot

Last month we had the good news of Mr. and Mrs. Charles Webb going to be our rehabilitation workers. We are glad that they are trained for this service and will be able to locate in a field of service by the good offices of the Church of the Brethren.

There is at least a sentimental relation between Charles and our South American mission work. His mother and father were former missionaries in Argentina. This mission work is still flourishing and though workers change, yet that great field for missionary work is still much larger than we in any sense adequately serve. We should have many more workers in South America. The harvest is great, the laborers are few.

We need more workers at home to man our churches; we need more workers abroad to preach the gospel and to minister to the bodies of men in the name of Jesus Christ. Will you place these great needy fields on your heart and send to them not only the warmth of your love in your prayers, but share with them whatever blessings God has vouchsafed to you?

St. James' Reply

Lydia, Maryland

January 29, 1946

Missionary Board of the Brethren Church
Ashland, Ohio

Greetings:

We were very happy indeed to receive your letter urging that a committee be appointed to look after the collecting of different materials for relief of war sufferers. I am able to report that we at St. James are a few jumps ahead in this worthy project.

The women of the church have gathered, pieced and knotted 20 comforts which have been delivered to New Windsor, Maryland, along with 429 pounds of used clothing and shoes. There are twelve women at the church today and I am sure that when they are through with the comforts they are working on we will have 20 more. Then we will take those, together with about 300 pounds of clothing, and go down to the Center again.

With our first shipment we took three carloads of women to New Windsor and spent the day in mending used clothing. I helped with the baling of the overcoats for overseas shipment. The time soon passed and at 11:00 we were told to go to the dining room for dinner. There we found that food had been prepared for about 200 people. We had taken a cold lunch with us, but the warm dinner tasted a lot better.

We have planned for another such day and are going to have more than three carloads of workers.

Yours in His Service,

D. C. White.

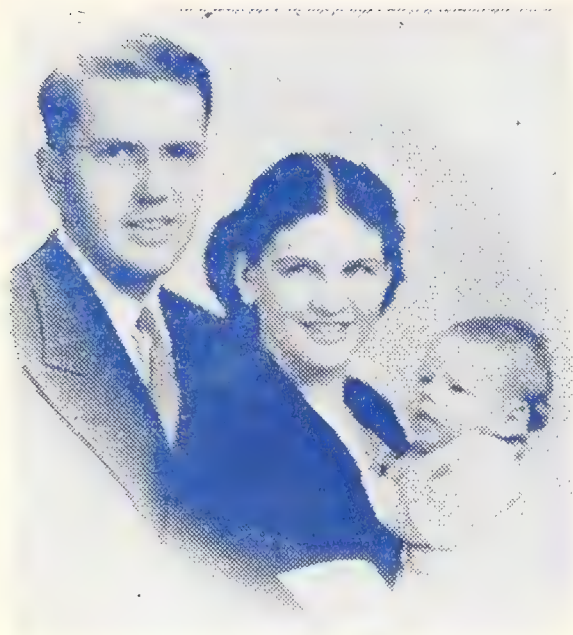
Other Relief Reports

The folks at BERLIN, PENNSYLVANIA, too, have made many contributions in the way of used clothing, canned foods and garments.

Brother John Locke says that the BETHLEHEM CHURCH in Virginia has gathered and forwarded a huge shipment of clothing, etc., and are now about to purchase a heifer in the Sunday School.

ARE YOU COOPERATING IN THIS WORTHY SERVICE? IF SO, LET US HEAR FROM YOU, TOO.

Let's Look At Canton



Rev. Eugene J. Beekley and Family

CANTON'S CALL WAS HEARD

Ever since the unhappy schism in our church the loyal Brethren at Canton, Ohio, have kept their faith and have worked diligently against many handicaps.

From the time of the division until October, 1945, they had no full time pastor or leader. In October Rev. Eugene J. Beekley came to be their leader in answer to their call. He and his lovely wife, Peggy, could well be chosen as "the answer to any church's prayer." They are alert, progressive young people with vision and enthusiasm for the Lord's work. Both attended Ashland College and were energetic additions to the campus while there.

In Canton the Beekleys are working tirelessly and are bringing much happiness and increased interest to the Brethren there. The Canton congregation is about 110 in number at the present time. Brother Beekley has baptized eight people during his four months' service there.

Last fall Rev. Beekley started his work with a special program of FALL FESTIVITIES which was carried on during the fall months. It was especially planned to be of interest to all the people, to promote Christianity, to build unity in their midst and to be the beginning of a new Brethren Church in Canton.

And so on into the new year the Canton work has been ably carried on despite the fact that the meeting place is a Y. M. C. A. hall and is not adequate for a consecrated and progressive church group such as we have at Canton. But their program is and will continue to be one of forward moves and preparations for a church building of their own.

Beginning with the first Sunday in January Rev. Beekley has been bringing a series of sermons on "Biblical Messengers of Encouragement." This is an attempt to bring a ray of hope for these trying days from the pages of the Bible.

And so, we congratulate the Canton folks and their pastor for their earnest efforts in revitalizing the Lord's work there and we believe much good fruit will be harvested in this advancing field.

Through the gifts to the Thanksgiving Mission Offering we are able to give pastoral assistance to this worthy work and will continue to solicit the brotherhood to this end as long as the need is felt.

JUNIOR W. M. S.

"Faith is the Victory" resounds within the hearts of our Canton Brethren. And justly so for with the October arrival of Rev. E. J. Beekley and wife and baby, we launched upon a full time program, with "Prayer and Work" the watchwords.

The Jr. W. M. S. reconsecrated its efforts to serve and strengthen the church, and Mrs. Beekley has added greatly to the group in the inspiration and help.

We observed "Day of Prayer," Jan. 16th, with morning devotions, a covered dish luncheon and sewing. Our benevolent group supervises a project each month.

The society met half of its building pledge in January, and a good start is made on the remaining half.

Plans for Holy Week observance are under way and State and National Conference plans are already topics for conversation.

We are a happy group, and the results of "Faith, Prayer and Work" are visible throughout the entire church organization. There are new

faces, new classes and a keener interest in the Lord's work.

Thanks to the many Brethren for their constant prayers and help. Continue praying!

Dorothy M. Beneleit, Pres. Jr. W. M. S.

THE SUNDAY SCHOOL

We appreciate this opportunity to let the Brethren know how we are progressing here in Canton.

Our Sunday School program is showing considerable improvement since Rev. and Mrs. Beekley have been with us. We have doubled our attendance of a year ago and, of course, are grateful to Rev. Beekley for his leadership, the Brethren for their many prayers for our welfare and the fine support given us at a time when we needed it the most. We hope that our accomplishments and gains will justify the support given us.

Our Sunday School classes are the Loyal Women and Family Circle taught by a very good Bible scholar, Brother Frank Clapper. We have a newly organized class of young people taught by Miss Inez Summers. Rev. Beekley teaches the young boys and Mrs. Arlene Heist the young girls. The primary group is in charge of Mrs. Eva Welker. Already in the Y. M. C. A. we are crowded for space and will certainly be very glad to be in our own church building. We do not know how soon that will be accomplished but we are working faithfully toward that end.

Donald G. Guittar,
Sunday School Superintendent.

WE ARE APPRECIATIVE

Our first four months with the Brethren people in Canton have been filled with joy, service, growth and anticipation. Due to the kindness and generosity of the District and National Mission Boards this loyal group of Brethren has been given a chance to realize their hopes and prayers toward the end that some day they may have their own church home again.

All our organizations are active and making a fine contribution to our ecclesiastical year of activities. Of course, meeting in the Memorial Hall of the Y. M. C. A. is a handicap and restricts our meetings other than regular worship on Sundays and in the homes during the week.

The most encouraging thing that at present faces us, is our option on a Jewish Temple here that will be for sale very soon. It has been examined and approved by both Mission Boards for purchase when the time comes. Very few changes will be necessary to make it into a Brethren Church when we get possession. It is located on McKinley Ave., N., and is built of yellow brick with a Spanish style roof. The windows are of beautiful art stained glass. The interior has indirect lighting, seats about 250 and has a fine organ. The basement is large with a good kitchen and a new automatic coal stoker. We are very anxious to obtain this building for worship and service to God and ask your united prayers for God's guidance in this project.

Meanwhile we continue to work and worship and add to our building fund looking toward the day that we can buy or build.

In conclusion, the Canton Brethren Church is composed of the finest of Brethren people. They have been loyal during much discouragement and many dark days. They deserve the help of the Brotherhood.

We wish to take this opportunity to publicly express our thanks to the Mission Boards for their help and interest and to the people who have given so generously and made it possible for the Mission Boards to come to the aid of these fine Brethren people. May God bless you as together we all continue to worship and serve that God's Kingdom might be better established in a world that needs His saving grace.

E. J. Beekley, Pastor at Canton.

SENIOR W. M. S.

The Sr. W. M. S. of the Canton Brethren Church has been very busy with programs and goals. Recently we have held a Christmas Party and a Day of Prayer. Our present plans call for a comfort for the Brethren Home at Flora, Indiana, and towels for Lost Creek, Kentucky. Likewise we are all working and praying for the day when we will have our own church home in which we can work and worship even more so than at present. We are thankful to the Brethren for their interest and ask their continued prayers that God's will may be done here in the Canton Brethren Church.

Mrs. P. H. Krall, Pres. Sr. W. M. S.

"IF'S" for Missionaries

If you can hear God's call when those about you
Are urging other calls and claims on you,
If you can trust your Lord when others doubt you
Certain that he will guide in all you do;
If you can keep your purpose with clear vision,
Bear lack of sympathy, yet sympathize,
With those who fail to understand your mission,
Glimpsing his world task through your Master's eyes.

If you can work in harmony with others
Yet never lose your own distinctive aim,
Mindful that ever among Christian brothers
Methods and plans are often not the same;
If you can see your cherished plans defeated
And tactfully and bravely hold your peace,
Nor be embittered when unfairly treated
Praying that love and good-will may increase,

If you can trust to native Christian brethren
The church you've built in lands across the sea,
Seeing in them, as your growing children
Promises of the men that are to be;
If you can lead these eager weak beginners
By methods indirect your life, your prayer,
For failures and mistakes not judge as sinners,
But make their growth in grace your earnest care.

If you can share with the humblest folk your virtue;
If noble souls are richer for your touch;
If neither slights nor adoration hurt you,
"If all men count with you, but none too much";
If you can fill your most discouraged minute
"With sixty seconds" worth of patience true;
Yours is the task, with all the challenge in it,
You'll be a missionary—through and through.

Evelyn H. Walmsley, Nanking, China.

THANKSGIVING OFFERING 1945

Once again we gratefully and sincerely thank all the Brethren and friends of the Brethren Church who contributed so generously to the annual Thanksgiving Offering. Our church building program, relief work, pastoral assistance and all the other home mission interests will be carried on and broadened because of these, your gifts.

This list is not complete inasmuch as several churches have not reported any offerings and some of those given below are partial reports.

CALIFORNIA DISTRICT

Lathrop, California	\$ 132.10
Miscellaneous California	90.00
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	\$ 222.10

CENTRAL DISTRICT

Cerro Gordo, Illinois	\$ 54.60
Lanark, Illinois	443.15
Milledgeville, Illinois	330.00
Udell, Iowa	32.00
Waterloo, Iowa	332.50
Miscellaneous Central District	11.00
	<hr/>
	\$ 1,203.25

INDIANA DISTRICT

Akron Cooperative	\$ 32.23
Ardmore	140.00
Burlington	111.13
Cambria	27.00

Center Chapel	33.60
College Corner	40.50
Corinth	32.33
County Line	28.22
Denver	170.75
Dutchtown	55.00
Elkhart	745.79
Flora	440.18
Goshen	437.21
Huntington	117.85
Loree	10.00
Mexico	219.00
Milford	143.46
Muncie	205.00
Nappanee	400.00
New Paris	629.69
North Liberty	182.96
North Manchester	357.00
Oakville	371.61
Peru	57.70
Roann	5.00
Roanoke	124.82

South Bend	6.00
Wiosa	47.21
Veegarden	5.50
Warsaw	362.05
Miscellaneous Indiana	110.00
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	\$ 5,648.79

MID-WEST DISTRICT

Carleton, Nebraska	\$ 64.83
Cheyenne, Wyoming	35.00
Fort Scott, Kansas	31.00
Hamlin, Kansas	71.90
Portis, Kansas	5.00
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	\$ 207.73

OHIO DISTRICT

Ashland	\$ 726.10
Bryan	589.10
Canton	155.10
Clayton	33.00
Columbus	40.66
Dayton	110.00
Fairhaven	116.00
Fremont	15.00
Glenford	39.00
Gratis	143.00
Gretna	344.70
Louisville	604.50
Mansfield	100.00
Mt. Zion	15.00
North Georgetown	58.50
Pleasant Hill	848.30
Rittman	65.00
Smithville	607.30
West Alexandria	38.50
Williamstown	115.28
Miscellaneous Ohio	44.50
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	\$ 4,808.54

PENNSYLVANIA DISTRICT

Allentown	\$ 35.00
Altoona	63.85
Berlin	536.00
Brush Valley	79.75
Calvary	40.00
Cameron, W. Va.	31.75
Conemaugh	174.00
Highland	91.75
Johnstown (First)	623.65
Johnstown (Second)	58.00
Johnstown (Third)	395.29
Kittanning	10.00
Masontown	174.65
Meyersdale	203.00
Mt. Olivet	45.00
Mt. Pleasant	3.00
Quiet Dell	37.00
Sergeantsville	4.00
Summit Mills	158.50
Uniontown	139.60

Valley	56.50
Vandergrift	50.25
Vinco	129.37
Waynesboro	141.00
White Dale	19.55
Yellow Creek	8.00
Miscellaneous Pennsylvania	106.00
	<hr/>
	\$ 3,414.46

SOUTHEASTERN DISTRICT

Bethlehem	\$ 299.97
Cumberland, Maryland	52.50
Haddix, Kentucky	8.10
Hagerstown, Maryland	620.33
Liberty	25.50
Lost Creek, Kentucky	145.15
Mathias, West Virginia	101.37
Maurertown, Virginia	476.03
Mt. Olive	147.98
Oak Hill, West Virginia	80.26
Prosperity	15.00
St. James	147.49
Washington, D. C.	75.00
Miscellaneous Southeastern	10.00
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	\$ 2,204.68

MISCELLANEOUS

National W. M. S.	\$ 1,000.00
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Total Thanksgiving Offering to date	\$18,709.55

What Have Missions Done?

Missions have done and are doing these things right now:

1. TRANSFORMING LIVES in every land from pole to pole . . . from the darkness of heathen superstition to the glorious light which is in Christ.
2. MISSIONS HAVE INTRODUCED SCHOOLS, HOSPITALS, CARED FOR ORPHANS, LEPERS, BLIND, DEAF AND DUMB. In reaching the souls of men missionaries have not been neglectful of their minds and bodies.
3. MISSIONS HAVE REDUCED HUNDREDS OF LANGUAGES TO WRITING. Missionaries have translated the Bible into more than eight hundred different languages. Twenty million copies were distributed recently in a single year.
4. MISSIONS HAVE TRAINED AND ARE TRAINING THOUSANDS OF CHRISTIAN WORKERS TO TAKE LEADERSHIP AMONG THEIR OWN PEOPLE.

All this is as it should be for the church is a missionary organization established and commissioned by its Founder to spread the Gospel.

World - Wide Mission Sketches

A FINE WAY TO LIVE

Ming Fu lives in China. In all her seven years she has known only war and hunger. As long as her father was alive the family managed one way or another, but last year he was killed defending his country. The tragedy came at a time when the district was suffering from severe famine.

Ming Fu's mother, already sick from hunger, collapsed when she heard the sad news. She became very ill and finally someone said that she must go to a hospital. This frightened her terribly. She was sure she, too, would die and then what would become of Ming Fu?

She decided to sell her little daughter. She was ragged and scrawny and would not bring enough to pay the family debts; but a person who would pay for her might be expected to treat her with some degree of kindness. But before the mother could arrange the bargain, she lapsed into unconsciousness. When she awoke, she was in a Mission hospital. Someone offered her a cup of soup. Ming Fu, scrubbed and warm in a new jacket, was playing beside her.

The Christian worker told Ming Fu's mother they would care for her until she was well enough to support herself and her child. "I could never earn enough to pay for all this," she protested. This they told her was the gift of American friends who wanted to help bear her burden because Christ had told them that was the way to live if they were to be his followers. When she was well and strong, then she should begin again and learn to help herself. "Maybe I will learn to be a Christian, too," she said. "It must be a fine way for people to live.—Church Committee on Overseas Relief and Reconstruction.

APPRECIATION

A young Japanese university man, a third generation Christian, gave up a career of honor and affluence to devote his life to a Christ-like service to the handicapped. Bidding farewell to an American missionary who left Japan after Pearl Harbor, this young man begged, "Will you take a message from the Christians of Japan to the Christians of America?" Moved by his deep earnestness she bowed her head in assent. "Tell them," he said with deep emotion, "that we shall always be grateful to them for bringing to us the gospel of Jesus Christ."—"Women and Missions," Presbyterian Church in the U. S. A.

FELLOWSHIP

Two missionaries were interned in their home in Occupied China—alone, cut off from news, from family and friends in America and from their associates and friends in China. Every morning and every evening they heard hymn being whistled as some passer-by outside went his way. Soon they learned to listen for it, for it came to regularly to be a mere coincidence. They knew that one of their Chinese friends was sending this song over the walls to share with them a spiritual uplift that would bring triumphant release in their imprisoned existence. Soon they joined with him in a song of gratitude for the Presence no wall can bar.

THE LORD LOVES THEIR CHEERFUL GIVING

Students from Adams College near Durban, South Africa, conduct Sunday Schools for the children in the neighboring countryside. Recently the pupils were asked to what object they would like to give their money. Among the suggestions were:

"For the orphan children overseas,"

"For the beggar who sits over at the store,"

"For hymn books for our Sunday School."

Only one said, "Buy sweets for us"—and he was laughed down by the other children. They raised \$4.60, a mighty sum from these children of poverty, but their eyes shone brightly and they sang cheery little Zulu songs as they marched up front with their pennies.—Dorothy Cushing, Congregational Christian News Bureau.

CHRIST, A LIVING SAVIOR

A missionary in Turkey wished to teach a group of people the truth of the resurrection of Christ. He said, "I am traveling and have reached a place where the road branches off in two ways; I look for a guide, and find two men; one dead and the other alive. Which of the two men must I ask for direction, the dead or the living?"

"Oh, the living," replied the people.

"Then," said the missionary, "why send me to Mohammed, who is dead, instead of Christ who is alive?"—The Pilot.

Small Things

By Rev. E. L. Miller

We Americans like to think of ourselves in a big way. We are fond of rejoicing about the big things we have done. Bigness is one of our principal aims in life. But today the small things must be given consideration also. Benjamin Franklin said something about caring for pennies and that they would turn into dollars. Big men had very small beginnings. And so we might multiply the need of stressing the small or little things.

This world is made up of a whale of a lot of small things. And at times we feel that there are only too many SMALL LITTLE people in the world. But leaving the facetious aside, the small things of which the world is made may be used for our good or they may be the means of our utter destruction. I don't like to even think about the atom any more. Possibilities that lie in the improper use of the smallest portion of matter are such that they make one tremble. But perhaps our statesmen may see a way to stop the improper use of this little thing and turn it into hewing our wood and drawing our water. More power to them in this effort.

Small things, indeed! The oak had its inception in a small bit of substance. And as we before stated, such is true of many of our most important things about us. But withal, we do not need to stress smallness as our aim in life. And that is especially true regarding the work of the church of the living God. Just simply numerical bigness is not by any means a sign of success in church work any more than it might be in other things. The dinosaur was big, but he failed because of the bigness of his body and the littleness of his head and brain. Yet true bigness among us will result in the kind of bigness that will please God and make us successes in life.

Missionary work had a very small beginning, and it has not grown any too large as yet. But from that small beginning we have grown some, and now for the real pull. The world needs our efforts today more than at any other time in all history. And for self protection we better be making use of even the small things that we have in our possession —or else. Self preservation has



been called the first law of nature. Perhaps it is. Well, take a lesson from the agnostic who had little or no use for the church until one was built at the end of the street on which he lived. After a few years, the pastor of the church was surprised to receive a considerable check from this man. In the accompanying letter the fellow said that even though he didn't belong to the church, and perhaps never would belong, he was enclosing the check as a contribution to the best policing agency that had struck his section of the city. He allowed that rowdyism and all kinds of evil had been the order of the day thereabouts, but that now all is nice and peaceful and the bad boys seem to have been made over. Quite a testimony, but it shows what can be done if and when we mean business for the Lord. And don't again set up that squeal that we are too small to do anything. Do what you can. The Lord requires no more. But brother, He does require that. And most people who find themselves condemned on the final day will find it is because of the neglect of the small things and not the big ones. For is it not only too true that most of us don't have large possessions or holdings? And are we not held responsible on a proportional scale? Well, forget the complaint about being small and having little and do what you can to requite the Lord with what you have and not with what you do not have, and He will pour out His blessings.

And that means, DON'T forget the Missionary work of the church, which to date is rather small, but with your help and mine it can grow to larger proportions and come to be the power of God unto salvation that He intends it to be. He said GO, and He said GIVE, and who are we to withhold the little me might be able to give? "Many a mickle makes a muckle," says the Scotchman, and he is right. Or in smoother English, "Many a little makes a much," and there you have it.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for February 24, 1946

OUR BRETHREN HERITAGE—II

Scripture: II Tim. 3:14, 15

For The Leader

(Note: This is the second in a series of topics prepared especially for Brethren young people's societies, replacing the International topics for these nights.)

Last week we discussed some of the things relating to the background of our denomination, along with some of the things about the Protestant church in general. Tonight we want to deal directly with some facts about our own Brethren church history. This does not portend to be an exhaustive study, for space is limited. For further study we should consult our pastors, or read any of the books or pamphlets which have been written on the subject. It is necessary for us as Brethren young people to have a general knowledge of our church in history. This knowledge will help us to understand the sacrifices which have gone into its pursuit through the years. It will help us to appreciate the true Biblical stand on doctrine and practice. We should love our own beloved church enough to want to know more about it, and to do more for it.

DISCUSSION

I. THE BEGINNING AT SCHWARZENAU, GERMANY. Many of us are already familiar with the account of the baptism at Schwarzenau. It is recorded there that eight souls were baptized by triune immersion, one of them being a man by the name of Alexander Mack. One of the eight, whose name is not mentioned, baptized Mack, and then Mack baptized the others. Best authorities report five men and three women in the group. To this small number, others were soon added, until a fine colony of Tunkers was established. These people took the action they did because of their dissatisfaction with the churches of that day. A staid formalism had stopped all missionary zeal; clergy and laity had become more or less corrupt. Some people had gone so far in their rebellion against the old churches, that they renounced all church ordinances and practices. Not so, Alexander Mack and his followers. They opened the Word of God, and studied it, coming to the conclusions which formed the basis for our denomination.

II. ALEXANDER MACK AND TRIUNE IMMERSION. Mack was not the first man ever to be baptized by triune immersion. In fact, this form of baptism was general practice of the church, by all churches, until about the 4th century A. D. It was in that era that sprinkling, pouring, etc., came into practice as a matter of "convenience" for some. By the time Mack came on the scene in 1708, little was in evidence of triune immersion. But Mack and his followers believed the Bible in its declaration of immersion, and followed it to the very letter. They based their

testimony on such passages as John 3:5; Matt. 3:13 and John 3:23. (These verses should be read at this time.)

III. BEGINNINGS IN AMERICA. If space permitted, much more could be said in detail, but now, a few facts will suffice. The allurements of religious freedom in America was held before the eyes of Mack and his faithful contenders for the faith. Thus, in a few years after 1708, these, and others, pulled up from their beautiful farms in Germany and came to this strange land. America was a lot different in those days than it is now. Reason tells us that. The group made their general settlement near Philadelphia, Pennsylvania, in a small town called Germantown. The original Germantown church is still standing. Of course, they were not then known as Brethren. They were known as Tunkers, Dunkards, German Baptist Brethren. The relationship of these names to their baptism is well to be noted.

IV. GROWTH IN AMERICA. The Lord prospered the new movement, and many souls were baptized into the faith. Here, there and everywhere, accounts were given of people going into the rivers and streams with their minister to receive baptism by immersion. We shiver when we read of the times when they cut a hole in the ice of streams on zero mornings for this purpose. Yet we do not read of anyone becoming sick or ill because they were thus faithful to the commands of their Lord. Throughout Pennsylvania, Maryland, Ohio, Indiana and surrounding states the Tunker or Dunker movement grew by leaps and bounds. But a century and a half later, things were not so rosy. Strife, disagreement, and different interpretation of scripture passages caused a rift in the church.

V. HENRY HOLSINGER. Around about 1881-1883, sentiment grew in favor of division. There were two general groups known as Progressives and Conservatives. You have probably heard our church referred to as the "Progressive Brethren" and wondered where the name started. This dated from this division. The Progressive movement was headed by a man named Henry Holsinger, who incidentally has written a general history of the Church which every Brethren young person should have a chance to see and read. The organization convention was held June 6, 7, 1883 in Music Hall, Dayton, Ohio. From this convention resulted the two denominations known today as the Brethren Church and the Church of the Brethren.

VI. THE BRETHREN CHURCH. What is our church name? Sometimes we see it as the Brethren Church, or as The First Brethren, and sometimes as something else. If we read the history carefully we find our denominational name to be The Brethren Church. Other appendages are incidental to localities. The Brethren Church has come through many periods of testing and heartache, but through it all the Lord has continued to bless her when she was faithful to the truth. Division has come and gone, and come and gone again, and today the Brethren Church faces its greatest opportunities of service.

VII. WHAT WE HAVE TODAY. Our church headquarters is located at Ashland, Ohio. We have one seminary and college, located at Ashland, Ohio. Its full title is known as Ashland College and Theological Seminary, but to every Brethren with the love of the Brethren Church in his heart it is known as "Ashland." There also is located the general headquarters of our Mission work, known as the Missionary Board of the Brethren Church, which

organization is performing the Home and Foreign missionary work of the Brethren Church. Our Publication Board is also located in Ashland. The official publication of the Church is known as **The Brethren Evangelist**, which magazine should be in every Brethren home. We also have our Woman's Missionary Society work, Benevolent Board, Christian Endeavor work, Boys' Work, Sisterhood work and Laymen's organization. Our General Conference is held annually the last part of August, using the facilities of Ashland College. The denomination is divided into districts, with their separate conferences and organizations.

QUESTIONS

1. Who is the founder of our Denomination? Tell something about him.
2. What year and where, was the Church first organized ?
3. Who are some present leaders of our denomination?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THINGS WHICH HURT THE SOUL

Worry; Exaggeration; Love of money; Discouragement; Too much frivolity; Loose imaginations; Telling Smutty stories; Neglect of Bible reading; Thoughtless conversation; Secret moral irregularities; Unkind criticism of others; Familiarity with worldlings; Failure to witness for Christ; Unfrequent and short prayers; Taking yourself too seriously; Trickery in business relations; Failure to build habits of piety; Intemperance in your affections; Living at high pitch emotionally; Exciting revelry in play or work; Reading that does not feed the soul; Thinking of your injuries too much; Indolence, irritation and irreverence; Careless relations to the opposite sex; Overcaution about what others think of you; Living in the neighborhood of questionable things; The ascendancy of the physical over the spiritual; Low contentment in matters of what there is in certain errors.—Selected.

MAKERS OF FACTIONS

Jude 19

Some cause divisions by setting themselves up as the only enlightened Christians. Some sin against their flesh, and some against their spirit, and some sin against both (2 Cor. 7:1; 1 Cor. 6:20). Let us cleanse ourselves from ALL filthiness of the FLESH AND SPIRIT, perfecting holiness in the fear of God." A lot of folk who proudly boast of not being guilty of the sins of the flesh are past masters at being busybodies, stirring up trouble, strifes and envyings in the church. In 1 Cor. 3:3, 4 the gross marks of carnality are envying, strife and divisions. It is surprising how much God has to say against "strife," "divisions," "schisms," "variance," "debates," and "contentions" in the Scripture. These are sins of the spirit which saints commit. They are just as loathsome in God's sight as sins of the flesh. "Wrath," "backbiting," "whispering," "murmuring," criticism and envy are sins of the spirit of the individual saint. The solution is found in 2 Cor. 6:14-18; 17:1.

Church divisions are sometimes grounded on separations from the Church's doctrine (Acts 20:30). Protestantism is justified in withdrawing from the corrupt Church of Rome in the sixteenth century provided Protestantism goes back to the original New Testament Church.

Church divisions are caused by men who make the natural self the law of life (1 Cor. 2:14; 15:44, 46; Jas. 3:15). Refusing the Divine Spirit they sink to the level of animal life, immoral, and productive of confusion to the Church. The sins of the flesh will destroy the soul as well as the sins of the spirit (Gal. 6:8; Rom. 8:13). To lack the Spirit is to be carried away into sensual sin (Psa. 51:11). Saints are to seek the Spirit of holiness, love, meekness, and truth (Gal. 5:16). The Spirit of God is not in the lives of men who think that they are eminently spiritual but who seek to create division. Division will never bring about the unity of believers, but the Holy Spirit will (Rom. 8:9, 14; John 17:20, 21).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 3, 1946

ENTERING AND POSSESSING A NEW LAND

Text: Joshua 1:1-4; 23:1-11.

A very striking phrase meets our eye in the second verse of our lesson—"Moses, my servant, is dead!" Spoken as it was to the new leader of the hosts of Israel, it bears a sinister, yet encouraging tone.

Joshua, the new leader, knew that Moses was dead; he did not need to be told. Was he not the "minister of Moses" and did he not know that the duties of leadership had now fallen upon his shoulders? Of course he did. He had already taken over the reins of government and the duties of leadership.

It was as if God was simply reminding him that the old had passed on and the new had come into being. And here was both a task and an opportunity. Just because the old leader had passed on was no sign that the work should not be continued. Not only that, it was to advance with new fervor.

Especially is our attention called to the command—"Arise!" "Go!" Too long had they tarried, failing to take God at His word. The time for action had arrived. They must go forward now, or never.

It is interesting to note that Joshua did not hesitate like Moses had when called to definite leadership. For we find that he proceeded to **carry out God's plans**.

Was he successful? Well, as successful as any human leader generally is. It is true that he did not succeed in conquering all of the inhabitants of the Promised Land. But when the end of his life came we read that when Joshua was old "the Lord had given rest unto Israel from all their enemies round about." He had brought Israel into the "land of promise"; he had "fought a good fight"; he had put his dependence in God; he was able, in the end, to realize his hopes.

Brethren Youth

"MISSIONS AT HOME"

With The Indians

By Dr. C. C. Brooks

Dr. C. C. Brooks, now Dean at Wheaton College and President of the Southwest Bible and Missionary Conference, is a man of God whose life testifies a completely yielded life to God's ways. Upon graduation from college he had his eyes on the foreign field, but God called instead into Colorado—to a state school for ten years. Then just as suddenly the door was opened among the Navajoes where he went at God's call for fourteen years more. After that his health broke and the Lord led to Wheaton, Illinois. Each step a preparation for the next.

Here is a vital challenge! A task to be done. Will we fail?



Most Christians who are interested in Missions are better informed about the needs in Africa or China than those right at home. Take for instance the Navajo Indians in New Mexico and Arizona, the largest Indian tribe in the United States, now numbering 60,000. They have doubled their number three times in as many generations. It is hard for most white Americans to believe that these First Americans have lived in such isolation on their immense barren reservation and have been so difficult to reach with the Gospel of Christ that now, after sixty years of missionary work among them there are four times as many pagans as when the mission work began. The natural birth rate has far exceeded the number won for Christ. Not more than five per cent of the Navajoes are Christians. Most of the others still live under the constant fears and superstitions of a paganism in which every seventh man is a medicine man or witch doctor.

To many people the name Indian calls up a picture of a dirty, lazy, unsmiling human being of low intelligence and supported by the government. The Navajo is none of these. He makes his own living by sheep raising in a dry land that requires twenty acres to support one sheep. He is as clean as the white set-

tlers living under similar conditions. He has all the human capacities possessed by his white neighbors. He loves, he suffers, he hungers, he fears, he sins, and needs a Savior. He puts his trust in a pagan religion that only adds to his misery because it follows evil spirits and false gods.

Recently there have been encouraging results of the mission work among the Navajoes and other tribes of the Southwest. This is especially true in the mission schools such as the Methodist School at Farmington, New Mexico, where annually now dozens of young people accept Christ as Saviour and Lord and go out to witness to their people of His saving grace. Such schools as this are providing for the Indians, trained, Bible-believing Christian leadership of their own race and language. By the opportunities offered they are also disproving the common impression that Indians are of inferior intelligence.

The Lord has kept His protecting hand on the Southwest Indian mission field by providing in almost every place missionaries true to His word and with one purpose, to win souls for Christ. One reason for this, and one of the outstanding testimonies in this Indian country, is the Southwest Bible and Missionary Conference at Flagstaff, Arizona. For thirty-five years it has served as a place of blessing and inspiration to missionaries and Christian Indians and their families and strengthened the unity of purpose for a true Gospel message to the Indians.

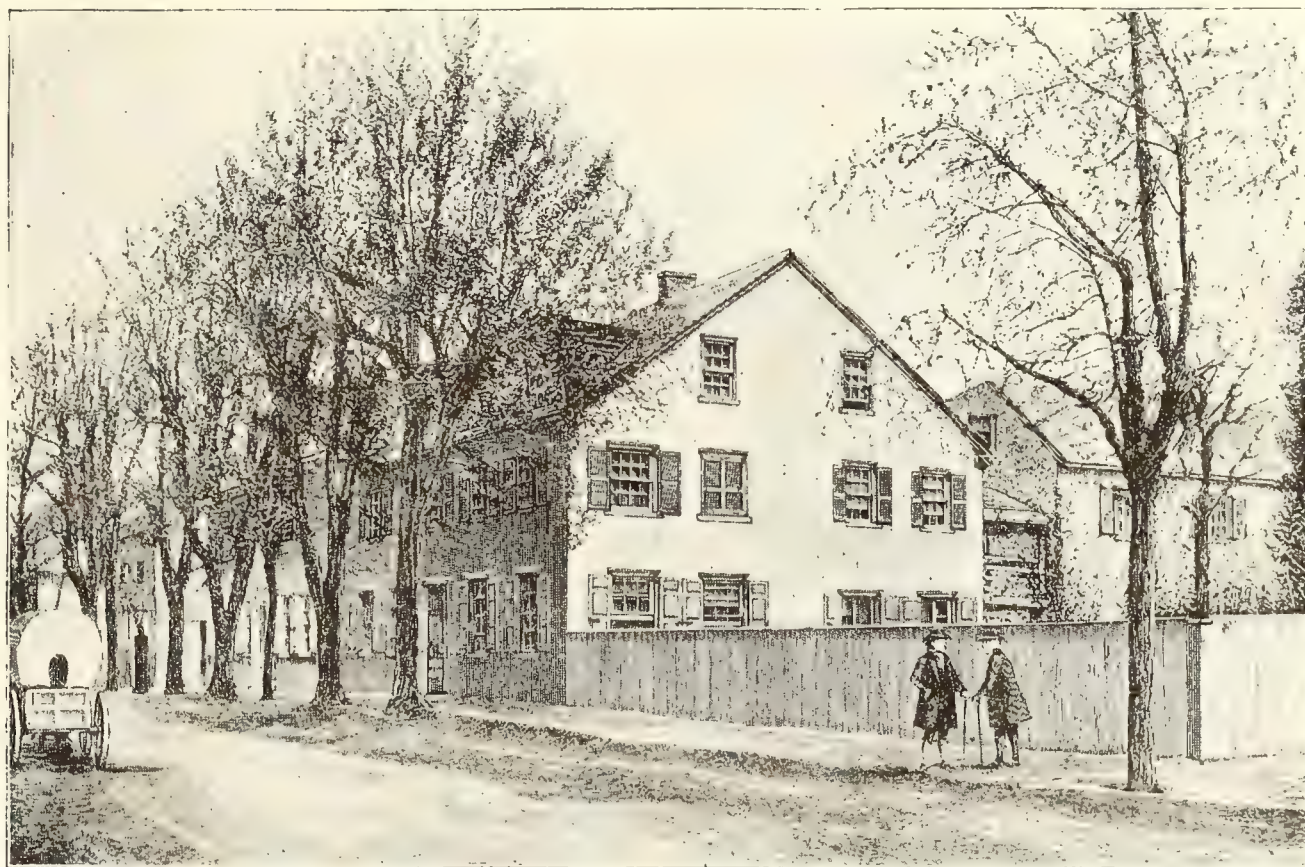
Prayer is requested from true Christians everywhere for these missionaries, for the Christian Indians, and especially for the young men whose training has been interrupted by war service, but who are now returning, that they may be steadfast in that purpose to which the Lord has called them—the proclaiming of the Gospel of Christ to their own people who remain a stronghold of paganism in the very heart of what we call Christian America.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

The Residence of Christopher Sower
Erected in Philadelphia in 1731



His printing Plant was in the rear of his residence
and is seen at the extreme right of the above picture

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Appointment Announced

By Acting President, R. W. Bixler



The College has been fortunate in securing the services of Rev. E. M. Riddle, pastor of the Louisville Church, as a representative of the College in the Churches of the Brotherhood. Rev. Riddle will raise money, recruit students, and organize Alumni of Ashland College in the churches. It is the hope of the College to reduce and perhaps eliminate the more than \$30,000.00 debt which has been incurred during difficult years of the last decade. To clear the path of progress for Ashland College, the \$30,000.00 debt must be paid and an operating fund created to take care of deficits in possible years of economic depression ahead.

We believe a real effort should be made to interest young men and women of the Church in the ministry and in other types of preparation that can be offered only by a Christian college. More young men and women of the Brethren Church should attend Ashland College. To acquaint the Brethren young people with the advantages and opportunities of their own college will be one of Rev. Riddle's tasks.

The Alumni of the College in the Church should be organized for greater participation in the activities and the plans of the College; only in this way can the College be of greater service to the Church. The Church has created and now supports the College in order to provide a trained leadership; the College stands ready and willing to carry out this task.

Rev. Riddle will represent the College in our effort to serve the Church and especially to make it possible for the College, through more abundant financial resources and a greater number of Brethren young people, to build a greater Brethren Church. Ashland College is pleased to have Rev. Riddle as its representative. We are looking forward to brighter days of fellowship, cooperation and progress for both the Church and the College.

INTERESTING ITEMS

HAGERSTOWN, MARYLAND LAYMEN SPONSOR FATHER AND SON BANQUET

On February 7 the Laymen of the Hagerstown, Maryland, Brethren Church, were the sponsors for the Father and Son Banquet. The banquet was served at 6:30 P. M. and the guest speaker of the evening was Rev. Detwiler, pastor of the Waynesboro, Pennsylvania, Church of the Brethren.

A newly organized Sunday School orchestra furnished the music of the evening.

BROTHER SMITH ROSE, pastor of the Oak Hill, West Virginia, Church, says, "Our attendance has almost doubled at the mid-week prayer service." Yes, that's the thermometer of the church.

THE MASONTOWN, PENNSYLVANIA, BULLETIN, says, "The Trustees are working on plans for the New Parsonage, which plans will soon be submitted to the church."

The Editor Thinks Aloud

Fred C. Vanator

THE DEBT'S ALL PAID

What a complacency there is in the above words. What a satisfaction comes to the heart and mind, and how wonderful it is to sit back and twirl our thumbs, and say, "What a marvelous thing! We don't owe that debt any more! Now we can take things easy, catch our breath, and take our minds off these financial worries. My, what a good feeling." And we lapse into an unconscious lethargy out of which it will take a sizeable charge of TNT to stir us into action.

Now that's mighty fine from an individual and material standpoint, but it is disastrous from a Christian spiritual angle. The tendency to "rest on our oars" after having gained a certain objective, does not necessarily mean that the "goal which is set before us" is reached.

Several years ago I saw a yacht race on Lake Erie, or to be more specific, on Sandusky Bay. The gaily marked buoy toward which they headed as the farthest point in the course, was with the wind, and the various craft fairly skipped over the water. But when the yachts had reached this objective they had to come back, and against this mighty wind it took plenty of courage and ability to bring the boat back along the course which was set for it to the finish line. But the finish line had to be reached before the boat either won or even qualified. All along the course were objectives that needed to be reached. Each was a point in the race.

Now back to the original thought. Too many churches and individuals seem to feel that when they have built a church or parsonage, and, by greater or lesser effort have liquidated the debt thus incurred, that the supreme satisfaction of the deed is a sufficient vehicle upon which to ride for the remainder of time. But it is then that they are in a position to really do things. For it is then that they can "take hold" on the larger objectives of the denomination—its general interests and its forward-looking programs. It is then there can be a "shift in emphasis" to outside of local objectives. It is then that they are ready to "fight back over the course" toward the finish line.

When business finds the debt is paid, it usually launches out into bigger and better fields. They have tried themselves in the smaller things and are ready to go on to greater accomplishments. And, if the management is good, then the way is clear to forward progress.

And the church is business. Yes, it is business for the Lord, and should be run on business principles—Christian business principles.

And, if your debt is all paid, don't lean back and say, "Soul, take thy ease. Lay up more goods for thyself." Remember what the Lord said to the one who made such a statement.

Think it over!

Business Manager's Corner

George S. Baer

Office Secretary Leaves

The one person on whom the Business Manager depends more than any for carrying out of the details of his office is his office secretary and book-keeper. The young lady who has occupied this responsible position is (Mrs.) Phyllis Gault, who has been with the company ever since the Publishing House was saved for the Brethren Church under the leadership of Brother Willis E. Ronk. When we took over the business management of the company, Phyllis was in charge of the office and took care of the books. We soon found that she knew her work well and was energetic and dependable. She had her fingers on every detail, for she had helped to put things in order, and we depended on her for a great many things, the more especially since we did double duty of filling a regular position in the print shop and managing the business of the company also.

Her husband is home from service in the Army Air Forces and has decided upon plans that take him out of the city, so Phyllis has closed her work with us. Because she has taken a real interest in the welfare of the Publishing House during these days of its new beginning, I want to express on behalf of the company our appreciation of her services in this public way.

A New Secretary and Bookkeeper

But Phyllis did not leave us until we were able to secure a competent successor in the person of Mrs. Dorothy Leidy, an experienced bookkeeper and stenographer, who was discovered through the good offices of Brother C. Y. Gilmer of Vinco, Pa. She has taken over her new duties in a way that gives us confidence for the future. All who meet her in person or by correspondence will find her both efficient and willing to serve, and that is the policy of our office.

More Time for Business

The Business Manager's responsibilities have been steadily increasing with our expanding program, one feature of which is to build up a book and supply department. We will be spending less time in the shop and more in the office, where we can give ourselves more to serving our people with the best that can be had in the way of books and supplies for church, Sunday school and home, as well as providing the essentials of a denominational literature. We are taking on more forms of service and propose to build up a stock of books and supplies as rapidly as conditions make possible. With your confidence and cooperation and prayers, we set ourselves more definitely to expand this department of our work, while not forgetting to press the increasing need of the print shop. Expansion in the print shop is waiting on modern equipment. What will the offering say about that?

Our Pecuniary Contributions To Religious Purposes

Rev. E. M. Riddle

Secretary of the Benevolent Board

We are promoting a really interesting and needy cause, in the name of our Lord Jesus, when we write and talk about our Brethren Home. I am concerned about a text which reads, "Who is willing to consecrate his service this day unto the Lord?"—1 Chron. 29:5.

I have one object to accomplish in these lines, namely, to illustrate and recommend the duty of pecuniary contributions to religious purposes. These words were written a long time ago, but according to Romans 15:4, "they are written for our learning also."

May we remember—that in contributing of our substance, we should consider ourselves as performing a religious privilege. It is a service—an act of duty. It is not a mere matter of convenience. Some consider it discretionary to give or not to give. Such thinking is unscriptural and unreasonable. To honor God and bring happiness to mankind is the really great Christian purpose. The whole of the moral as well as of the strictly religious duty is described, as presenting our "bodies a living sacrifice, wholly, acceptable unto God."—Romans 12:2, and acts of beneficence and almsgiving are in particular, represented as "sacrifices"—religious services.

May we remember—that our gifts should be liberal. The gifts of David and his people astonish us by their magnitude. A Tenth of the income of the Israelites was appropriated by Divine law. Surely Christians should not devote a less proportion of their earnings to the service of God. Our government today, even grants us the right to deduct an amount for Christian giving. An-

other reflection, how well does our giving balance with our expenditures for comforts, luxuries and superfluities of life.

MAY WE REMEMBER—that the blessing from pecuniary obligation comes, when we respond with the proper motive. We have long ago learned that there are many gifts for many purposes, and too often with an unworthy motive in the background. The motives by which we ought to be actuated in our Christian giving are chiefly: submission to the Divine Authority, regard for Divine honor, and sympathy for the miseries and loneliness of our fellowmen.

MAY WE REMEMBER—that the pecuniary contribution is more efficacious when connected with prayer. David added prayer to the liberal gifts of himself and his people. While we lay our humble offerings on his altar, let our ardent supplications rise before the throne. In our prayers, let us commit ourselves and our influence unto the "Giver of all good." Influence is a talent of prodigious value, it multiplies a man's power of doing good indefinitely.

Now in conclusion—we have a beautiful, commodious Home for the aged and homeless of our church. It is serving a greater number than ever before. These become reasons for our call to the Brethren people to again stand behind your institution and your officers, with your substantial gifts. A gift presented from a right motive and the duty performed willingly is productive of real joy and happiness, and the words of the Lord Jesus are verified, "It is more blessed to give than to receive."

—Louisville, Ohio.

Benevolence -- Is It a Privilege or a Responsibility?

By John G. Smith

Member of the Benevolence Board

Coming two days after the birthday anniversary of George Washington, the Benevolent Offering should emulate his example in giving.

Washington offered his life to his country, if need be, that the democracy we all love so well might be born.

We are not asked to give our lives in this offering, but the need demands that we give generously and willingly to the financial support of our only benevolent institution—The Brethren Home at Flora, Indiana—conducted by and for Brethren in the care of our aged and infirm.

As a new member of the Benevolent Board, I have busied myself in learning more about the work of our Home. I am thoroughly convinced that it is conducted economically and conscientiously by Brother and Sister Scott, so that guests in the Home have all the comforts and conveniences that the money we give can provide for them.

Webster says benevolence is "the disposition to do good." Certainly we want to do good and the disposition to do good in this case can be evidenced by our contributions.

Included in this offering, of course, is the Superannuated Ministers Fund. Cain asked, "Am I my brother's keeper?" The answer is yes. We do have a responsibility that we ought to call a privi-

lege. That of having a part in taking care of the Brethren who have labored in our churches for so long for so little. Many of these faithful ministers have not been privileged to accumulate enough during their service to take care of them properly in their less active days. This is because their income has not been commensurate with the income of other professions that exact the same educational outlay. Let's face the facts and see that since we have failed to properly express our appreciation before, that we give with liberality now to this most worthy undertaking of the Church to provide a small income for these worthy brethren.

In the words of the poet, Kipling "Lest We Forget," let us resolve now to give as liberally as our means will permit, to the support of these two phases of the Lord's work. Let us remember that the money we give will serve as a blessing to us in the satisfaction we get and as a blessing to the recipient in health and comfort.

—Hagerstown, Maryland.

Our Brethren Conferences In 1946

Rev. Bert Hodge, Moderator of the Indiana District Conference

Peace has come. Our prayers in that respect have been answered, and in such a tremendous victory that even our strongest hopes did not encompass the final extent of the defeat of the Axis by the so-called Christian civilized forces. Now that this is true, what do we do about it?

As moderator of the Indiana District of Brethren Churches, the writer has been deeply concerned with the efficient planning of our work in the brotherhood. Surely to our prayers of request and of thanks we shall gratefully add our untiring efforts. If, as with countless others through the ages, our God is convinced of our sincerity, He will direct us that the works of our hands and the meditations of our hearts cannot be far from His will.

Now, especially, just what is there for Brethren people to do to execute, here where we live, in this year of 1946, the will of God? Our conferences and our various churches have no other purposes than this.

We believe in democratic governing of our church body. The congregation is the final authority. I dare, then, ask YOU and YOU and YOU,

throughout our brotherhood, What can we best do?

Last year we hoped to do a survey of our Indiana District leaders, and build our conference upon the suggestions and requests of our people. War restraints made this impossible. This article will challenge, we hope, not only Indiana Brethren, but others from all the Districts to write the author, giving to the best of your judgment, any comments you may have, and the answers to the questions which follow.

THE QUESTIONS

What is the outstanding good thing about conferences of the past which you would like most to have continued?

What are some things you have felt of least value in the past conferences?

What departments or phases of our total program are being most slighted at present? How would you remedy the matter?

What one or two suggestions can you offer by which our records can be made to show growth in membership consistently through the coming years?

What practices of the church now are most likely to cause a lag in interest?

Which phases of our District and General programs are least understood?

Which phases of our District and General programs would you want to receive our strongest emphasis?

What subjects should be discussed?

Do you feel that representatives of certain interests always contribute effectively to the building of the cause which they present to the people?

What plan, if any, could our members initiate to substantially carry aid and support to College and Seminary, rather than to have representatives of these FORCED to come to us?

What recommendations in your District in recent years have you believed most worthy?

All these, and hundreds more of similar questions can be asked. The writer of this paper pledges to keep confidential all confidentially-made comment sent to him, and further pledges that if sufficient data and inspiration is forthcoming from this effort that he will take every possible step toward the realization of every good suggestion. Further, when such information is at hand, he will gladly share it, by some kind of report, with officers of his and other districts, or directly to the people.

THEREFORE, if we have a church body, guided by the congregation, let that church body first pray, and then give its sincere impetus to a NEW YEAR OF BRETHREN ACTION IN 1946!

North Manchester, Indiana.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

(Editor's Note. Some time ago we asked Brother Yoder to furnish the readers of *The Evangelist* a series of articles on Church Doctrine, listing him as an Editorial writer for the Doctrinal column. This he has consented to do and the material which follows in this and subsequent issues will be found invaluable for study and meditation.

It has been decided that when all of the chapters have been run, to issue the entire material in booklet form for the convenience of class study and individual Bible research. It will take a matter of about twenty issues to bring it to you in its entirety. There will be seven chapters as follows:

- Chapter I—The Gospel
- Chapter II—The Church
- Chapter III—Church Members—Duties
- Chapter IV—Gospel Doctrines
- Chapter V—Church Functions
- Chapter VI—Meetings and Customs
- Chapter VII—The Ordinances

It is hoped that much study and use will be made of these "Bible Readings" as Brother Yoder chooses to call them.)

The brief studies that will come to the readers of *The Evangelist* during the next months, from the pen of Dr. C. F. Yoder, are not intended to take the place of the study of the Bible itself, but only to supplement and aid such studies. See 2 Peter 1:12.

There are many sincere believers who are following such light as they have, and these studies are to help them to have more light. "The entrance of thy word giveth light." Psalm 119:130.

They do not form a creed, but seek rather to unchain the Scriptures, "that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

They present a systematic outline of the Christian faith and practice by means of references to the Word itself, in the form of Bible Readings of convenient length for use in private or class study. Acts 17:11.

They seek to correct errors and to convert the unconverted. To any who may be in the apostasy called "Babylon" the message is "Come out of her my people, that ye be not partakers of her sins." Rev. 18:4.

They should be a handy subject index of the Gospel for those who are preparing for greater usefulness in the work of the church, as helpers, teachers or preachers. 2 Timothy 2:15.

It is hoped that they may promote a greater unity of faith and practice among those who use them, by means of a greater understanding of the themes treated. Ephesians 4:13-15.—C. F. Y.

GOSPEL FAITH AND PRACTICE

CHAPTER I

"SET FOR THE DEFENSE OF THE GOSPEL"

Philippians 1:17

Some good things God has given:

We know that God is good because he has so created the universe that it favors the good and not the evil. Gen. 1:31; Matt. 15:13.

The laws of God are good because they work together for good to them that obey them. Rom. 8:28.

Nature is good because, as Drummond says, "All Nature is on the side of him who tries to rise." Gal. 6:8.

Man also is good, in the innocent days of his childhood, and he may be good at all times—if he uses the help God has given. 1 Cor. 10:13.

First, he has the home, the foundation of society, the school of virtue and of love, and a type of heaven itself. John 14:1-3.

Second, he has work, and work is the cradle of industry, a brake on vice, a means of power, and a fount of blessing. Prov. 22:29.

Third, he has government, to protect the good and punish the evil, and to promote the welfare of all according to the will of God. Prov. 14:35.

Fourth, he has religion, the expression, if it be true, of the divine will revealed to the conscience of man. Rom. 2:15.

Fifth, he has the Lord's Day, the symbol of gladness and rest, a day of worship and of service, to be used and not abused. Rev. 1:10; Mark 2:27.

Sixth, he has the tithe, the financial sabbath, the corrective of selfishness, reminder of duty, and secret of prosperity. Mal. 3:10-12.

Seventh, he has the Bible, the story of God's revelation of himself and his will to man, moral guide for the world and a witness to the Savior who is the center of prophecy and history. John 5:39.

And with Jesus Christ begins the new creation, "the kingdom of God," WHICH IS SUPERIOR TO THE MORAL LIFE OF THE NATURAL MAN. "As many as received him (Jesus), to them gave he power to become the sons of God." John 1:12.

The outward agency of this spiritual family of God, for this age, is the Church—"the body of Christ," "the temple of the Spirit" and the "brotherhood of believers." Eph. 1:21; 2:20-22; 4:11-16.

A study of the church, its functions and organization, its rites and doctrines, duties and destiny, cannot fail to be of interest to all who wish to be heirs of God, and will follow these studies, marking the references in their Bibles and feeding on the truth that sets free. John 7:17.

Christian Faith and Practice:

Nineteen hundred years ago there was written a prophecy which says, "For the time will come when they will not endure sound doctrine." 2 Tim. 4:3. So striking has been the fulfillment in our day that it behooves us to heed more faithfully the injunction to "preach the word." 2 Tim. 4:2.

The Word of God furnishes us with the shield of faith and the sword of the Spirit, for offense and defense against error. Eph. 6:17.

The falling away from the faith of many should only increase our faith when we remember that this very apostasy was predicted. 2 Thess. 2:3, 4.

But while it is revealed that the apostates will be rejected, the faithful overcomers will be rewarded. Rev. 2:15, 16; 3:21.

If God should compel faithfulness in all, that would destroy free will; and he desires children and their love, rather than the blind obedience of machines. Rom. 8:19-23.

Jesus says, "If ye continue in my words then shall ye be my disciples indeed, and ye shall know the truth and the truth shall make you free." John 8:31, 32.

(To be continued)

NEEDED TO FILL OUT FILES

Miss Lulu Wood, Librarian of Ashland College informs us that they are in need of copies of **The Evangelist** for the years 1930 and 1931. If you have such, please get in touch with Miss Wood, or send such copies as you have to her directly.

Miss Lulu Wood,
Ashland College,
Ashland, Ohio.

Editorial Comment

Dr. Charles A. Bame

"IN THE LAST DAYS . . . PERILOUS TIMES"

Part III—Perils to Our Nation

Dr. Charles A. Bame

"Nation shall rise up against nation" . . . "Ye shall hear of wars and rumors of wars" . . . "Except those days should be shortened there should be no flesh saved." These are words of wisdom from the prophetic chapter of Matthew 24:6, 7, 22, called the Olivet discourse. More could be quoted. Let this suffice. It is a part of the closing history of the world whenever that shall come. It is to happen in "the last days" and we may behold it and—God save us—experience it.

Ezekiel saw it. (Chapter 38 and 39). No one interested in the emerging and commanding power of Russia from this war should be ignorant of the "sign" happening before our eyes. Such ignorance is inexcusable to anyone who professes to know his Bible.

If I should be unable to quote from the one whom I believe to know more about criminal trends in our government and social life than any other, I might be classed as others have been, as a fanatic and a fool. But here is almost an entire editorial from J. Edgar Hoover, to whom I have referred. Neither was he talking to a bunch of preachers, lest some critic should accuse him of "playing to the galleries." It was to the International Association of Chiefs of Police, recently, at Miami, Florida. What a message and what an audience! I find a good deal of comfort in the belief that I have been and am engaged in the same warnings.

Here is the report only in small part:

"We not only thwarted enemy (nazi-fascist) sabotage at home—none occurred in the entire western hemisphere throughout the entire period of World War II . . . To the fascist foe must be added another, the American Communist.

"The responsibilities of law enforcement are ever broadening. Not only must we marshal our forces on the front of crime detection and apprehension—but there is an ever-broadening front dominated by the subverter and purveyor of ALIEN ISMS who seek to transform the America we know and love to a land of class struggles.

"The fight against fascism continues. America cannot exist half democratic and half communist or fascist . . . It behooves us to be on guard for an enemy that brazenly and openly has advocated the corruption of America; that spends sleepless nights working on one propaganda line after another; that poses behind a dozen fronts; that squirms and twists his way into those great American forces such as the church, schools and ranks of labor . . . openly boasting that here (as Communists have in returning veterans) is a new front behind which they can hide.

"To the Fascist foe must be added another, The Amer-

ican Communist. These panderers of diabolic distrust already are concentrating their efforts to confuse and divide by applying the Fascist smear to progressive police departments, the FBI and other American institutions to conceal their sinister purposes.

"The godless, truthless way of life that American Communists would force in America—they are for the license of their own. When they raise their false cry of unity, remember that there can be no unity with the enemies of our way of life who are attempting to undermine our institutions. The Fascist-minded tyrant whom we conquered on the battlefields is no different from the American communist corruptionist, who now uses the tricks of the confidence man until his forces are sufficiently strong to rise with arms in revolt."

Mr. Hoover should have the highest medal of honor our country can bestow for thus courageously speaking out when cowards flinch, fail and run. This information should have the widest publicity and pastors and teachers make prominent such findings and revelations.

We Christians might try to dismiss these grave accusations if we did not know well, from our own experiences, that they cannot be ignored. We have allowed them too much liberty already when we knew their sinister purpose. Only soft palliative officials would wink at it.

The names of many of these unnaturalized foreigners are on our front pages almost daily and are defended and unconvicted far too often in our courts. We must be aware too, that the place to stamp out all this subterfuge is at the polls as well as in the pulpit and on the platform. It takes votes to put rascals in or out of leadership in our beloved America. "Of the people and for the people and by the people" it is, and unless we do our full part in all places and at all times—preachers, educators, public speakers, fathers, mothers, all—we shall have lost irreparably the sacrifices of our forbears, many of them in graves as old as our country's government.

Perilous times, indeed! Are they "the last days?" It may be near midnight.

—Western Springs, Ill.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

Faithful Stewardship

Rev. Delbert B. Flora

"It is required in stewards that a man be found faithful."
1 Cor. 4:2.

You are not the owner of yourself, for you have been bought and paid for. The Lord Jesus gave Himself as a ransom for all men. Yes, we are His, and as to all that we have and are, we are but His stewards. To obey His instructions and to serve Him faithfully is the true test of discipleship.

If in the ordinary transactions of everyday life it is necessary that those concerned in the management of temporal concerns should be faithful, **how much more, in matters which relate to the soul and eternity**, it is imperative that the stewards of God's mysteries should be faithful. The consequences of unfaithfulness or dishonesty in the charge of the affairs of this life may be disastrous; but who can measure the ruin which follows when there is lack of faithfulness in dealing with the things of the next life. In such case the ruin is irretrievable. The loss of the soul will stand no comparison with even the gain of the whole world.

PART I—THE PREPARATION FOR STEWARDSHIP

If any person has the least desire to stand in the presence of the Lord of heaven and earth some time and hear Him say, "Well done, good and faithful steward," there is a matter of preparation to be considered before the actual work of his stewardship.

I. The Approach

Before any one can do any task, he must draw near it, he must make an approach to it. He has to come to grips with the situation.

The Macedonians "first gave their own selves to the Lord" (2 Cor. 8:5), then they were ready to do something for the saints at Jerusalem. Not first as to time altogether, though that was actually the case, but they gave themselves to the Lord as the most important thing they could do. First things first is always the best rule of work and stewardship.

1. **Men ought to give themselves to Christ.** "Ye are not your own, for ye were bought with a price," 1 Cor. 6:19, 20. "There is one God, and one mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all (men)," 1 Tim. 2:5, 6. We have been ransomed by Jesus who gave Himself as the ransom price and therefore belong to Him.

2. **To give ourselves to Him is, among other things, to serve Him.** His every wish is to be our bidding. And why not? Did He not give Himself for us and even to us? Did He not save us?

3. **To serve Him is to surrender to Him.** I give myself to Him as His servant and steward. You ask, how is that done? I answer that I fully believe on Him. Is that all, believe? Yes, that is it. Notice John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, etc.(" That word **believe** is the same word (in different tense) in 2:24 which is translated **commit**. Now compare 1 Cor. 9:17: "a dispensation of the gospel is committed unto me." Again the word **committed** is the same as that for **believe** in John 3:16. Therefore, to believe on Jesus Christ is to commit or entrust the self to Him as the result of persuasion. To do this is also to serve. The Macedonians gave themselves to Jesus, and served.

II. The Appreciation

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be (become) rich," 2 Cor. 8:9. Here is something to evaluate and appreciate. We, of course, cannot do it fully, because our understanding of things heavenly and eternal is inadequate.

1. We note that Jesus, the Lord, became poor. He was poor in earthly life. Some one wrote that He grew up as the child of a carpenter, came almost by stealth into the world; He sweated, His hands grew hard and horny at His trade; He gave it up for the more precarious work of itinerant preaching; lived on casual generosity; He was homeless; He died almost a pauper, His clothes were forfeit as a bonus to His executioners; He was laid at last in a borrowed tomb. But He was not merely poor as to earthly possessions. He gave up His heavenly glory in order to come to earth to save us. "... being in the form of God, (He) thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men," Phil. 2:6, 7. Thus He became poor, with a purpose in mind.

2. We have become rich through His poverty. In believing on His name, we have received the right to become the sons of God (John 1:12). We have been made rich with the same wealth in which He was formerly rich, that is the kingdom and glory of heaven. In John 17 Jesus prayed for those who should believe on Him through the word of the apostles, then He said, "And the glory which Thou gavest Me I have given them." He went back to His Father's house to resume His glory (Phil. 2:9 cf. John 13:12 and we share in that, for we are joint heirs with Him (Rom. 8:17).

3. Therefore, in loving appreciation, we should put first things first. "Seek ... first the kingdom of God," Matt. 6:33. "First ... give your own selves to the Lord," as in 2 Cor. 8:5. First as to time, yes, but also first as to importance.

Having done that, entrusted ourselves to Him, we are then ready for an entrustment. And when the Lord makes an entrustment to us, we can be very proud with humble pride, for "here, Lord, I give myself away—'tis all that I can do."

(Continued next week)



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

HUNTINGTON, INDIANA, SOCIETY REORGANIZED

On Thursday evening, January 7, the Christian Endeavor Society of the Huntington, Indiana, Brethren Church was reorganized with the following officers being elected:

- PresidentJames Maxton
 - Vice-PresidentRuth Neuman
 - SecretaryBetty Wallace
 - TreasurerIsabel Minnier
- The proper committees are soon to be chosen.

NAPPANEE, INDIANA, C. E. ELECTS OFFICERS

The newly elected officers of the Nappanee, Indiana, Christian Endeavor are as follows:

- PresidentJean Dunnuck
- Vice-PresidentJean Sechrist
- SecretaryRosena Gearhart
- TreasurerArden Hamman

The society is composed of young people of Junior High age and upwards.

ASHLAND, OHIO, SOCIETIES OBSERVE C. E. WEEK

The three Ashland Christian Endeavor Societies combined their talents in a program at the Sunday evening church service on February 3, by giving a very fine program.

A varied program under the leadership of Miss Janet King was presented, the worship service consisting of song service, scripture verses by the Juniors, and prayers by representatives of each society. A Junior Trio sang, "Bring Them In"; the Intermediate Quartet rendered a beautiful number, and Miss Helen Musser played a piano solo. A play entitled, "The Handmaiden of the Church," was presented by members of the Intermediate and Senior societies.

The offering amounting to \$33.30, was given to the Ashland Boys' Brotherhood to apply on their fund for the "Pickup" truck for our Kentucky mission.

The program was arranged by a committee composed of Bernice King and Mary Elizabeth Gilmer, sponsors of the Junior society; Virginia Patton of the Intermediates, Mr. and Mrs. Carl E. Mohler, sponsors; and Janet King, Helen Musser and Spencer Gentle of the Senior society.

JOHNSTOWN THIRD, OFFICERS FOR 1946

The following officers have been chosen for the Senior C. E. of the Johnstown, Pennsylvania, church:

- PresidentEsther Grumbling
- Vice-PresidentCharlotte Apple
- SecretaryBetty Gibson
- Assistant SecretaryClara Jane Arehart
- TreasurerHazel Benschhoff
- Corresponding SecretaryJohn Golby
- Intermediate SuperintendentClara Smith
- Assistant Intermediate Supt.Robert Blough
- Junior SuperintendentOllie Teeter
- Assistant Junior Supt.Violet Grumbling
- PianistRita Golby
- Assistant PianistElverda Grumbling

We of the Third Brethren Church are proud of the fact that we have three Christian Endeavor societies—Senior, Intermediate and Junior. Even though there is always room for improvement, these are very active and growing societies.

Yours in C. E.
John Golby, Cor. Sec.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 3, 1946

OUR BRETHREN HERITAGE

Scripture: II Tim. 3:16, 17

For The Leader

(Note: This is the third in a series of topics prepared especially for Brethren young people's societies, replacing the International topics for these nights.)

Thus far in this series we have discussed the value of our heritage, the causes leading up to the forming of the Brethren Church, and a few facts about the history of our Church. Tonight we want to touch on the particular doctrines and ordinances which are a part of our Church. Of course, we must be brief, for in the space allotted we cannot hope to go into much detail. We urge you to discuss these ordinances and beliefs more fully with your Pastor or young people's leaders.

DISCUSSION

1. WHY A BRETHREN CHURCH. Has it ever occurred to you to ask yourself this question, "Why the Brethren Church?" Surely there were a lot of denominations in the day in 1708 when the Brethren movement was begun. Perhaps even at that time there were enough churches to hold three times the number of people who attended, even as it is true today. So it wasn't that churches were crowded. Alexander Mack and the seven others didn't go into the river to be baptized by triune immersion just to "show off." They had a reason, and this reason should be the mark of distinction for every Brethren today. These men were sick of the interpretations which other men had put on the scriptures. So they insisted on the right to a genuine and true interpretation of sacred truth. They believed, as we do, on the literal and full practice of Bible commands of Christ, as binding on the Christian. A verse which justifies their stand in that day, and one which can well be heeded by us is Matt. 23:8, "One is your Master, even Christ, and all ye are Brethren."

2. WHAT DO WE BELIEVE? If we endeavor to put what we believe into so many words we must turn to the scriptures. For the Brethren have always stood pat on the full interpretation of Christ's New Testament commands. Remember, "The Bible, the Whole Bible, and Nothing But the Bible" is our banner. We have set forth the New Testament as our guide. And when we take the inspired word of God as our book of "rules," are we not doing the best that we can?

In the Convention in Music Hall, Dayton, Ohio, June 6 and 7, 1883, when the Brethren Church, as we know it today was organized, a committee on church government was appointed to draw up a form of regulation and practices. The chairman later addressed the convention, saying, "I wish to report our views in full. They are here set forth," and he handed the moderator a copy of the New

Testament. Thus at its very beginning, the doctrines and beliefs of the Brethren Church were clearly defined. Today, we dare not drift from them, we must be firm.

3. BAPTISM. Alexander Mack and his friends went down into the water and were dipped under the water three times. Why? Because in the New Testament, it teaches just this. The Greek word for Baptize means to "dip under." What can be plainer than that? The scriptures teach that if we are baptized in the likeness of His death, we shall rise in the newness of His resurrection. Thus in humbleness and repentance, we are dipped forward. Three times, because Christ in His great commission instructed us to baptize new converts in the name of the Father, and of the Son, and of the Holy Spirit.

We would not say anything about the mode of baptism in other churches, for that is not our purpose in this discussion. But, unless the new members and converts of our Brethren Churches are baptized by triune immersion, they are not members of the Brethren Church. Someone suggested to the writer that certain people would come into his church if they wouldn't have to be baptized in the baptism by triune immersion. Well, if we do away with our form of baptism, we have done away with one of the main reasons for being a Brethren Church.

4. HOLY COMMUNION. Again we face "differences" between ourselves and other churches. Communion is for the redeemed, who are the members of Christian churches. It is an act and ordinance specifically for Christians. Ethics and sanity of ministers reached a new low in our area a few Sundays ago when a certain church (not Brethren) of a neighboring community announced that Holy Communion would be observed the following Sunday. At the bottom of the announcement a statement was made in this way, "You need not be a church member to partake of this Holy Communion service."

Historic Brethren have loved, honored and worshipped the Communion service as an hour of highest worship with their Lord and Master. Anything vulgar or sinful has no part in such a sacred act. Jesus washed the feet of the disciples and told them to perform this act with one another. Jesus also on that night, ate a meal of fellowship with His loved ones. Then He gave the broken bread and the cup. It was the high point of His fellowship with His disciples, and so it should be today with all Brethren. Early Brethren took this three-fold service right from the scriptures. Today, it is part of that belief which makes us Brethren. Any departure from this takes from us the privilege of being true Brethren.

5. ANOINTING WITH OIL. How many of us have witnessed an anointing service? It is a blessed privilege, and a wonderful help in time of physical need. It is plainly taught in the book of James. When there is sickness in the home, the afflicted should cooperate with medical assistance, also calling for the minister to come and visit. If the afflicted is so minded, the anointing service can be given. But the afflicted must be willing to rest his case with the Lord, believing that if the Lord wills, HE can raise him up. Thus the anointing service is an act of faith of the believer who is afflicted.

Please note, that this service is not a "last resort," yet how many times has it been used in this way? Far better to have the minister for the anointing service when sickness begins, or before the operation, instead of after the

doctors have given you up. Brethren would be healthier if they followed this great belief of their Church more fully.

(Next week, in the last of this series we shall deal with a few more of these doctrines and beliefs and present a brief picture of the Brethren Church today, with a glimpse into the future possibilities of our beloved Denomination.)

QUESTIONS

1. Where, and on what date, was the Brethren Church as we know it now, officially organized?
2. What do we mean by triune immersion baptism?
3. State the different parts of the three fold communion service.
4. Give the significance or meaning of each part in question three.
5. Describe an anointing service.
6. What is the primary factor in the anointing service?



JUNIOR C. E. TOPIC

Mrs. Francis Heck, Jr. Superintendent

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Topic for March 10, 1946

"HOW DID OUR CHURCH BEGIN?"

(First Topic in Series)

For the Superintendent

If this is a good meeting, careful preparation must be made well in advance. You will need to answer two questions: 1. How did our denomination come into existence? (Consult pastor). 2. How did our local church come into being? (Consult pastor and older members of the church).

Your purpose should be to stir the juniors to loyalty and love of their own church.

The Church is Born

It may be hard for us who have always known our own church to stand where it does now, to realize that there was a time when there was no Christian church. When Jesus was on earth, He chose disciples who were pledged to love Him and follow His way of life. He gave no orders, and suggested no plans for government. He just told his disciples to go into all the world and tell his story.

Some people think the Christian church was born on the day of Pentecost; others think it was started at Antioch in Syria where the disciples were first called "Christians."

The Church Grew

One follower of Christ told another person about Him, and the more believers there were the stronger was their courage to go everywhere with the story.

The Church Had Opposition

The first Christians were opposed by the supreme Roman emperor and were persecuted. These were indeed

"Dark Ages" when true Christianity was kept alive by the efforts of a few good men and women.

WORSHIP SERVICE

Suggestion: Place a picture of your own church upon the table. Beside the picture put an unlighted candle and leave space for a Hymnal and Bible to be placed during the service.

Invocation prayer.

Hymn: "The Church's One Foundation."

Scripture: Acts 18:1-11.

Hymn. "For the Beauty of the Earth."

The Ritual of Worship

(First Junior carries lighted taper to light the candle on the table, second Junior carries a hymnal, third Junior carries a Bible, and fourth Junior an offering plate.)

First Junior (lighting the candle) repeats Matthew 5:16.

Second Junior (with hymnal) repeats Psalm 100:2. Then he says, "We worship God when we learn to sing the great hymns of our church. (Places hymnal on table).

Third Junior (with Bible) repeats Psalm 119:105, then says, "We worship God when we read or listen attentively as we hear the words of the Bible. Shall we repeat together Psalm 23? (Places Bible).

Fourth Junior (with offering plate): "Our gifts to our church and its work help us to worship God. Shall we bow our heads for the offering prayer?"

Father, we ask Thee
To bless our gifts today;
Fill our hearts with love,
And keep us in Thy way. Amen."

Leader (after repeating Psalm 19:14) "We worship God when we pray, as we thank Him for His love and care, and ask His help and guidance.

The Lord's Prayer (in unison).

Closing Hymn and Benediction.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

HINTS ON TRUE CHRISTIAN LIVING

To be Frequently Read and Constantly Followed

1. All promptings of duty are leadings of the Spirit. Follow them **always** and **at any cost**. Ephesians 4:30; 1 Thessalonians 5:19.

2. **Never** go where you cannot take Christ with you. Matthew 28:20; Psalms 139:7.

3. **Never** go where you would not be glad to have Christ find you if he should come; never do what you would not be glad to have Christ find you doing. Matthew 24:44-51; Luke 21:34, 35; 1 Thessalonians 5:2, 4.

4. Do nothing that you are not confident that you can do to the glory of God. Colossians 3:17; 1 Corinthians 10:31.

5. When in doubt as to any proposed act, do not do it, if it is clear that loyalty to Christ does not positively demand it. Romans 14:22, 23; 1 John 3:21.

6. Seek the blessing of God upon all you do. Psalms 127:1; Philippians 4:6, 7.

7. Do not try to discover how little Christ will accept of you, but how much you can do for him. 2 Corinthians 5:14, 15; Chronicles 4:10.

8. The best man is an unsafe example, so follow Jesus only. Jeremiah 17:5; Galatians 2:11-13; John 8:12.

9. Seek at once and continually an endowment of "power from on high." Luke 24:49; Acts 2:39; 4:31.

10. Take all your doubts and troubles and burdens to Jesus and leave them with him. Matthew 11:28, 29; Psalms 55:22; Isaiah 50:10.

11. Trust your salvation wholly to God. Ephesians 2:8; 2 Corinthians 1:9-11; 1 Peter 1:5; Jude 24.

"BUILDING UP YOURSELVES ON YOUR MOST HOLY FAITH"

Jude 20

Dark and gloomy has been the picture in the book of Jude thus far. But there is no cause for despair. "Upon this rock," said Christ, "I will build My Church, and the gates of Hell shall not prevail against it." In the hour of our Lord's triumph His faithful ones shall share His glory. The saint of God needs to daily build himself up unto the saints." (Verse 4). This is YOUR faith because it is for the salvation of your own soul (1 Pet. 1:9). Christ is your Foundation, and we build upon Christ by building upon His Word. We receive Him by faith. Then we are to grow up in Christ in all things, adding to faith all the virtues of 2 Peter 1:5-7, and all the graces of the Spirit in Gal. 5:22, 23. What we believe is the foundation; what we build on it is our life. We build on the Object of our faith which is Christ.

Young Men and Boys' Brotherhood

Program For March

A BOY WITH A HANDICAP

"As for Ishmael, I have heard thee; Behold I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation." Gen. 17:20.

Ishmael entered life's race under a handicap. His mother was a slave by the name of Hagar. The bondwoman and her son were cast out. Read Gen. 21:9-20. The conditions under which Ishmael began life were fixed before he was born. He was not responsible for them. Wherever he turned he faced disabilities, discouragements and hindrances. He was the son of a heathen maid. The conditions of his birth were discreditable because of unbelief, impatience and distrust of God's promise.

Ishmael's Egyptian blood gave to his character a restless, roving, pleasure-loving disposition. His existence was the cause of domestic troubles. When he had grown to be a youth of sixteen it became evident that the patriarchal home of Abraham in which he lived would be broken up unless this wayward boy and his mother were sent away. And so they were cast out of their home.

In Gen. 16:12 it was predicted of Ishmael, "And he shall be as a wild ass among men; his hand shall be against every man, and every man's hand against him." Thus he had the unenviable reputation of being a mere fighter. This was a fearful handicap and a heavy load to carry. What could he do? The only thing to do when one is handicapped is to shoulder the load and go manfully forward.

Many enter life's race handicapped. Innocent human beings are born into this world who have done no evil but have inherited evil tendencies. Bad traits and good traits descend by inheritance to a great extent. Other traits are acquired. Some are born amid bad surroundings. The atmosphere of the environment is laden with impurity and profanity. Honor and honesty are there unknown—poverty and ignorance are the heritage of the unfortunate. Why should an innocent child come to such an awful inheritance? That question I shall answer later.

Some are born to poverty—to clean, honest poverty, but poverty which hinders development and clips the wings that would soar. Yet some are born to wealth, which is the next worse thing to poverty—to wealth with all its subtle temptations. It is a dire misfortune to be born into circumstances in which work is not necessary. Men cannot develop without work. "The idle brain is the devil's workshop."

If two boys are tossed up in the air, one lights on his feet, and the other on his head. Why? The one can handle himself better than the other. Why? Why are some boys handicapped? Why do not all get an even chance? Is there unrighteousness with God? Let us see.

1. God makes allowances and compensation for every handicap. He did so in the case of Ishmael. When Hagar, weeping, left her son to die, God spoke to her: "Fear not! for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." God makes allowances and compensation. Many handicapped persons are more expert in certain skills than normal persons. God will do no injustice to any man. And I declare to all who are loaded down with disabilities, God is your friend. His grace will enable you to win in spite of all handicaps. At the second Brotherhood Convention held in the Third Brethren Church, Johnstown, Nov. 23, 24, 1945, two blind boys spoke. One said, "There are two things a blind boy must have: (1) Faith in God; and (2) Faith in himself. A blind boy if properly trained can do anything that any other boy can do."

2. Handicaps are to be fought, and not to be made an excuse for wrong doing. We do suffer through the laws of heredity; but the law of heredity belongs to virtue as much as to vice. But men make an excuse of heredity; "Like father, like son"; "It was born in me and how can I be blamed?" With trembling frame and bleared eyes a youth said to a minister, "What does society expect of a

young man?" The minister had not said a word, but the youth felt his presence a rebuke and this was his defense. The minister could have told him that society expected a young man to keep himself clean and straight; that it looks for nobility and chivalry in him; that it expects him to employ his strength in defense of the weak and to hurl his force between the oppressor and his victim. The preacher said, "What does society expect of a woman? Can society expect less of a man?"

Why not grapple with all handicaps with manhood's grip of steel? "The Lord helps them that help themselves." If you grapple with a handicap with a living purpose and will, all the ghosts in Hades cannot beat you. Let your handicap be the point in life doubly guarded. Demosthenes was handicapped. His ambition was to be an orator, and everything seemed to be against him. His voice was poor and his speech indistinct. By the seashore he spoke against the roar of the waves with pebbles in his mouth. He fought his handicap until he won. He became the greatest orator of his day. St. Paul, too, was handicapped. In answer to his prayer he did not get rid of the thorn in his flesh. Read 2 Corinthians 12:7-10. The thorn was a messenger of Satan to buffet him. But he obtained grace so as to get along in spite of it, and I have no doubt that the thorn itself was even used by the Lord for the furtherance of the Gospel.

Fight your handicap. Turn it to good account. God the Almighty is your Friend. His grace is stronger than any hereditary handicap or disability caused by accident or misfortune.

3. Finally, an account will be taken of every handicap in the judgment. We shall be judged according to the light we received and our works. Nothing can be fairer than that. The Judge of all the earth will do right. God is worthy of our confidence. We can trust Him absolutely and completely. With all that we have, for time and eternity, let us trust Him. Of Bible worthies it is said: "They trusted Him and He delivered them. They cried unto Him, and were delivered; they trusted in Him and were not confounded."—Dr. G. D. Bayne.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 10, 1946

NATIONAL DISASTER AND DELIVERANCE

Text: Judges 2:7, 11; 23:1-11

The first verse of our lesson (Judges 2:7) is very enlightening. It gives us a very definite reason for the advance of Israel in those days. The reason is found in the words, "And the people served the Lord."

But a very important verse is absent from our printed text—verse 10—which gives the definite reason for the "national disaster" that overtook these same people. Note carefully these words also, "There arose another genera-

tion after them which knew not the Lord, nor yet the works which he had done for Israel."

Something surely must have been radically wrong with the preceding generation. They failed to teach their children properly, and this after they had received an admonition of both God and Joshua.

We pause to say that for the very same reason the children of today do not know God any better than they do, namely, because the parents have failed to teach them.

And so we find the terrible accusation of verse 11, "And the children of Israel did evil in the sight of the Lord, and served Baalim." In other words, they forsook the One God, who had delivered them, and served the many gods that they found in the land into which they had come.

How they had fallen, and the fall brought great distress to them, for "they were delivered into the hands of the spoilers, that spoiled them, and sold into the hands of their enemies round about."

But there is a certain satisfaction to our own souls in the next word of our text—"Nevertheless." The Lord remembers His children in their distress and comes to their aid—if they will permit Him!

So God again became their deliverer by "raising up judges, which delivered them out of the hand that spoiled them."

Were they all delivered? Well, the answer is found in verse 17. Read it and ponder.

But the Lord is full of compassion and tries again and again. With each return of the people to the Lord, there is deliverance. But with each departure from the Lord, there is "a hot anger" in the mind of God.

What is our conclusion? Simply this—God delights to deliver men from their enemies when men choose to obey His commands and worship Him only. But God has a right to be "hotly angry" with those who refuse to obey His words and who continue to give adoration to the gods of the world. What is true of individuals is also true of nations.

WITH THE LAYMEN

NORTH MANCHESTER, INDIANA, LAYMEN HOSTS TO THE SOUTHERN INDIANA DISTRICT LAYMEN

The North Manchester Brethren Church will be host to the Laymen of the Southern District of Indiana on February 25, 1946, at 7:00 P. M.

At this time an attempt will be made to organize this part of the Indiana District into a similar organization to that which obtains in the Northern District. This is being done in order that there may be a more concerted effort to become busy in the District and National work of the Laymen's Organization.

There will be a supper at the hour stated and this will be followed by a program, provided especially for the occasion.

H. D. Hunter, Sec.-Treas.
Indiana District Laymen.

Ashland College News Letter

By Arthur Petit

The second semester has now officially opened at Ashland College. Even the most optimistic did not expect the second semester enrollment to reach the figure of 266 where it now stands. More G. I.'s are still matriculating. There are over 100 veterans on the campus. There are almost 100 students this semester who were not here last semester. Thirty-five of these are from Ashland. The Johnstown District sent four new students, David Rose, Robert Bishoff and Alvin Grumbling from Johnstown and Richard Leidy from Vinco. Doris Hart of Washington, D. C. also enrolled.

At least ten young people have signified their intention of matriculating here next year by sending in application papers. This is a larger number than had enrolled by April 1 last year. All this emphasizes the fact that housing for girls will be a major problem here next fall.



Pictured here is the duplex recently purchased by the college to serve as a supplemental dormitory. About 20 girls will be placed in this duplex which faces the front campus from Grant Street. It will be a means of accepting a number more Brethren girls here next fall. The girls will eat in the dining room of Allen Hall.

It is a fact rather hard for us to accept here that girls from other denominations are more "college minded" and are enrolling before our Brethren girls. In all fairness, we cannot hold their applications in abeyance until August, but must tell them now if they can enter. Thus, Brethren girls who intend to enter the Dormitories should apply as soon as possible because it may not be many weeks before all of the rooms will be assigned.

It should be understood that Ashland College will always accept Brethren men and women but they may have to live in private homes in the town if they do not apply early.

Nan Merriman of Radio fame gave a beautiful performance as a part of the Ashland College Lecture Con-

cert Series this week. Brethren parents should view with a great deal of satisfaction the fact that their sons and daughters are able to hear the best in music as a part of their education.

Gospel teams are now active here and the men and women involved would like to arrange for services in any Brethren Church where it is possible.

The play, *Magnificent Obsession*, will be produced on March 19 in McDowell Auditorium. This will be the second major production of the Footlighters for this year. The cast has not yet been announced but several students from our various churches will be involved.

Alumni Associations are being formed in various parts of the country. Ashland County organized several weeks ago. Merrill Hiner '27 was elected president and Harry Dotson '33 was chosen as vice president. Already the organization is active in attempting to promote an advancing Ashland College. It is hoped that other localities will also come to life.

Oakville, Indiana, Holds Service

INSTALLATION OF PASTOR

This belated report of the installation of Rev. James Ault as pastor of the Brethren Church of Oakville, Indiana, on Sunday evening, September 23, should, of course, have been reported immediately, when it had value as news. However, it is so easy to defer those things which can be put off. If I had a secretary to take my dictation, I could say it in a few minutes, but the system of typing I use has made no speed records. Therefore I literally waste hours of time that an efficiency expert would eliminate.

At the invitation of the church, Mrs. Studebaker and I drove the trip of 130 miles in the afternoon, in time for the evening service. It was their Home Coming Day and we would have been glad to spend the day with them, as I had labored with them in a splendid meeting during the pastorate of Rev. L. V. King, and knew many of the people. But South Bend is my first responsibility and I could not well leave the morning service.

I have known Rev. Ault for a number of years, having held two revival meetings in the Mexico, Indiana, church where the family held membership. At that time James was becoming very much interested in Bible study and the giving of his life to Christian work. His lovely wife, Rachel, was in full sympathy with his desire and later they moved to Ashland and spent a good many years in preparation for the ministry of the gospel. He is to be commended for his diligence in preparation. Finishing the seminary course he was ordained to the ministry and called as pastor of the Oakville Church.

This is a splendid church, the only church in a village of a few hundred people, surrounded by a fertile agricultural community, only a few miles from the city of Muncie.

The service was well attended. We charged the pastor and the church with the great task before them, some of the obstacles to overcome, and the joy of service.

Neighborhood ministers shared in the service. Our pastor at Muncie, Rev. E. D. Burnworth, assisted in the service.

We bespeak for Rev. Ault, his good wife and the Oakville Church many pleasant and profitable years of labor together.

Claud Studebaker, South Bend, Ind.



News From Our Churches

WARSAW, INDIANA

A number of interesting things have been tried and proven helpful both to the pastor and people at the Warsaw Church. During the months of July and August various organized groups, W. M. S., Layman's, and organized classes, were asked to be responsible for the Sunday morning church services. This brought about a series of programs that were rich in praise and worship and in missionary and educational promotion. One class sponsored a speaker on the Youth Movement; the W. M. S. brought a missionary from China; and another class brought Mr. Arthur Petit, publicity director for our own College, with a sermon-talk and a good word for Ashland. Another worthwhile effort was lay members taking charge of Thursday night prayer and praise services presenting the well known truths in a different way. The pastor and people cooperating helps to do a greater work in a greater way. Our church joined the other churches of the city in open air meetings at night during these two months.

On October 7 we observed Rally Day and Homecoming. This is always our "Coal Sunday" and money is received at the morning service for the winter supply. After a basket dinner we were much pleased with the unique program of Wilber Fish, Joybell Ringer, of Columbus, Ohio.

During the Indiana and Ohio Ministerium, which held a two day session at the church, Gilbert Dodds spoke for the Brethren Youth Work. Dr. Porte has very ably reported the revival services held in November with Evangelist and Mrs. H. E. Richer in charge. The Laymen of Northern Indiana were entertained with Foster Jones, local lecturer and singer, in charge of the program of the evening.

Thanksgiving was given special emphasis as a thank day and a thank offering, and Christmas was observed with a joyous and pleasing Children's Christmas program at the morning hour and an instructive and entertaining pageant directed by Mrs. Joyce Saylor in the evening.

Other special offerings are receiving attention, and the regular work of W. M. S. Layman, S. M. M., Boy Scouts, Girl Scouts, Brownies, and last but not least, a progressive Sunday School, are all having their place in activities. Definite prayer and definite work go together. The High School class of the Sunday School fill the Choir loft

for the Sunday Morning worship and under the able direction of our pastor's wife, Mrs. R. F. Porte, furnish the music for the worship period.

But now the old year is past and a new one well-started, we cannot rest upon past prayers or past labors and we trust that 1946 finds our church with the entire Brethren Brotherhood strengthened and ready for a more far-reaching service in the Lord's work.

Jennie Bennett, Church Correspondent.

BERLIN, PENNSYLVANIA

The writer has just realized that we are well in our third year here, and we have never reported our work through the Evangelist. However, while we have not given a report is no indication that we have not been busy. We came to this field as complete strangers, but the good people of this congregation did not let us feel strange very long. They have done so many nice things to make us feel at home, that now we feel that we have known them for many years.

Berlin is an interesting place to this preacher. It is right in the center of our Brethren history. This was the home of Elder Henry Holsinger, and his body rests in the Berlin Cemetery, along with those of elders John Knepper and I. B. Trout. This is also the "home church" of J. Wesley Platt, A. B. Cover, D. C. White and Woodrow Brant. The latter named was called to the ministry by this congregation, completed his work in Ashland College and Seminary, was ordained at last Conference time, and is now the pastor of our Flora, Indiana, Church, which is the "home church" of this preacher. We still have other young men here who will enter Ashland in preparation for the ministry as soon as certain restrictions are lifted by our government.

The Berlin Church is made up of as fine a class of people as one could find anywhere. The Sunday School has been under the superintendency of A. B. Cover for a good number of years, and there is no desire to change yet. In many respects, Brother Cober is the man behind the scenes in the workings of this church. A finer consecrated layman could not be found anywhere. The Sunday School made an average gain for the past year of twenty-four. Berlin has a very active Young Men's Brotherhood, with an attendance of from eighteen to twenty regularly. The Laymen's Organization is getting off to a good start too. The W. M. S., under the direction of Margaret Gouchenour, is doing good work. One of their projects is to carpet the church as soon as good carpet is available. Miss Ida Kimmel, patroness of the S. M. M., is leading the girls into aggressive work. There are a number of good tithers in this congregation, therefore, we do not have financial problems.

We had the privilege of having Reverend and Mrs. John F. Locke with us for five services last October. It was a real pleasure to entertain them in the parsonage, and we enjoyed the time of fellowship with them. Brother Locke gave us his usual type of good gospel messages, which were well received by the people, who attended very faithfully. These five services served as our pre-Communion meetings, and resulted in five additions; one by relation and four by baptism. We are expecting to see

quite a number of additions at this Easter time. May God grant that it shall be so.

We are looking forward to celebrating the Twentieth Anniversary of the present church building this spring. Berlin has one of the nice church buildings in our denomination. The upstairs was redecorated a year ago, and plans are being made to do some repair in the basement and then redecorate it. One of the Sunday School Classes is planning on planting some shrubbery around the church this spring.

Berlin is situated in the midst of the beautiful Allegheny mountains. To this preacher who has spent about all his life in what the Somerset county people call the "flat country," this mountain scenery is simply grand. One could not find a more beautiful sight than to see the rhododendron and mountain laurel in bloom, together with the mountain sides covered with the wild flowers which bloom so profusely here. No, we never tire of the mountains. Most of the streams offer good trout fishing in summer, and the fall and winter invite one who likes to hunt out into the forest in search of both small and big game. The big game hunting is especially interesting to a preacher who never had an opportunity of this kind before. The Pennsylvania Turnpike runs within just a few miles from here. It is perhaps the outstanding highway in all the country, and is traveled by many who are interested in making time and missing the mountain roads in going between Pittsburgh and Harrisburg. Summer time here is nearly always pleasant, at this elevation of nearly 2400 feet.

We started out to give a church report, and we have ended by giving a scenic report of the country. Anyway, we believe the good Lord wants us to appreciate and enjoy the things of beauty around about us.

S. M. Whetstone.



News From Our Mission Points

Furnished by the Missionary Office

PERU, INDIANA

Gil Dodds was present with us on January 6. The meeting was preceded by wide-spread advertisement. Fifty posters were placed strategically about the city, and the evening before a full-page advertisement was published in the city paper. As a result of the preliminary notices, and the excellent cooperation of neighboring Brethren churches, the Peru Church was packed. It is estimated that there were about 750 present. Music was provided by various churches from the city and the county. "Gil"

gave a challenging message. Two individuals responded to the request for a deeper work.

The Peru Church is making strides toward reestablishment. Last year the church roll numbered 53. With the acquisition of new members, and restored members, the roll now numbers 73. A few Sunday ago six individuals asked for either salvation or reconsecration. Three of these were baptized the following Saturday evening, and accepted into membership in the church. One of these was a man sixty years of age, who desired to become a member of our church on his sixtieth birthday.

In addition to this, there are little undercurrents of encouragement that stimulate the work. The pastor, who had to be absent during the week this past fall, returns to full time expenditure, having completed his divinity work at Ashland Seminary.

Theodore Kline, pastor.

Needed!

Brethren Youth

(Hi-school Seniors & College age)

For Summer Gospel Team Work.

Purpose-

To contact Brethren churches and Missions throughout the States.

Requirements-

(Any of the following)

1. Musicians.
Pianists, soloists, instrumentalists.
2. Speakers.
3. Youth workers.
4. Any interested in obtaining Christian experience.

(All expenses, plus incidentals and free tuition to Ashland College, in return for services rendered.)

Write: BRETHREN YOUTH,
107 North President,
Wheaton, Illinois

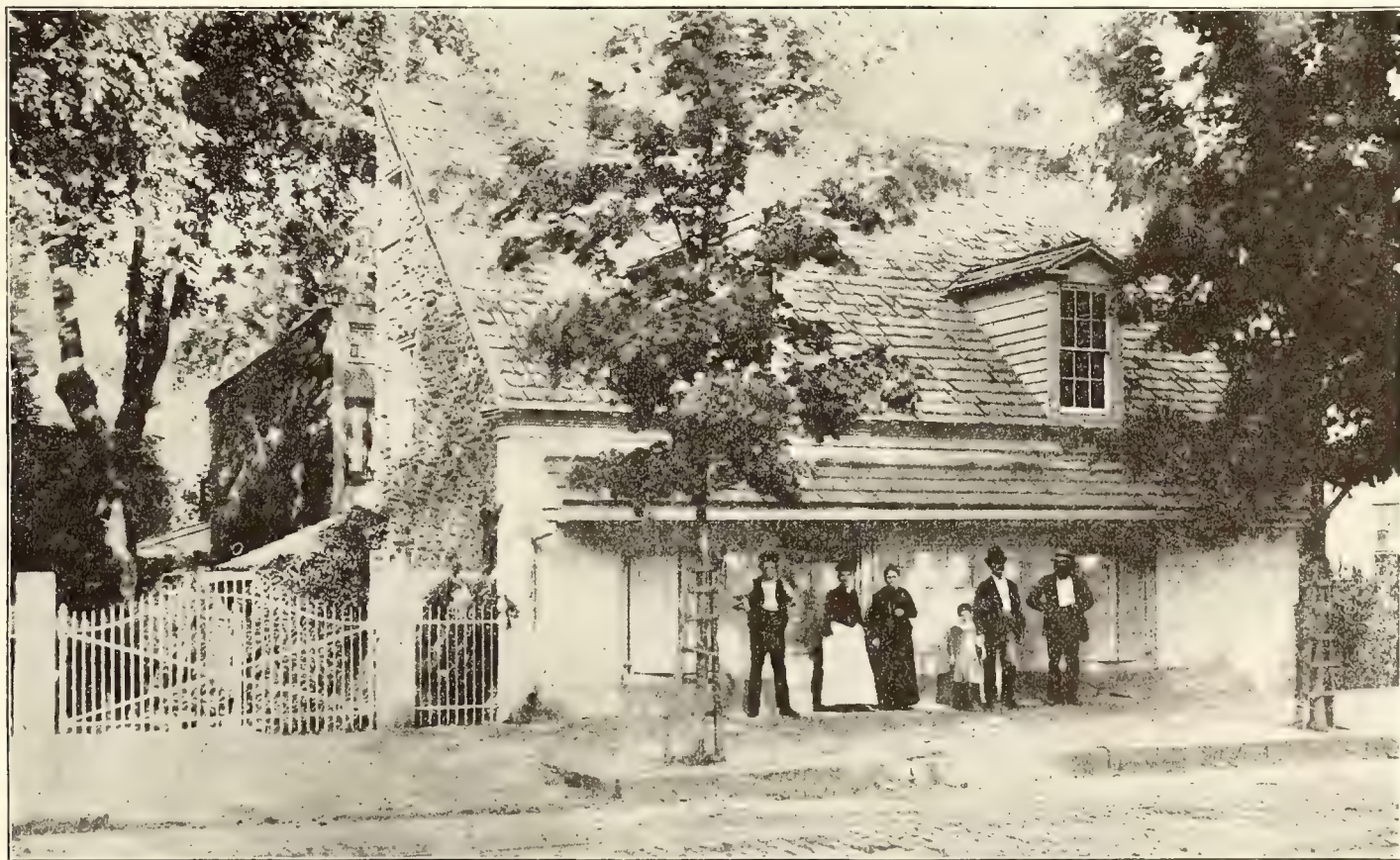
Gil Dodds

The BRETHREN & EVANGELIST

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The Brethren Minister's Residence



At Germantown, Pennsylvania

The Brethren Evangelist

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INTERESTING ITEMS

BULLETIN GLEANINGS

Goshen, Indiana. Dr. and Mrs. L. O. McCartneysmith have been secured as evangelists for a meeting at the Goshen Church, April 7-21. Brother Rowsey is preaching a series of pre-revival sermons in preparation for the meetings.

Linwood, Maryland. A turkey supper was served recently to the Lions Club of Linwood, at which time 215 were served and resulted in a profit of \$168.00 to the church.

Mansfield, Ohio. A special box has been placed in the vestibule of the Mansfield church for the receiving of contributions for the purchase of flowers, books, etc., for the sick and shut-in members of the church. (A mighty fine thing to do.)

Brother Bates, the pastor, recently held a consecration service for children.

On Sunday evening, February 17, Dr. E. E. Jacobs, President Emeritus of Ashland College, gave the evening sermon, which took the nature of a temperance address.

Masontown, Pa. A Gospel Team from Ashland College is to hold a week-end pre-Easter service at the Masontown Church.

We learn also from the Masontown Bulletin that the Pennsylvania District Conference is to be held at the Third Church of Johnstown, July 22-25.

Waterloo, Iowa. Two hundred and fifteen were in attendance at the "Birthday Party" held in the Waterloo Church on January 22. Besides having a fine time, the party netted the fund \$88.01.

It is also learned that an automatic stoker for the furnace will be installed in the church just as soon as obtainable.

Canton, Ohio. Brother Beekley, pastor of the Canton Church, reports that Brother J. G. Dodds, President of the Ohio District Mission Board, recently made an inspection trip to the proposed location of the new Canton Church and that he was well pleased with the set-up and promised help from the District Board. The Editor, who was pastor of the Canton congregation for a number of years, knows the location well and he concurs in the report of Brother Dodds as to the desirableness of the location.

Pittsburgh, Pa. On March 15, the men of the Brethren Sunday School are invited to be the guests of the Men's Bible Class of the Pacific Avenue Methodist Church of Pittsburgh. We trust they will have a fine time in this fellowship.

We also learn that on Friday evening, March 1, a reception for the "Servicefolk" is to be held.

New Lebanon, Ohio. On February 10, a Gospel Team from the College and Seminary conducted services in the New Lebanon Church.

Brother W. C. Berkshire, pastor of the church, reports that more than 235 pounds of clothing and bedding were recently turned over to Foreign Relief.

Dayton, Ohio. Brother Vernon Grisso reports that during January of this year the Sunday School average attendance was 30 more per Sunday than it was in January, 1945. A fine increase.

What Is Needed

Nothing but Christ as on we tread,
The Gift, unpriced, God's living bread,
With staff in hand and feet all shod,
Nothing but Christ, the Christ of God.

Everything loss for Him below,
Taking the cross where'er we go,
Showing to all where once He trod,
Nothing but Christ, the Christ of God.

Nothing save Him in all our ways,
Giving the theme for ceaseless praise,
Our whole resource, along the road,
Nothing but Christ, the Christ of God.

—Author unknown.

The Editor Thinks Aloud

Fred C. Vanator

JUST WHERE HAVE YOU BEEN?

I picked up a paper this morning and read the following story: A colored man, after listening to a man who set himself up as a very good teacher, and who, evidently, did not know any too much about his subject, turned to a friend and said very solemnly, "Dat man cain't no mo' teach somethin' he don' know, dan he can cum back fum sum-war he ain't been."

This set me to thinking.

How can anyone tell about something they have never seen or experienced? They may be able to comprehend in a slight degree, from reading descriptions of the object or place, but what they say regarding it lacks the surety of real experience.

I had, for many years, read about and seen pictures of the New York City skyline, but it was not until last year that I experienced the greatness of its reality. It was only then that it became a reality to me.

The old colored brother was exactly right in his quaint philosophy. And it obtains in the realm of our own spiritual relationships. No one can impart a knowledge of Christianity who has not experienced its fullness and who has never learned to know the Lord in His saving power.

There is a vast difference in knowing about a thing and knowing a thing. There is a vast difference in knowing about Christ and His saving power, and knowing Christ and His saving power. Remember the Apostle John wrote these words in the very beginning of his first epistle—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life . . . that which we have seen and heard declare we unto you."

"Seen—heard—handled!" In other words "experienced . . . contacted." They could teach experience with Christ as well as knowledge about Christ. They had "been some-place" and had a knowledge and experience that permitted them to tell others. Not hearsay, but the actual reality of personal contact.

Men will listen to those who can speak with authority. Christ, we are told, "spoke as one having authority." When He spoke men stopped to listen. He spoke from experience; He backed His words with deeds. That's what the world needs today from the lips and lives of Christians.

Think it over!

Business Manager's Corner

George S. Baer

Early Gifts That Give Encouragement

The first large individual gift to the Publication Day offering was a 50 dollar check received from Mrs. Ellen G. Lichty of Pasadena, California. Then came Dr. and Mrs. W. S. Bell of Milledgeville, Ill., with a 100 dollar gift, 50 for the general fund and 50 for the new press fund. Next Clyde Garland of Pittsburgh made us happy with a 50 dollar gift. We received five 25 dollar gifts from the following: Mrs. Ida Wirick, St. Petersburg, Fla.; Mrs. Maude Webb, Goshen, Ind.; H. A. Gossard, Lanark, Ill.; Mrs. Hattie Cunningham, Nappanee, Ind.; and Mrs. Nora Swinehart, Smithville, Ohio. There are doubtless other large gifts of similar size included in some of the church offerings, and others will still be coming. For these and all other gifts of whatever size, we are truly grateful. We cannot measure the sacrifice by the size of the gift, but the Lord knows and will reward us according to the spirit of love and willingness motivating us.

Some of the Early Church Reports

give reason for encouragement, in the midst of the terrible strike-wave and production-stoppage sweeping our land. These reports are not all complete; additional amounts are still coming in; but we want to commend the following for their prompt response: Berlin, Pa., \$167.75; Bethlehem, Va., \$95.12; Bryan, Ohio, \$136.14; Canton, O., \$74.55; Hagerstown, Md., \$280.25; Milledgeville, Ill., \$193.75; Nappanee, Ind., \$226.00; New Paris, Ind., \$158.87. As these are the largest gifts to date, it is evident that Hagerstown stands at the head of the list, while second place goes to Nappanee and third to Milledgeville.

From Our Isolated Friends

we have had some splendid responses in gifts and assurances of prayer. We shall doubtless hear yet from others who have been giving generously toward other recent projects. Will there be some among them who will dare to do an unusual thing for God in regard to the equipment needs we face?

Some Delays in Offering Report

Reports from the churches have been a little slower coming in than usual, and we have discovered in some cases that the delay is due to an effort to bring the offerings up to expectations in spite of the financially depressed and strike-disturbed conditions that prevail. We appreciate the effort to keep this part of the Lord's work at the forefront of their loyalties. The need was never greater, nor the time more critical than now. We believe the Lord will honor any sacrifice made in His name, according to His will. That is all we can ask—that the Lord's people give to His work according to His will.

(Continued on page 15)

Trusting God!

Rev. G. E. Drushal

Philippians 4:19: "My God will supply all your need according to His riches in Glory by Christ Jesus."

Psalms 23:1: "The Lord is my Shepherd, I shall not want."

John 15:7: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

We might continue kindred quotations, but the above are enough.

You know we oftentimes wonder how many so-called Christians really believe these and kindred promises. How many of us are just willing, and I am thinking of young folks in this respect, how many are willing to just trust the Lord for their going? Yes, how many of us are willing to take our stand on the Word, and trust Him for our all? Yes, Brethren, how many of us? And, you parents, how many of you are willing to just say to your children, "These promises are good, and you can safely launch out into the deep with them!" In short, how many are just willing to simply trust the Lord for their all? We wonder at times, "How many?"

Well, is it a safe, a sound, a rational thing to do to just take God at His word? Does it square with present day philosophy of life? Or rather do we find that today about the first question asked is, "What does that job pay?" Is it a money making proposition? Can a young person just out of college, or school, safely take their stand on the Word and its promises? Are folks who just simply trust the Lord for their going still going on that basis? How about it, anyway?

May we give you some examples or experiences of those who have taken God at His word? Not so long ago we were in conversation with a missionary who is just doing that, taking God at His word. This person happens to have a wealthy close of kin. The missionary said something like this, "My relative is just pulling his hair over the situation now prevailing (referring to the strikes), and I would not trade places at all with him." Thus greater security is now felt by this missionary by just abiding in the Lord and His

promises, than in money, the love of which "is the root of all evil."

Again, history affords us examples of those who have fared all right by just trusting God. Take for instance, George Muller who built the English orphanages without a cent of money to start with. Before his death the Lord had used him to erect buildings the value of which ran up into the millions, and to care for a great many orphan children. Before his death he said, "I can just as easily now ask God for ten thousand dollars and be as certain of getting it as I could at one time to ask Him for a dollar, and be sure of getting it."

Then, we may add another instance, this a personal one. We ask your pardon for the personal element in it. Some years ago two young folks at Ashland College had become volunteers for the foreign mission field. But somehow God did not open the door for them to go to a foreign field, but instead led them, as we believe, into the Southern Highlands. Some time before going to their field of labor a wedding was planned at Fort Scott, Kansas. After graduation at Ashland College, the groom was to go from Homer, Ohio, to Fort Scott, Kansas, for the wedding. He was also to stop over at Winona Lake, Indiana, for the National Conference of the Brethren Church. And here is why I am giving you this account. He started out for this trip, a stop at Winona Lake for a week, then to go on to Fort Scott, and there to buy some needed things to set up housekeeping when the destination was reached, and he started out with the magnificent sum of fifty dollars for the trip and with which to buy the necessities of housekeeping.

What do you think of that? Was that a foolish move to make? Was it not very unreasonable to even think that one could do that on fifty dollars? Well, yes, it was very, very foolish to even think of doing that on fifty dollars. But, dear Brethren, we submit that it was not at all foolish to start out that way, not alone on the fifty dollars, but on the *PROMISES OF OUR GOD*. And these promises cannot fail.

"Standing on the promises, I shall not fall,
Listening every moment to the Spirit's call."

We are most happy to tell you that the fifty dollars reached around, that is, it reached like the loaves and fishes reached; it reached only because our God made it reach. The two young folks made the trip, reached their destination safely, got the needed things for housekeeping, never missed a meal, always had shelter, and, though there were

times that the "waters were deep," yet praise the Lord, they "have never overflowed."

Yes, we submit that it is safe, it is reasonable, it is sound philosophy for the CHILD OF THE LORD TO JUST SIMPLY TRUST HIM AND HIS PROMISES FOR THEIR ALL. If you doubt it, try it and see for yourself.

Lord, increase our faith.

Lost Creek, Kentucky.

Eternal Things!

Eternity is a weighty word. It is impossible for us to comprehend its significance. We can grasp the idea of a single unit, of a thousand units, and perhaps more, but when we speak of millions and billions, the mind is incapable of forming a definite idea of these figures, even though our minds have been trying to do just this in the material realm for these past few years. We can understand hours, days, years, even centuries, but when we try to think of eternity the mind is overwhelmed by the vastness of the subject. We have no means of comparison by which the mind can be carried to the height of endless duration.

It is difficult also for us to imagine that we sustain any relation to eternity. We can believe that God is eternal. We can accept the fact that angels shall never cease to exist. But we are accustomed to think of ourselves as transient beings, living for a short time and then sinking into oblivion. Shall we continue to exist world without end? That we have entered upon an existence which shall never end is difficult for us to realize. The thought makes but little impression upon our minds. It should burn its way into our minds until we cannot get away from it. The house in which we live shall grow old, and be torn down to give place for another structure. The city in which we live shall grow old and become a heap. The mountains and hills which we behold shall melt away. The earth shall be dissolved. The sun shall cease to shine. But we shall live on after all these things shall have been dissolved.

What shall we carry with us into eternity? Not our bodies, as we know them now. Perhaps these are our greatest care. To feed the body, to grati-

fy the body, to adorn the body, is the chief end of life with many. But in a few days the body shall return to dust as it was.

We shall not carry our earthly possessions with us when we go into eternity. Men toil hard to lay up treasures on the earth for themselves. They talk of their securities and their real estate. But in a few days their grasp on these things will be relaxed forever and their title to them will cease.

We shall not carry with us our worldly honors. The world is full of strife for these distinctions. The chief ambition of multitudes is to be mayor, commissioner, senator, governor, general, admiral, or to attain some other position and title which will cause them to be pointed out as somewhat superior to their fellow-beings. But we are all going at some time to a world where these titles and distinctions do not count.

When a Confederate officer lay dying of a mortal wound on the battlefield of Gettysburg, a Federal general sent an orderly to inquire for his rank. As the lips grew pale and the light faded from the eyes of the dying man, he said, "Tell General Doubleday that I shall soon be in a world where there is no rank." The last words of the dying soldier are impressive. We shall all sooner or later be in a world where office, rank, title, and worldly distinction is nothing.

But we shall carry with us into eternity, conscience, memory, character. Conscience and memory are very uncomfortable companions to a wicked man. It is not pleasant to lie down to sleep at night with a guilty conscience. But to have with one forever a guilty conscience and the memory of misspent days and unimproved opportunities and

dishonest transactions is an appalling prospect. A good conscience and memories of victory against sin are joyful companions. If we are selfish, insincere, dishonest, unreliable, and ungodly here, we shall be so there, and be so forever. If we are upright, honest, unselfish, pure, true and godly here, we shall be so there, and be so forever. Read Rev. 22:11.

Since these things are true, what manner of persons ought we to be? We ought to be sober. We should not be sad, but sober. "Be sober," says the apostle. Good reason. We are going to eternity. There is no time to trifle. There is no time for frivolity. Even our pleasures should be seasoned

with some serious thought and purpose. It should extend into our business life.

We should be godly. God asks us to come to Him, walk with Him, commune with Him. We should be friends with God HERE. Then we will be able to be friends with Him hereafter.

What a glorious prospect the Christian has. Eternal Life! Eternal Happiness! Eternal Progress! Eternal Companionship with the good, the pure and the holy!

"Eternity! Eternity!

That boundless, soundless, tideless sea,

Of mysteries the mystery—

What is eternity to me?"

Are Prayer Meetings Old Fashioned?

(From The Gospel Messenger)

Some of us, we'll admit, are old-fashioned. We do not wear hoopskirts and kerchiefs about our necks, or dress our hair in the fashion of years ago. Still we are old-fashioned when it comes to dealing with principles which have been tested and proved through the years—even through generations.

It always shocks us somewhat to meet with members of a church or young people who look amused at the mention of a prayer meeting, and who with a shrug declare, "Yes, I suppose they are all right but they are so old-fashioned!"

Very few will give up an evening to meet for a little while for a so-called religious service, and when it comes to trying to get the young folks to go into a dimly-lighted room with a *few* older people. It just can't be done!

And yet there are churches where prayer meetings are so enthusiastically attended that one has to go early to be sure of getting a seat. How do we account for that?

The question arises as to whether or not prayer meetings can be dispensed with without serious loss to the church family group? And this brings us to the matter of prayer and testimony in the company of others.

It is true that we can bear witness in our own homes and we should pray without ceasing. But when all is said and done, there is a spiritual en-

richment achieved in no other way, through group prayer meetings where both silent and audible prayer is offered and where sincere, simple and brief testimonies are given.

Where a number are gathered together in His name, it is as if a battery of power is put to work. Each one present who takes part in the right spirit is strengthened and helped by the rest. The inspiration for Christian living is also strengthened and a new nearness to the heavenly Father developed.

If prayer is vital, and we know it is—then prayer meetings are vital and should not be side-tracked nor neglected. Attention should be given to having a cheerful and welcoming atmosphere in the room where the prayer meeting is held, and the service should be a happy one to be anticipated and looked back upon with satisfaction and joy.

Old-fashioned? There are many things which are old-fashioned because nothing has ever occurred to supersede those particular modes and manners.

When young people or older ones either, speak of prayer meetings as out-of-date, let us have the courage to defend them pleasantly yet emphatically. Frequently such expressions will have their influence and mean much in the years to come.

Laid to Rest

"SPRING"

Olive Whitehead Cavender

'Tis Spring!

Hot rebellion's in my heart—

'Tis Spring today—and I must stay

Within four walls. I long to start

For anywhere, just to be on my way.

'Tis Spring—do you not feel with me

The thrill that this word brings?

The open road, the awakening trees,

The birds that take to wings!

I think my heart will break today—

Could my soul not burst this wall

And hand in hand with fancy stray.

Life is a Cycle

My life has been so filled with pain

It seems as if I must be twain—

One person gay and bright and fair,

The other dumb, with hurt to bear.

Those painful years—slowly they passed

An eternity gone by at last!

Some hours a struggle just to be

A frail barque of humanity.

Up from my agony and despair

"Oh God," I whispered, "are you there?"

Have you forgotten, don't you care?

I need you so," thus ran my prayer.

And did He answer? Would that we

Could merciful and faithful be

To others in a like degree

As God poured forth His love to me.

The reason why I've suffered I know

Was so my faltering soul could grow.

Life is a Cycle—pleasure then pain,

At present my hours are happy again.

CAVENDER. Mrs. Olive Whitehead Cavender went to receive life's rewards with her Lord on January 25, 1946. Services were conducted from the home by her pastor and burial was made at Fairview Cemetery, west of Englewood, Ohio, on January 28, 1946.

Mrs. Cavender was forty years of age at the time of her death. Having been born a "blue baby" forty years ago, her life was one of constant concern and anxiety. Only by constant, patient care and prayer was she nurtured through the last few years of her life. She had a beautiful soul inclined to much reading and reflection, much reading of the scripture and prayer, much expression of life through writing of verse and poetry. She had a great longing desire to be able to live more fully. All of the former inclinations were fully granted her—the later denied.

She is survived by her husband, Charles Cavender; her

mother, Mrs. Valeria Whitehead; and three sisters: Mrs. Earl A. Phillips, Mrs. Louis Mast, and Mrs. Robert B. Alexander.

Vernon D. Grisso, pastor,
Dayton, Ohio.

A Matter of Opinion

H. A. Gossard

Though it seems futile that one with limited knowledge of persons and things should express opinion, (though it is a constitutional privilege) however, it is my unbiased belief and conclusion that success or failure of orators and authors is, for the most part, due to acting honestly natural or unnatural, respectively. Nor do I think success lies in a highly cultured intellect, only; nor failure in the lack of it. But things of good advantage being equal, success or failure, respectively, lies in submission to or in refusal of the dictation of a well directed conscience.

Simple language, oral or written, if it is the outgrowth of a desire to strengthen and promote human progress, is more often received with greater significance and enthusiasm, and is resultant in deeds of national and international import, and of longer duration than orations and books that are the products of intellects not governed by nor yielded to the counsel of a cultured conscience.

I need but mention such orators and authors as Webster, Fox, Calhoun, Clay, Washington, Lincoln, Bryan, Cicero, Demosthenes, Jesus, Paul, Peter, John and others who moved the world to higher thought and action by simple language, impassioned with the desire for advancement of the race, but with little concern for nicety of speech (however nice it was) and with no desire for self-popularization. For, speaking or writing, they knew much ridicule and dishonor would be the present reward.

These had a purpose that stood out above finely polished Phraseologies; and that purpose was to condemn sham, demagoguery and sin, regardless of cost, which in some cases was death; in some imprisonment or banishment from society.

The world will never be fully liberated, nor the nations at peace, neither will democracy be a government by the people, so long as the Councils of nations ignore the sovereignty of Deity and the masses are swayed by capricious and unscrupulous politicians and religious leaders who strain every nerve to cover what should be revealed, while in false tears and a voice coached to yield readily to crying, they, for a bribe, set forth the aims of demagogues in language polished and schemed for the purpose of deluding.

History has the record and the present evidence that there have been people who have sold, and there are people who sell, for material gain and self-popularization, their nation to slavery and penury—and what is worse, there are those (wrongly called Christians) who would, if it were possible, sell the Son of God to satan for a mere pittance of the world's wealth if they could do so and retain or gain popular favor. Such trickery in Governments, in Pulpits, and in Pews, will never merit nor have Divine favor in behalf of national and spiritual peace.

Lanark, Illinois.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER 1 CONTINUED

Responsibility of Free Will:

It is necessary to leave a man a free agent in order that, by bearing responsibility, he may develop Christian character. "Prove all things; hold fast to that which is good." 1 Thess. 5:21.

However, it happens that, by being left with this freedom, some people, perversely or ignorantly, change the blessings of God into curses. Romans 1:25, 26. Others, irreverently corrupt the word of God by adding to it their own traditions. 2 Cor. 2:8.

This makes it necessary for true believers to contend all the more earnestly for the faith once for all delivered unto the saints. Jude 3.

Since the Bible is the fountain of spiritual truth it is natural that the apostasy should seek to discredit the Bible. 2 Thess. 2:3.

The apostate church tries to keep the Bible from the people or at least permit them to have only its own version with notes. 3 John 9.

Another group of apostates, influenced by the materialistic philosophy of the age, reject all miracles, all answers to prayer, and everything supernatural. Such teaching prepares the way for the antichrist. 1 John 2:18-22.

Errors of the Unconverted:

Unconverted people often make the mistake of thinking that because Christians do not agree in everything they are all wrong. 2 Peter 3:16.

They should learn that even heresies are used to develop alertness and stability on the part of the faithful. 1 Cor. 11:19.

The fact is, the disagreements are usually caused by traditions rather than Bible teachings, and can be solved by sincere Bible study. 1 Tim. 6:3-5.

Obedience to God's will in what we do know, is the key to the understanding of other things we need to know. John 7:17.

There are disagreements among doctors and lawyers and farmers and teachers, but we do not reject them all. See 2 Cor. 8:12.

The Bible is like the book of nature, in which there is bread for the hungry and problems for the philosopher. Let us eat the good meat of the fish and leave the bones to him who wants them. 1 Tim. 1:18, 19.

It is also an error to think that there are serious differences in the versions of the Bible. Leaving the notes aside the text of the different versions has only minor differences, and are still "the power of God unto salvation to every one that believeth." Rom. 1:16.

Advantage of Converts:

In addition to all the other proofs of the inspiration

of the Bible, regenerated persons have some that others do not have:

1. They have the testimony of experience. They have proven the promises and found them true. 1 John 5:10.

2. They may not be learned in science and philosophy, but there are some things which they have heard and seen for themselves. 1 John 1:1-3.

3. In the Old Testament God challenges the people to put his promises to the test of experience. Mal. 3:10, 11.

4. In the New Testament Jesus also says, "Come and see." John 1:38, 39. The writer once heard a lawyer say in a meeting, "If God will show me the truth, I will obey it." At once he began to tremble and then to pray, and ended by praising God for salvation.

5. Converts also have the testimony of an awakened conscience. Sin is the opiate of the conscience and Christ is the antidote. When the blind man sees he glorifies the Savior who healed him. John 9:25.

6. The testimony of the Holy Spirit is precious, invaluable. Rom. 8:16.

7. The fruit of the Spirit is final and conclusive. Gal. 5:16, 22.

National Goals Program

Rev. J. G. Dodds, Chairman

NATIONAL GOALS PROGRAM AS REVEALED FROM A CROSS SECTION OF THE BROTHERHOOD

I was told recently that some had asked the question, "Are the local congregations emphasizing the Goals Program?" The letter received by your committee chairman should be a reply that will satisfy all questioners.

Excerpts from several sources reveal the emphasis being made throughout the Brotherhood. Note the following quotation and compare with experiences in your own local congregation.

1. "We have an active Missionary Intercessory Prayer Group that meets regularly to pray for missions and the work of the church in general. Definite Missionary instruction is given during the Sunday school hour, once a month. The number of members giving to the cause of missions has increased and missions has become a common topic of discussion. Active members have increased in zeal, and many of the so-called inactive members are manifesting a desire to be active in the work of the church."

2. "Our minister is enthusiastic for the Goals Program. We have never had a minister who has done so much in the District as he has. As a result the congregation is increasingly expressing the desire to get back of the weak churches to help them stand on their own feet; and is also boosting for establishing new churches in the District. We are slowly but surely climbing to the place where we will have the Brethren Evangelist in every Brethren home in the community."

3. This quotation is from a minister: "Why do you ask me to write on the Goals Program? I think it is too simple

and childish to merit my time and effort. The members of my church don't think much of it." This church roll shows more than 300 members, yet for the year 1944-1945 the report indicates no gain in membership. At the time of check-up last summer, fewer than a dozen homes were receiving the **Brethren Evangelist**. In response to the quotation, and to the two fact-statements made, we are constrained to ask the question, "Why?"

4. "With the emphasis of the Goals Program, our church and all the churches of this District are more interested in Ashland College and Seminary than ever before. As it looks to me, offerings for the College are on the up-grade and more and more students from the District will be attending Ashland College and Seminary."

5. "I want to commend the Goals Committee for their splendid work; and praise the General Conference for having adopted such a challenging and spiritually progressive program of goals for the Brethren denomination. Wherever I go throughout the Brotherhood there seems to be evidence of a more active and spiritual atmosphere."

6. "This Goals Program is the best and most outstanding progressive piece of work done by the General Conference of Brethren Churches."

Many more quotations can be given from letters, conversations and addresses, but let this suffice for the pres-

ent. Read the Goals Program again and note how inclusive it is of all the work of the church. It emphasizes all the sub-organizations of the church, both national and local. It promotes the attainment of Standards adopted by institutions and sub-organizations of the Brethren Church. Besides this, the aim in mind of the formulating committee was that all attainments should lead to the deepening of the spiritual living of the entire membership of our beloved denomination. Certainly this will be recognized by all as a worthy motive to be upheld by any and every Christian.

The preponderance of evidence at hand indicates that the churches which are seeking to attain the Goals as outlined in this General Conference Goals Program have realized deeper spiritual experiences and the acquiring of greater efficiency in the Lord's work. What is your church doing? What are you as an individual member of that church doing? What are the sub-organizations of Sunday school class to which you belong, doing?

If you do not have a copy of the Goals Program, your committee chairman will send you as many as you desire to make use of. We shall be happy to hear from you about the accomplishments in your church. Write us today.

Smithville, Ohio.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

Faithful Stewardship

Rev. Delbert B. Flora

PART II—THE PERSON OF STEWARDSHIP

"Ye serve the Lord Christ," Col. 3:24.

You are not your own. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ," 1 Peter 1:18, 19. You were bought with such a price. You have, therefore, a stewardship from Him whose you are. He is not static and He does not expect you to be a do-nothing since you have been saved and are now a son of God.

The stewardship you have from Him is characterized by two New Testament words of slightly different meaning. Both are used with reference to supervision and management of things and affairs for another. But the one can be applied to the care of persons, and the other to the care of property. Our present consideration is the **Person** of stewardship. The stewardship of persons may be thought of from three angles: (1) The stewardship of your own person. (2) The stewardship of the Person Christ. (3) The stewardship of the Book which is essentially the account of the Person Christ.

I. The Stewardship of Your Own Person

1. We hold all we are and have as the redeemed subjects and servants of Christ. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

1 Cor. 3:16. "Know ye not that your body is the temple of the Holy Ghost which is in you, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit," 1 Cor. 6:19, 20.

2. Therefore we are to make the right use of ourselves and thus glorify God. There is much, very much, that can be said about the use of the mind, body, talents, time, etc., but you know right from wrong. The wrong use of our physical, mental and spiritual forces brings down upon our heads its correspondent penalty and curse. "If any man defiled the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," 1 Cor. 3:17. "Be not deceived: evil communications corrupt good manners," 1 Cor. 15:33. Bad company ruins good character. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption," Gal. 6:7.

3. It is the privilege of every Christian that his "whole spirit and soul and body be preserved blameless," as St. Paul desired for the Thessalonian brethren (1 Thess. 5:23). The spirit is the highest and distinctive part of man, the immortal and responsible soul. The soul is the lower or animal soul, containing passions and desires, which we have in common with the brutes, but which in us is ennobled and drawn up by the spirit. The spirit, that part

whereby we are receptive of the Holy Spirit of God, is in the unspiritual man, crushed down and subordinated to the animal soul. It is our privilege to have the spirit and soul and body preserved, blameless and unspotted. It may be seriously doubted, however, that it can be done against our persistent struggles.

II. The Stewardship of the Person Christ

1. Christ has committed Himself to our guardianship and stewardship. When Paul went from Jerusalem to Damascus, the persons against whom he was breathing out threatenings and slaughter had been committed to him, for he went to Damascus "with authority and commission from the chief priests," Acts 26:12. This word **commission** is from the word which has been mentioned as being used of stewardship of persons. When the Lord returned to heaven He committed Himself to us, for He said, "Go ye into all the world and preach the gospel," Mark 16:15. To preach the gospel is to preach Christ, for Paul says as much in 2 Cor. 4:5, "we preach not ourselves, but Christ Jesus the Lord." Jesus once refused to commit Himself to certain people (John 2:24), but later He did entrust Himself to those He called His friends, and He said, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends," John 15:13, 14.

2. In the proper guardianship of your own life and person, you perform good stewardship of the Person of Christ, for, as St. Paul says, "I live; yet not I, but Christ liveth in me," Gal. 2:20.

3. A poor stewardship of your own life is an unfavorable reflection of the life of Christ, and a dishonor to His Holy Name. Some stewards have had their stewardship removed. "How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward," Luke 16:2. Can that be true of the stewardship of the Person Christ? If He could withhold stewardship from some and give it to others. He can also remove it from the unfaithful.

III. The Stewardship of the Book which is Essentially the account of the Person Christ

According to 2 Cor. 5:18, 19, God "hath given to us the ministry of reconciliation . . . and hath committed unto us the word of reconciliation." Reconciliation implies that there has been a breach of friendship between God and man. The heart of sinning man is filled with enmity against God, and God is justly offended with the sinner. But God made provision to reconcile man to himself through Christ as the Mediator. The Bible tells us about God's plan for reconciliation and salvation.

We are entrusted with the great message of the reconciliation and how it was accomplished. Suppose we treat that message, the Bible, lightly and with dishonor; or even with great honor and respect, but yet as something less than the actual inspired message of God. Suppose we do that, then men will perish about us.

If we use or treat the Bible in that fashion we are guilty of taking from it or adding to it, and so come under the condemnation recorded in Rev. 22:18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take

away from the words of this prophecy, God shall take away his part out of the book of life."

We are charged with the message of salvation. Let us deliver it intact.

(Concluded next week)



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 10, 1946

OUR BRETHREN HERITAGE—IV

Scripture: II Thess. 2:13-17

For The Leader

(Note: This is the fourth, and last of a series of topics especially prepared for Brethren young people's societies, replacing the International Topics for these nights).

We have seen something of the founding of the Brethren Church, its history over the years, and have discussed some of the doctrines which are the foundation of our Church. Tonight we want to look briefly at some more doctrines and beliefs, and then present some things which should be of interest to every Brethren. Things about the Church at present, and what we can expect in the future.

DISCUSSION

1. **NON-CONFORMITY.** This doctrine finds its place in the make-up of our Church because it is commanded in the New Testament. In general, this means to be not conformed to the ways of sin as present in the worldly life. While we are in the world, and are subjects of our government, we are nevertheless, a people separated from the world. Literally, we are a chosen people, in the "wilderness" of this world, on our way to the promised land. As such, we are to have no part in the world of sin and amusements, nor its way of life. Indecencies of dress, language, habits, literature, and amusements, which are vulgar, lustful and sinful, are to be completely forsaken by us. A large part of the coldness of the Church in its missionary zeal can be laid directly on this fact that we have violated the rule of non-conformity. For nothing kills our desire to serve Christ more quickly than the presence of sin in our life.

2. **SABBATH OBSERVANCE.** Brethren, basically, have always believed in a strict Sunday observance. The fact that there is much carelessness and lightness regarding the sacredness of this Holy Day, and it has not improved our witness among men. The Sabbath was made for man's good. In it he is to rest from the work of the week, and glorify God. Had we as Brethren stood firm on this through the years, there would no doubt be a different story to tell, of the progress and unity of our Church today.

3. **RETURN OF OUR LORD.** Every true Brethren longs earnestly for the return of the Lord for His own. The promise of this return is plainly taught throughout the length of the New Testament. We cannot pass it by,

overlook it, or ignore it. We accept it, believe it, and desire it. No Brethren can look at the turmoil of this worldly life, and not agree with Paul when he hints at this desire to be with the Lord. This personal, visible return of the Lord for His own could come at any moment. He comes first for His own, receiving them unto Himself to glory, and then later on, returning again to establish His kingdom on earth. This is the "premillennial" view but the one which our New Testament plainly teaches. "Blessed are those who love His appearing."

4. THE BRETHREN CHURCH TODAY. Today, we have a message which the world needs. It is the message of salvation and hope through personal faith and belief in Christ as the Son of God, and substitute, through His death, for our sin. With our churches scattered over the United States, a great possibility is ours. Yet in evangelistic and missionary zeal, there is much for which to want. In spite of the day in which we live, there is much possibility for increase in evangelism and missionary work. Not all the souls that shall be redeemed are already within the care of Christ. Yet when we talk about soul winning as a part of Christian living, the atmosphere cools considerably.

Perhaps we are a little self-satisfied in what we have as a Denomination. This is dangerous because we cannot long remain what we are unless we continue to push forward in greater effort in soul winning. Self-satisfaction means regression all along the way. We have our College and Seminary, our Publishing House, our other Boards and Organizations. We are set up for Missionary work, woman's work, boys' and men's work, girls' work, young people's work, all with the goal of doing the Lord's work. Let's do it!

5. A GLIMPSE INTO THE FUTURE. We are no fortune teller, and even if we were, our comments would hardly get into this paper. Yet general tendencies predict certain results. If the Brethren Church is to progress even more than it has in the past, we must visualize and work. One hundred churches must become 125. Weak churches must, through trained, consecrated leadership, be revived. Literature and benevolent and mission programs must be enlarged. Then we hear, "Why don't our leaders do this." Simply because the leaders need a more consecrated, devoted, and loyal congregation in each church. A sleepy church member is a dead weight on any forward church program. A lot of our planned programs in the past have failed because the membership of the churches decided to let some one else do it.

We need young people by the dozens, to man our churches and organizations. We need them to prepare for ministers, teachers, workers and missionaries. We need them to go into special training in various fields such as advertising, finance, theology, business management, so that in years to come, our college and publishing house, benevolent boards, mission board, etc. shall have efficient and well trained consecrated Brethren men and women to serve in them. Such a future, the Lord willing, can be ours.

6. LEST WE FORGET. The Brethren Church was born in a time of religious oppression. It cost our founders something, but they found their consolation in Christ, for

were they not launching out for Him? Through the years, countless men and women have sacrificed much, that we might have a Brethren church today. Only heaven has written the story of the travail of the Brethren Church to the present moment. Let us honor these who have gone before, in the greatest way we can. That is, by living, by so serving, that they might feel that what they did was not in vain. If we fail, it will be a severe charge for us to find an answer in the day of judgment. Those who have gone on before are counting on us. Counting on us to uphold and preach the doctrines and beliefs for which they sacrificed so much. The Brethren Church today, then, as it was yesterday, preaching Christ and the New Testament, in all that it says and in the way it says it.

QUESTIONS

1. Who was the founder of the Brethren Church?
2. When did this founding take place, and where?
3. Why is the ministry of the Brethren Church a sacred calling which should be considered by fine young men of our local churches?
4. Name some of the doctrines which go to make us the Brethren Church.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 17, 1946

"RELIGION IN EVERYDAY LIFE"

Text: Ruth 1:8-17

The study of the Book of Ruth leads us to an evaluation of the everyday life in ancient times. It could be called a cross-section of the life of that day among the common people.

That there was religious teaching in the home of Naomi is amply attested by the words of the Golden Text as spoken by Ruth, Naomi's daughter in law: "... Thy people (the Israelites) my people, and thy God (Jehovah of the Israelites) my God." Where, if not in the religious teachings of that home, did Ruth learn of the God who was worshipped by Naomi? Remember that Ruth was of the people of Moab and her kinsmen worshipped idols.

Did Orpha have the same teachings? Surely! There is nothing in the story which would lead us to even think she had not. No doubt, after the death of the three men, the husbands of these three women, they lived together, sharing the burdens, making provision for personal needs and living lives closely knit together.

There is nothing to show they were poverty stricken. When Naomi, accompanied by Ruth, returned to Naomi's native land, they seemed to find an adequate dwelling place.

These girls must have found something very appealing in the life Naomi had lived with them. It appears very definitely that her spiritual life had a profound effect upon

them. It was this that is apparent in the choice they made. They would represent the "almost" and the "quite fully" persuaded. For we read after the definite decision of Ruth to accompany Naomi, that Naomi says, (verse 15) she (Orpha) "is gone back to her people, and unto her gods." But Ruth chose the God of Naomi.

Naomi's influence was 50% effective in her religious teachings. Would that our teaching in the homes of America could prove as effective! But the sad commentary is that far too many American homes do not teach religion in any form, let alone the worship of the one true God.

Parents, have you "The God" in your hearts that you can teach and show Him to your children?



JUNIOR C. E. TOPIC

Mrs. Francis Heck, Jr. Superintendent

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Topic for March 17, 1946

"WHAT DOES OUR CHURCH BELIEVE?"

Scripture: I Cor. 1:22-31; 2:1-5.

For the Superintendent

It is not easy to write a statement of belief to cover all Protestant Churches. But all our children should at least know what our Brethren Churches stand for and what our doctrine is.

Children must be taught some doctrine. If we do not give them high beliefs, they will be reached by lower beliefs. If children grow in love and loyalty for their church, they must know for what it stands.

During the war three youths met in Switzerland. One was a Nazi, one a Communist, and one a Christian. As they talked, their conversation led to what they believed. With fervor and conviction, the Nazi and Communist youths told of their doctrines. The Christian youth was embarrassed. He had been in a Christian Church all his life, but he was unable to make even a simple statement of his faith. He was helpless.

We want our Juniors to know what our church believes.

Some Things We Must Believe

1. We believe that salvation is not by payment of money to the church, nor by holding important positions in the church, or even by doing kind, good deeds. Salvation is by faith in Jesus Christ as Savior and Lord.

2. We believe we have a direct approach to God. If anyone really wants to come to God in prayer, asking forgiveness, or seeking guidance, he does not have to do so through a priest or any other human being. God welcomes any person, even a child, who comes to Him directly.

3. Just to say that we believe on Jesus is not enough. The church believes that we must follow up our confession of faith by lives that show that we mean what we say.

4. The church is not satisfied to sit back and worship, letting the world go on in its evil way. We must bring people into the church and lead them to Christ who alone can help them.

Get your pastor to make a list of the beliefs of the church and present them with the above.

Our Worship Service

Prelude: "Faith of Our Fathers."

Call to Worship: Psalm 48:9, 10.

Hymn: "Onward Christian Soldiers."

Leader: Let us stop to thank God for our church. Surely our lives would not be as full or as happy if our church were not here. Will you bow your heads in silent prayers of thanksgiving to God that we have our church. I have askedto close our period of silent prayer with a short prayer.

Silent Prayer;

Leader: Several of the Juniors have lettered cards upon the backs of which are written some things which our church believes. Shall we think carefully as they come to the front of the room and tell us what each card says?

O—Our church believes in One God, maker of heaven and earth.

U—Our church asks us to Unite in service and love.

R—Our church believes that Jesus Christ is the only Redeemer from sin.

C—Christ is the head of our church.

H—Christ asks us to give our Hearts to Him in love and gratitude for what He has done for us.

U—Our church asks us to read our Bibles that we may Understand God's will for our lives.

R—Rejoice evermore, is a motto our church would have us to remember.

C—When we do wrong, our church teaches us to Confess our evil deeds to God, our kind and forgiving Heavenly Father.

H—Our church wants us to Help others to know Christ.

Leader: Let us sing the song we learned last Sunday, "The Church's One Foundation."

(During the introduction the Juniors holding the cards will take their places in the audience so that they may sing with the group.)

Benediction.

CORRECTIONS FOR YOUR ANNUAL

On page 53 in your current Annual make the following corrections:

District Mission Board:

1946—J. G. Dodds, Pres., Smithville

1946—Members at large (elected each year for one year term): E. J. Beekley, A. E. Schwab, Geo. S. Baer

1947—L. V. King, Vice-President, Ashland

1948—H. J. Amstutz, Sec.-Treas., Smithville

Members by virtue of office as District Evangelists (elected from year to year) E. M. Riddle, L. E. Lindower, Vernon D. Grisso

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

BREATHING AFTER THE SPIRIT.—John 1:32.

Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning pow'rs;
Come, shed abroad a Savior's love
In these cold hearts of ours.

Look, how we grovel here below,
Fond of these trifling toys;
Our souls can neither fly nor go
To reach eternal joys.

In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

Dear Lord, and shall we ever live
At this poor, dying rate—
Our love so faint, so cold to Thee,
And Thine to us so great?

Come, Holy Spirit, heav'nly Dove,
With all Thy quick'ning powers;
Come, shed abroad a Savior's love,
And that shall kindle ours.

—I. Watts.

"PRAYING IN THE HOLY GHOST" (Jude 20).

The Christian life, if it be proof against the evils warned in the book of Jude, must be fed by prayer which takes its life and power from the Holy Spirit (Eph. 6:18; Rom. 8:26). Prayer is an essential means of building up ourselves. Without prayer a man shows himself to be destitute of the Spirit. But what a resource the saints have in the building up of their spiritual life! The Spirit suggests the matter of prayer since without Him "we know not what to pray for." He instructs us according to the will of God. The Spirit enables us to pray "in sincerity and truth," in fervour "with groanings," on faith, holiness and love. We are to have praying hands without wrath, and the Spirit makes us at peace with ourselves (1 Tim. 2:8).

"Spirit, now melt and move
All of our hearts with love,
Breathe on us from above
With old-time pow'r."—Paul Rader.

We should recognize the Trinity in our prayer life. "Under the dispensation of the Spirit, we must not forget the work of the Spirit." "In a good life we must give first place to prayer." We must pray "in the Holy Spirit" because we cannot wrestle with God in our own might nor can we have the right desires from ourselves. If we pray in the might of the Holy Spirit, He will help our infirmities and teach us how we ought to pray. When the

Spirit of God pleads in our prayers He excites in us the right desires. Without Him our prayers are cold and we have no heart to pray. We cannot pray in our own strength. In despair of self, let us depend on the Spirit's help! In the Old Testament, people's prayers were controlled by the Spirit. Now He indwells believers: "He hath been with you, He shall be in you." One cannot pray in the Spirit who is not indwelt by the Spirit.

The Spirit in the heart assures of sonship (Rom. 8:15, 16); reveals divine love (Rom. 5:5; Eph. 3:16-19); enlightens (1 Cor. 2:9-12; 1 John 2:27); sanctifies (1 Cor. 6:11); reveals Christ (John 14:26; 16:14); gives abiding fellowship with Christ (1 John 2:27); gives victory over sin (Gal. 5:17-23); gives power for service (Acts 1:8; 1 Cor. 12:4-11); flows out in blessings to others (John 7:38, 39).

Wedding Announcement

NAVIK-BARBER. Walter J. Navik and Doris L. Barber were united in marriage on December 29, 1945, in a beautiful church wedding with a single ring ceremony. The bride is the daughter of Mr. and Mrs. L. W. Barber and a member of the South Bend Church. Mr. Navik is from Rochester, New York, where the couple will make their home.

HICKS-GRISE.. Robert L. Hicks and Eleanor J. Grise were united in marriage on January 13, 1946, in a lovely church wedding, with a double ring ceremony. They are splendid young people of this community and assure us they will make the South Bend church their church home.

NUTTING-HOGUE. Theodore Nutting and Shirley Hogue were united in marriage on January 27, 1946, in a beautiful church wedding, with the single ring ceremony. They are splendid young people of our city, the groom being a faithful member of the South Bend Church. They will make their home in this city.

These are all splendid young people. We congratulate them most heartily and pray blessings on them as they journey through life together.

Claud Studebaker.

NOTICE—NORTHERN INDIANA LAYMEN

The Laymen of Northern Indiana will meet at the Ardmore Heights Church in South Bend on the evening of March 4. There will be good music, chicken dinner and a lecture by Prof. J. Garber Drushal, head of the department of speech of Capital University at Columbus, Ohio. Brother Drushal is an ex-Lieutenant recently released from the Navy.

Even if you are not located in Northern Indiana, you are invited.

Everett E. Miller,
President Northern Indiana Laymen.

» » » » **Our Poet's Corner** « « « «

MAKE JESUS YOUR PATTERN

Mrs. Elmer Ebbinghouse

Make Jesus your pattern,
 Whatever betide;
 No matter what tempts you
 Let Him be your guide.
 If you make Him your pattern,
 Your life will portray
 His spirit of kindness
 To those by the way.

You may never know
 Just how much you have helped;
 But your influence for good
 Will always be felt;
 And then when you come
 To the end of the way;
 Your life's pattern will shine
 In Heaven some day.

North Manchester, Indiana.

TAKE CARE

Charles A. Bame

Say, take your time, friend, take your time,
 The road is dangerous.
 With ice and snow wher'er you go,
 Care should accompany us.
 Play very safe; let naught allure,
 If you'd have us arrive secure.

Yes, move with care, my friend I say,
 The way is perilous.
 Where're you go, 'tis always so,
 So, be not frivolous.
 Watch close the road and do not say,
 No harm can come to us, today.

Thus all through life, so hazardous,
 To bad or best of us,
 Hard places and iniquitous
 Test first and last of us.
 Beware! Take care and all the way,
 Much happier we all will stay.

Western Springs, Ill.

COMPENSATION

Annabelle Merrifield

Long into silent hours of night
 When marble marts are emptied space,
 They kneel and toil at weary pace:
 No magic changes black to white.

When done with floor and stair in halls
 Down here, and sung each requiem,

Dear Lord, will You not give to them
 Immaculate and shining walls?—

And easy chairs? I would suggest
 Gay-petaled roses climb the sill
 Of sun-glad rooms—but not too still—
 Where they may only rest—and rest.

THE CHURCH

It was on November 11 that I took a tour of some famous historic cities of the south. At Jamestown, Virginia, I realized how historic that spot was—the first permanent settlement in America. Our ancestors came for the freedom to worship God as they wished. When I saw the Church there I realized this fact and tried to imagine how it would be. Early this morning I sat on my bunk, thinking of it, and I jotted the following:

You came here that you might pray,
 To worship God in your own way;
 To give thanks for His love for you;
 Ask Him to keep you loyal and true.

The church stood by the old seaside,
 In their heart was joy and pride,
 As they gathered each Sunday there
 In solemn silence, song and prayer.

Oh, there it stands
 And will stand on,
 For the spirit doth last
 When the building is gone.

Pfc. Robert D. Leslie,
 Member of Brush Valley, Pa.

Spiritual Meditations

Rev. Dyoll Belote

DOES RELIGION PAY?

"Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?"

The mercenary motive has entered far too many times into the discussions and deliberations of men relative to membership in the kingdom. The practice of the principles of honesty and fairness in business have been pooh-poohed by those who are determined to prosper, whether by honest methods or shady ones. The story goes of a young merchant who had as his rival one who sold sweatshop goods at cut-rate prices. His friends warned the young Christian merchant that he would have to do as his rival or fail. "I have taken God as my partner," he replied, "and if I work as hard to sell honest goods as my competitor does to sell dishonest goods, God will not let our firm fail." And God didn't. The Christian merchant succeeded almost phenomenally, while the dishonest one barely made a living. Two things appear here, viz., the prof-

itableness of having God as a partner in our business ventures, and that our attitude in such situations reveals the amount of real religion we have.

In entering into partnership with the Lord, ours must be a TOTAL Investment, the putting of our all into the agreement. Life itself must not be counted dear unto ourselves in this enterprise. Christ's own words make this interpretation mandatory: "So, likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." We invest our all and God bestows upon us all the treasures of heaven for just our poor, sinful selves. And we receive everything on earth for just our faulty service.

Comes one running one day to the Master, as He walked the earth, and kneeling he asks, "Good Master, what must I do that I may inherit eternal life?" . . . "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." Earthly possessions must be parted with that we may have heavenly prospects here, and heavenly possessions hereafter.

Uniontown, Pa.

Business Manager's Corner

(Continued from page 3)

But We Suggest That You Report Soon

The longer the delay, the greater the danger of coming into conflict with other offerings. If you should have more coming in, we shall be glad to make additional reports.

Brother Rowsey of Goshen, Indiana

asked for Evangelist subscription envelopes. We printed and sent them. He attached one each to his church bulletins and sent them to every member of his church, with the request that the subscriptions be mailed to their Evangelist agent. It's a good method, and we pass it on for the benefit of others. We printed more Evangelist Subscription envelopes. They are yours for the asking.

Ashland College News Letter

By Arthur Petit

To meet changing conditions and to modernize procedure to conform to the tendency to more self government on the Ashland College campus, the girls in Allen Hall, the residence for girls, have adapted a system of dormitory counselors.

This plan which is widely used in college dormitories provides for self-enforcement of the regulations made by the residents themselves. The democratic form of governing encourages girls to consider themselves as adults, and to express a more mature outlook, as an essential phase of their education.

Many years back the dormitory was in nearly complete Deanship control, later transferring this control to a house-

mother. About seven or eight years ago a constitution was formed which by favor of the Administration, places more of the governing of the dormitory in the hands of the residents themselves. Today the law making and enforcing is entirely in the hands of a House Council which is composed of a representative from each class and advised by the Dean of Women and House Mother.

The Allen Hall House Council recently selected from the upperclass personnel of the dormitory, six counsellors on the basis of merit. The counselors, with the aid of the House Council members, will be responsible for maintaining order and a high morale among the residents of the dormitory.



Pictured are the counselors and members of the House Council. Seated, left to right, Jane Weltmer, Perrysville; Joan Riddle, Louisville, O.; Jeannette Schwab, Louisville, O.; Mary Alice Dafler, New Lebanon, O., and Charlotte Nussbaum, Orrville, Ohio. Standing, left to right are: Ellen Stoffer, Homeworth, O.; Pegge Shively, Nappanee, Ind.; Joan Dill, Bellville, O., and Ann Miller, Goshen, Ind.

As you read this, Ashland will have completed its basketball season for 1945-46. The final Ohio Conference standing showed Ashland winning eight games and losing seven. Two non-conference games were yet to be played.

The Basketball team pulled the impossible this year by beating Wooster twice in the same season. In all of the years of keen rivalry, Ashland never was able to accomplish this before. Athletics for next fall are expected to even surpass prewar levels here next year.

The annual Athletic Banquet is being planned for March 15, at which time the football and basketball teams will be honored. Paul Bixler, coach at Ohio State University and brother of Acting President Raymond Bixler of Ashland College will be the speaker.

Basketball, pingpong and bowling are holding the attention of the co-eds in their gym classes this winter. Miriam Bixler is captaining one of the freshmen basketball teams.

The freshmen have elected their class officers last week. James Perry of Syracuse, New York, was selected as president for the remainder of this year. He is a veteran who entered the second semester. Robert Wolfgang, another veteran who was in Ashland College before entering the Armed forces is Vice President. Bob is from Mansfield. Doris Hart, a member of the Washington, D. C. Brethren Church will be Secretary and Charles Gilbert of Mansfield, treasurer.

One of the nicest formal occasions was celebrated on the campus recently when the presidents of the student organizations received the faculty and students in the parlors of the Myers Memorial Home. Among those in the receiving line were, James Ross of Louisville, Ohio, Charles Munson of Johnstown, Pa., Jean Stout of Pleasant Hill, Ohio, Janet Schwab of Louisville, Ohio, Ellen Stoffer of Homeworth, Ohio, Ray Sluss of Louisville, Ohio, Joan Riddle of Louisville, Ohio, William Fells of Falls City, Nebr., and Miriam Bixler of Ashland.

TRAVEL FLASHES

(Western Springs, Ill.)

I am not sure just how long I'll remain here, for the hard winter months do not encourage or inspire one to go long distances or take unnecessary risks. So, here I am waiting. It is better than traveling just now.

A Wide Field

The cry for leadership in the field of Temperance is getting louder and louder. Conscience on the matter has been so long dead or dying since people now indulge liquor in their social parties, who, several years ago, would have been shocked to think of themselves in such company. "The field is white unto harvest," said the Lord, and in this one no leader needs go unpraised or unpaid if he can bring a ray of hope to people near despairing for the apparent hopelessness of the cause.

Accounting

Paul simply reechoes what Jesus taught when he said, "So then every one must give an account of himself to God." I hope to be ready to do that, but confirming what I have just averred is a two-week itinerary of one of our speakers. It discloses how universally the different groups of Protestant churches respond to our efforts to bring this message. There were no Brethren churches in that Christians to "go along" with me in one of our basic doctrines of the Brethren. There is a great common denominator among Biblical Protestant churches these days and contention is being largely overcome.

Now, an Ohio Crusade

In less than a month I hope to enter my native state to make a crusade. I shall hope to be able to get into all the Brethren Churches in Ohio in the coming months. If I can persuade all the Brethren of Ohio and most of the members of the Church of the Brethren and other Christians to "go along" with me in one of our basic doctrines—temperance, we can get things for the betterment of our government. There's power in an aggressive minority as we have already proven.

Traveling? Ugh!

Traveling is (to use a Southern word) a "sorry" business now. On long trips one had better take some special form of security or he may do a lot of enduring too near neighbors (seatmates) of the wild kind, as possible on a through train. On one such trip I got a Parlor Car seat. Nice at the start; but soon smoking and drinking began. We need more laws and in more places to get rid of this swilly, helly stuff. It is to that purpose that I seek the

prayers and assistance of all Ohioans, especially the Brethren.

God is against liquor and intemperance. Ever since Noah came out of the ark or Sodom had to be burned to the ground for its sex sins, God has kept the alarm sounding. Great characters have spent their lives to carry on for Him and their names stand out in benediction to all people. War, slavery and intemperance have had a hard time finding many friends as such in our beloved America until now. In our generation Sunday, Bryan, Hobson, Sheppard and thousands of lesser leaders have led our land to the greatest era of success measured by morals and money that any government has ever seen. To have turned away from it; to have slackened our cry against it; to be willing to keep silent about it; to limply permit it when anything can be done about it, as is possible, is certainly deserving the censure of our Lord whose lips never touched anything save the "fruit of the vine." Brethren, Let us awake and be warning our citizens.

Charles A. Bame.

A NOTE OF APPRECIATION

I have never before tried to write anything for **The Evangelist**, but as I am leaving my position as Office Secretary, I want to express my appreciation for the privilege I have had of working with so many people in our churches.

I have enjoyed the work and have tried to be of help as much as I could. Mistakes have been made, but sometimes there was more work than one person could take care of promptly. I want to tell the friends I have made in the churches that I have appreciated their cooperation and assure them that I have tried to do my best.

My interest will continue with the Publishing House, and I will be anxious to see it grow in the field of literature in the church.

Phyllis Gault.

NOTICE TO ALL CHURCHES

The treasurer of the Brethren's Home and Benevolent Board asks that only the names of individuals giving gifts to the Benevolent Offering amounting to \$5.00 or more be sent in with the report.

Please list all gifts less than \$5.00 under "Miscellaneous Church Gifts." This will ease the work of the Treasurer to a considerable extent. Remembering that he receives no compensation for his work in this Board, we are sure that you will understand and cooperate in this matter.

PLEASE NOTE: All contributions to the Brethren's Home and Superannuated Ministers' Fund Offering should be sent as soon as possible to the Treasurer, Rev. L. V. King, 931 College Blvd., Ashland, Ohio.

Fred C. Vanator,
President Benevolent Board.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



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Spiritual Meditations

Rev. Dyoll Belote

RIVER OF THE WATER OF LIFE

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. 22:1.

Water, in the Bible, always suggests two things, thirst and cleansing. In an hour of intense thirst, the simple mention of water will start a flow of saliva in an otherwise parched mouth. And the coming of rain, after a period of drought, is always a cause for rejoicing, for it means new life and blessing and prosperity for the afflicted area.

Rivers are mentioned in many places in the Bible. The Garden of Eden had its river. Even in the Wilderness Israel had from the smitten rock the water which gushed out like a river. The prophets, in their pictures of the ages of blessing, almost invariably introduced a river or broad stream. Joel saw a fountain out of the house of the Lord. Zachariah spoke of living waters from Jerusalem, but Ezekiel presents the fullest vision when he tells of the stream from under the throne of God, and which broadened and deepened in its onward course, carrying life in its train; for everything lived whither the water came.

The teachings of Christ threw new light on the prophetic imagery. As the streams brought health and happiness to men's souls, so the pure delights of spiritual joy and communion with God were vouchsafed to men by the presence of the Holy Spirit, the giver of life. In the bestowal of that Spirit of life Christ gives true satisfaction to the thirsting souls of men. The source of the river is the throne, (not "thrones") one throne of God and the Lamb, and it is the "river of the water of life," full, blessed, bounteous and beautiful.

Listen to the invitation which closes our study chapter: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is a thirst come. And whosoever will, let him take the water of life freely." There is satisfaction for the thirsty in the stream from under the throne.

Wedding Announcement

(The following will be of interest to the readers of The Evangelist, the notice having come to our desk recently. It comes from Mt. Vernon, Iowa.—Ed.)

In a ceremony at Mt. Vernon (date not given) Mrs. Mary W. McCutcheon, part owner of the **Hawkeye-Record** of Mt. Vernon, became the bride of Dr. John Lewis Gillin of Madison, Wisconsin. Dr. Russel W. Cole, president of Cornell college, performed the ceremony in the home of Mr. and Mrs. James W. McCutcheon.

Included in the wedding party were the bridegroom's cousins, Mr. and Mrs. Frank Straley of Marion, Mrs. Russel Cole, and Mr. and Mrs. James McCutcheon and their daughter, Ann.

A breakfast was served following the wedding and the couple left for a motor trip. They will make their home in Madison, Wisconsin.

Mrs. Gillin has lived in Mt. Vernon since 1901. Her son, James W. McCutcheon, is editor of the **Hawkeye-Record**. Dr. Gillin retired from teaching at the University of Wisconsin in 1942. He is professor emeritus of sociology and the author of fifteen text books in sociology, criminology and social pathology.

NOTICES TO BRETHREN CHURCHES OF THE PENNSYLVANIA DISTRICT

Your District Mission Board will hold its spring meeting at the Y. M. C. A. Building, Johnstown, Pa., Saturday, 10:00 A. M., March 23. All needful correspondence should reach the Secretary, Rev. Wm. S. Crick, 5002 Dearborn St., Pittsburgh 24, Pa. by that time. Anyone is welcome to interview the Board.

—Clarence Y. Gilmer, President.

The Editor Thinks Aloud

Fred C. Vanator

THE POORNESS OF RICHES

Often one little sentence contains more food for thought than an entire book. Here is one that came to my attention recently: "Just pretending to be rich keeps some people poor."

That sentence set me to thinking.

A number of years ago I read a book entitled, "Keeping up with the Joneses." Maybe you read it too. The name might as well have been Smith or Brown or Black, or any other name for that matter that you would like to substitute. But names do not matter as much as attitudes. Into the subject matter of that book was introduced all the factors of covetousness, jealousy, distrust, lack of harmony, ingratitude, and kindred feelings, and all because this family couldn't endure seeing the "Jones Family" have some things they could not afford to have or do some things they could not afford to do. Result? Well, great was their fall and the eating of "humble pie." To attempt to be or claim to be something that one is not only leads to disaster. Blessed is the one who can live within his sphere of life, always striving to reach a higher and better life, not through sham or false pride, but by the simple expedient of raising the standard of living within his own realm.

But to get back to our sentence: "Just pretending to be rich keeps some people poor." This is not only true in the material world, but in the spiritual world as well.

If there was any one thing that Jesus disliked as He walked in this world, it was pretense. Seeing, as He did, right through men, He did not need to be told what they were. He knew. See how He deals with the story of the arrogant Pharisee who stands praying. He says, this Pharisee, as he "prayed within himself," showed how genuinely "poor" he was in the face of his "supposed riches," richness of office and religious experience. Another time Jesus said, "Blessed are the poor in spirit." It is these that are the "inheritors." It is these who are the "genuinely" rich.

Richness and poorness are relative terms. One may be poverty stricken materially, and yet be rich in Christian experience. And one may be rich in this world's goods and poverty stricken in spiritual values. Both poverty and riches, materially, are but things of a moment compared with eternal riches and poverty.

Think it over!

PROFANITY A VICE

Profaneness is a low, groveling vice. He who indulges it is no gentleman. I care not what his stamp may be in society—I care not what clothes he wears or what culture he boasts—despite all his refinement, the light and habitual taking of God's name in vain betrays a coarse nature and a brutal will.—E. H. Chapin.

Business Manager's Corner

George S. Baer

Smithville Again Leads in Publication Day Gifts

Smithville, Ohio, has stood at the head of the list in Publication offerings in recent years and she continues to hold first place this year, so far as reports stand at present. The interest these good people, under the leadership of Brother J. G. Dodds, are taking in the publishing House is commendable. Their total gift stands at \$401.65, and there is a possibility that it may grow a little more yet. If we had twenty-five churches which would give an equal amount we would have the ten thousand dollars asked for, and we could begin to make plans for the purchase of a new press. There are other splendid gifts in hand and others coming in, all of which will be given publicity in later issues. But at this time we are honoring Smithville with the first publication of a detailed report of church gifts, as follows:

Mrs. Nora Swinehart, Wooster	\$ 25.00
Mrs. Della Lehman, Marshallville	10.00
Wm. Kohler, Rittman	5.00
Mr. & Mrs. Harry Hartzler, Smithville	25.00
Mrs. F. B. Hartzler, Smithville	25.00
Amanda & Alice Hoff, Smithville	5.00
Mrs. Mabel Holmes, Smithville	2.00
Rev. & Mrs. J. G. Dodds, Smithville	10.00
Mr. & Mrs. Dewight Miller, Smithville	25.00
Mrs. Maude Rutt, Smithville	50.00
Mr. & Mrs. Harvey Amstutz, Smithville	25.00
Mr. & Mrs. J. O. Dintaman, Smithville	10.00
Cpl. & Mrs. Richard M. King, Smithville	25.00
Bertha Lee Dodds, Smithville	5.00
Mr. & Mrs. Edwin Steiner, Wooster	2.00
Mr. & Mrs. Paul Maurer, Wooster	5.00
Mr. & Mrs. J. E. Woods Wooster	5.00
Mr. & Mrs. Boyd Hostetter, Wooster	5.00
Mr. & Mrs. Christis Graber, Rittman	5.00
Mrs. Thelma Bodager, Rittman	5.00
Mr. & Mrs. Albert Curie, Orrville	5.00
Mrs. Edna Curie, Orrville	10.00
Mr. & Mrs. C. A. King, Orrville	18.00
Mrs. Pearl Curie, Orrville	5.00
Clifford Mast, Sterling	20.00
Harry Ebersole, Sterling	5.00
Mr. & Mrs. Myron Steiner, Sterling	20.00
Mrs. Melinda King, Sterling	5.00
Mr. & Mrs. Noah Musser, Marshallville	3.00
Wooster W. M. S., Mrs. Earl Berry, Sec.	10.00
Smithville Brethren Church	29.65

The church treasurer enclosed a check to the amount of \$361.65, but we had previously received \$40.00 from three other members, whose names are incorporated at the top of the list. Very sincerely we thank our Smithville friends, including their pastor, who is a very active member of our Publication Board, for their generous contribution.

A Layman's Reason for Worship

Churchgoing is an adventure!

So says William F. McDermott, author of *WHY I GO TO CHURCH* in the March issue of *CORONET* magazine. This distinguished layman claims that worship gives one a chance to range the universe in thought—and the world in service. Churchgoing to him is physically refreshing, mentally stimulating—and spiritually quickening.

The personal services rendered by the church are almost incalculable, the article declares. The aid of the minister at the time of death is generally known, but little is known of how mercy is asked of court where wayward sons are on trial; how a ton of coal, a grocery order, clothing, medicine, temporary living quarters are provided for the destitute.

McDermott appreciates the world-contacts one makes through religious affiliation. The preacher bores in deeply as he seeks the true meaning of events and their relation to life. He looks ahead for a perspective. In the hurly-burly rush of daily life, man's vision becomes distorted. The minister brings, by spiritual interpretation, our life and its purpose back into sharp focus.

There is a thrill in the fact that the church is the most democratic institution on earth, McDermott adds. Anyone can belong—regardless of status in life. And it's a going institution. Somehow it succeeds in spite of all obstacles. In 1929 Chicago had 1,600 churches and 245 banks; at the end of the depression it still had 1,600 churches, but only 45 banks. The Gibraltar of finance didn't prove as strong as the Rock of Ages.

One of the greatest stimulations derived from church connection, continues *CORONET*, is in exploring the Bible under trained leadership. Intellectually, it is the classic of all literature; spiritually, it is a divine revelation. The Bible is not an easy book to read, but the average minister will gladly act as tutor for any person or group who wishes to mine its wealth.

McDermott also goes to church because he wants his children to acquire the habit. There they meet the finest youth and absorb the best ideals. As children grow up under the influence of church attendance, religion becomes a vital part of their lives. They form habits of charity, good will and cooperation that will make them the highest type of adult citizen.

The church glamorizes the present and glorifies the future, declares *CORONET*. It constantly reminds one of the dignity of man and of his labor. The Jew in his synagogue and the Christian in his church find alike the fellowship with God that makes life on earth noble and the life hereafter worth struggling for.

The crowning thrill of religion, of course, is experienced in worship and devotion. The spirit of worship is progressively enriching and delightful; yet it must be cultivated to be appreciated. Worship may be had in the open field, in a hall or a home, but it reaches its heights in the beauty of the church. Then, concludes *CORONET*, one really finds fellowship with the Eternal.



Even as
we labor,
Let us
worship!

Let's Fire the Preacher - - - But Wait!

By A Layman

(We found this article in *The Christian-Evangelist* and we are sure that it is thought-provoking and well worth reading more than once. We wish we knew this "Layman" for we would like to shake his hand and say, "Them's my sentiments, exactly." That may be an inelegant expression, but it says what we think.—Editor.)

It was a saying of Thomas Goodwin that "God had only one Son, and he made him a minister." Christ lived and worked in one place for about three years and was crucified. How many ministers has the church of which you are a member had in the last ten or twenty years? Why is it that ministers, as a general rule, have such short ministries? Is it all the minister's fault, and not partly ours, as laymen? When the work begins to lag, do we as churchmen look to ourselves for a reason, or is it so much easier to relieve the preacher of his work, and bring in another who would revive the church for a season, at least for the brief season that it takes to get acquainted with him?

In order to test ourselves as lay members of the church (or as members of the church board which hires and fires the ministers), should we not know something about the real purpose of the ministry? Too often, we grow into a belief that it is the sole purpose of the pastor to nurse grumblers, and feed spiritual infants who are old enough to have a beard. He must toady to the easily miffed, and cater to the "aristocracy" of the church. If such be the purpose of the ministry, the quicker it is brought to an end, the better.

The calling to the ministry is a sacred and important one. What a glorious work the man so called has taken upon his shoulders! It is his duty to awaken a God-consciousness where it is not; to take God into the hearts of men who do not know Him. This is one of the tasks that is too often overlooked. Many of us, who would become indignant at the very thought that we are not Christian, seem to have an idea that it is the preacher's job to call on us, and not waste time on someone who is just a down-right sinner. If he does not show a very decided interest in us, then we are ready to join the militant ranks of the miffed, and take suitable measures to guarantee his release.

I do not think that such a task is the duty of any minister. His real task is making the Word known to those who do not know it; in revealing the Truths of God's will to those who are on the outside of the church. And any time spent in coddling a bunch of easily miffed Christians is just time that cannot be spent saving souls and making Christians.

It is the duty of the minister to bring God back to those who have gone away from Him; to create a consciousness of God in hearts that once knew Him, but have drifted away. The minister who spends a great portion of his time in visiting those who have forgotten God, or have

never tasted the fruits of the Gospel, will not have a surplus of time to spend "just calling" for the sake of his monthly report. He has souls to save, and if your soul is secure, why waste his time by expecting him to spend two or three hours in your home at regular intervals?

I enjoy the minister's coming, and would that we might spend more time together, but one way for me to see more of my pastor is for me to get into the harness with him and help him, rather than expect him to take time and spend it with me, when he might be bringing Christ to someone else. The suggestion to fire my minister because he did not "call on the saints" and let the sinners take care of themselves, should be repulsive to any real Christian.

This warped idea of the ministry grows from selfishness alone. The duty of my minister is to make the Master real to the individual to whom He is not real; to teach one to say "Our Father" rather than to pray to that great something or other out in eternity; to make God a definite Person in the life of those he meets and talks with; to help the spiritually and morally lost man or woman, boy or girl, to find themselves again; to displace doubt with faith, despair with hope and cynicism with love. This mission is fundamental and comprehensive.

Before we cause a ministry to terminate, let us examine ourselves. Has the minister had our help? Do we know what the real mission of the ministry is? If we believe that it is the duty of the ministry to coddle a church membership, then we cannot expect any minister, who knows God, to qualify. If we believe that it is the duty of the minister to teach God, and introduce the Master to sinners, then it is probable that our complaints will vanish. "Those who are whole have no need of a physician." What person among us would expect our physician to spend hours in our home visiting and paying us compliments we probably don't deserve, while his patients died for lack of his care? This is exactly a perfect image of the situation in many congregations.

In order to win, a preacher must be a man, a manly man, a man among men reaching far beyond his own pastorate and out into the hedges. This is all-important. In order for a ministry to succeed, the minister must have time to climb upon the dray wagon and say a word of cheer to the tired man who drives the team; he must be able to give time to the biggest task of all, making new friendships outside the church; he must be allowed to look beyond the "membership." He may even profit by a few minutes on a children's playground, or among men in the harvest field.

Shall we change ministers? Not until we have ascertained that we have given our present pastor a chance! Have we who are Christian, completely absorbed his time with our troubles? Have we expected him to be our pastor alone, and not the shepherd who could go out and seek lost sheep? Or did we get miffed, and forget to pay our share of his salary, all because he failed to call on

us this month or last, and wasted his time visiting that poor family across the tracks, who even if they had salvation would not be much of an asset to the church, since they are so poor—"and besides, they are not our kind of folks, and who wants them in the church, anyway?"

Have we called on the minister (that's a new one, isn't it?) and told him that we are willing and anxious to be used? Have we said, "Here am I . . . send me!"

There are so many ways we can help make our pastor's ministry successful. Let me suggest only those mentioned, together with one more. It is this: Your minister and mine must study day after day. This takes books, and books cost a mint of money. Money is a limited commodity in nearly every minister's home. He should have a good encyclopedia, a good commentary upon the entire Bible, dictionaries, a good thesaurus, other books of reference, and some of the outstanding books by leaders in religious thinking and doing. A minister cannot afford these, or at least, not as many as he needs. He cannot buy them with his meager salary. By the time he has done so, if such thing were possible, the years would have slipped away, and the silver brush painted streaks in his hair. Then the books would probably be sold at auction to bring a dime to keep him in his old age.

I suggest that if we would make our minister's work more effective, we might start building, on the installment plan, a minister's library, which would be a permanent part of the furniture in the parsonage, and that each year new and up-to-date books be added as a regular procedure. The minister can help us in the proper selections, for he knows what books he can use profitably. This would be a fine thing for every church in the nation, but especially fine for the smaller churches situated in towns that do not boast a good library.

Shall we change ministers? Not until we know that we have done our part of the working and praying! This is the confession of a layman: I believe that more preachers move because the church has failed to do its part, than move because the minister failed in his ministering. Before we change, let us pledge that we will at once take our responsibility in making his the greatest ministry that has ever blessed the church in our community.

THE BIBLE . . .

Perennial Best Seller

Some months ago an organization of laymen whose goal it is to apply the Christian principles to everyday living asked its members to say where they looked for their greatest spiritual help. One hundred and thirty-six of the two hundred and eighty who answered the questionnaire said it came to them from reading the Bible.

Many another group of Americans, had they been asked, might have given the same answer for the Bible is probably the most widely read book in America. It has been a best seller in this country for 145 years and not without reason.

"It is," said the newspaper columnist Dave Boone, "the book of the month, the year, and the ages."

"You'll find more color, drama, truth, poetry, and beauty in any gospel than you'll find in all the books written before and since. Man's heart and mind," Dave Boone continued, "cry out for its comforting message. It needs no book critic's approval, no publicity stunts, no Hollywood bids, and no advertising campaign to put it over and it never has."

Never has this been more true than during the war years just past. No sooner had our first servicemen left the security of their homes than a boom in the sale of Bibles began. Mothers, fathers, sweethearts, and wives turned to the Bible for the inward courage they needed to see things through. Sailors made room for a Bible in their duffel bags. Soldiers wanted something small and compact to carry around in a pocket.

So great was the demand for Bibles that with shortages of paper and man-power it looked as if Bibles would have to be rationed. The publishers could not print enough Bibles for all who wanted them. Bible circulation figures rose until, last year, through the American Bible Society alone, 12,172,143 Bibles, Testaments, and Gospels were distributed, the largest annual figure in all the years of its history.

Along with the rise in Bible sales came an increased interest in Bible reading itself. A Gallup pole taken shortly after the war started revealed that 48% of Americans were Bible readers. A year later, in 1943, the percentage was still up, 64%, an increase of 16% over the year before. In 1944 the percentage was still up, 62%, and along with the high incidence of Bible reading was also noted the continued popularity of books with religious themes, such as "The Robe" by Lloyd Hughes, and "Song of Bernadette" by Franz Werfel.

The spiritual re-awakening of America during the war years was especially notable among our servicemen and women. There is evidence of all sorts to support this observation, but the most convincing is that of Bible distribution statistics among men and women in the armed forces.

During the last five years, according to the American Bible Society, which is the agent of the churches in this work, servicemen and their chaplains have received 6,699,914 Bibles, Testaments, or Bible portions. This number in addition to 1,193,199 supplied to prisoners of war in Allied and Axis prisoners of camps during the same period.

These Bibles were not haphazardly handed out like leaflets on a street corner. They were given to those men and women who wanted the Bibles enough to ask their chaplains for them.

A book could be written citing testimonials of servicemen who have leaned on the Bible during the time of their service to their countries. No tribute has been more poignantly expressed than that by war Correspondent Nixon Denton on a United States Navy vessel off Okinawa:

"The book that is most widely read out here is not the latest best seller, damp from the presses," wrote Mr. Denton, "nor is it some tale more venerable, stamped with the imprimature of acceptance and time. The book is the

Bible, the good companion of men lonely and menaced; the friend of the friendless; food for those who hunger, and living water for those who thirst."

"On this ship . . ." the newspaperman continued, "the Bible stands the weary watches of the night; it is in the turrets, it knows the plotting room, the decoding room, the hum of the turbine and the smooth confusion of the magazine. It has felt heart-beats quicken in battle; with the dying, it has gone to death."

With the guns silenced, what now? Will the spiritual quickening which the nation has experienced ebb and disappear from the American scene along with those war agencies which have outlived their usefulness?

Let us hope not. The consequences may be dire. As the columnist Dorothy Thompson says in a recent issue of the *Ladies Home Journal*, "The Bible has one recurring refrain from the mouths of its poets and prophets, and records one ever-recurring historical fact—that great civilizations perish when men turn from God and fail to walk in the paths of righteousness, justice and mercy."

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER 1 CONTINUED

Freedom of Interpretation:

Here it is necessary to refute the idea that only the church authorities have a right to interpret the Bible, and others should be satisfied with the official interpretations. That was the attitude of the Pharisees. John 7:48, 49.

Jesus rebuked this attitude of the dog in the manger, and taught the people to search the Scriptures for themselves. Matt. 23:13; John 5:39.

It is true that respect for the teaching of pastors is taught, but not to the extent of their "lording it over the flock." Heb. 13:7; 1 Peter 5:3.

It is also true that a certain liberty of conscience is given, but not to the extent of freely spreading heresy. Rom. 14:1-5; Titus 3:10.

Authorities as well as laymen are prohibited to alter God's Word. Rev. 22:18, 19. The words of the Holy Spirit are not inferior to those of uninspired men, and should be given first place. 1 Cor. 2:11.

The Gospel Paul preached he received directly from Christ, and it must not be supplanted by another Gospel taught by men. Gal. 1:11, 12. "Holy men of old spake as they were moved by the Holy Ghost," and it is safer to follow them than to follow meddlers who change the word of God to suit their traditions. 2 Peter 1:21; Matt. 23:16; 15:14.

Finality:

There is a finality about the Bible which is not found in other books. They may claim to be inspired, but they do not have the marks of inspiration. They lack the convicting and converting power. Rom. 1:16.

It is true that the Bible is a progressive revelation, and we learn to understand it little by little; but what it says is true and what is true is final. John 12:48.

It needs no supplementary visions or direct revelations to clarify or complete its teaching. 2 Thess. 2:2, 3.

The letter of the law was given by Moses and the spirit of the law is perpetuated as the Word of God in the Gospel, and the new covenant of the Spirit was given by Jesus. 2 Cor. 3:6.

Not one jot or tittle of the law could pass until fulfilled, and the words of Jesus shall never pass away. Matt. 5:18; Mark 13:31.

There is therefore no appeal from the declarations of the Word of God. John 12:48-50.

But the last appeal of the Gospel is to accept the final offer of life that is given. Rev. 22:17.

Universality of the Bible:

Another common, but fatal, error is the idea that the Bible is a book for the church and is not binding on anyone else. Acts 17:18.

The spectroscope has revealed that the most distant stars are composed of the same chemical elements, and are therefore governed by the same chemical laws as our own earth. So Jesus Christ has revealed that the moral laws of God for this world are the same for all worlds. He will, therefore, unite all things in heaven and on earth. Eph. 1:10; Col. 1:20.

If the commandments of Jesus are not for all the world he would not have commissioned the church to teach them to all the world. Matt. 28:19.

To deny the authority of the law is not to escape it. Luke 19:27.

To abide in spiritual death one needs only to reject the offer of spiritual life. John 15:22, 23; Heb. 2:3.

Those who love and understand the Bible bring from it treasures, new and old, for it is an inexhaustible mine of choicest jewels. Matt. 13:51, 52.

God's Word being of such infinite worth, the sin of rejecting it is correspondingly great, and merits the judgment announced. 2 Thess. 1:7-9.

Manifest Truth of the Bible:

Questions of the manner, means or measure of inspiration need not trouble us. The great question is: Does the Bible tell the truth? What evidence do we have that it does tell the truth?

1. **The writers were true men.** By all requirements of witnesses before a judge they stand unimpeached. They were holy men. 2 Peter 1:21. They were eye-witnesses. 1 John 1:1, 2; 2 Peter 1:16. And they told the truth though it imperiled their lives. Acts 4:19, 20.

2. **Bible history is true history.** It is confirmed by the researches of geology and archaeology, and is believed by the world's best and brainiest men. Jesus made no mistakes, and he said, "The Scriptures cannot be broken." John 10:35.

3. **Bible prophecies are true prophecies.** Infidel historians testify to the ruins of ancient cities and empires, in accurate fulfillment of the prophecies. Any intellectual doubter can do as Jesus did—begin with Moses and all the prophets, and see for himself that the scores of types

and prophecies concerning the Messiah have been fulfilled in Christ. Luke 24:27-45.

4. **The Bible mirror is a true mirror.** Let an honest man look into it and he will see a true reflection of his own heart. James 1:23-25.

5. **It is a true accuser.** Let an honest man seeking faith, as Nicodemus did, search the Scriptures and he will find them a true discerners of the thoughts and intents of the heart. It convicts of sin. Heb. 4:12; Rom. 3:20.

6. **The Bible is a true healer.** What other book brings its readers to repentance? But the Bible is everywhere and in all ages "the power of God unto salvation." Rom. 1:15, 16.

7. **Bible faith is true faith.** It is directed to the true God, is based on true promises, and is backed by true experience. John 16:13; 18:37.

The True Use of the Bible:

1. John 5:39—To find Christ and eternal life. Compare 2 Peter 3:16.

2. Acts 17:11—To test the teachings we hear.

3. 2 Timothy 2:15—To prepare to understand it.

4. 2 Timothy 3:15, 16—To prepare for Christian work.

5. 2 Timothy 4:1-5—To win souls.

6. 2 Corinthians 3:6; 2 Peter 1:19-21—To harmonize and understand the Scriptures.

7. 1 John 5:10-16—To know, and help others to know, eternal life.

How God Speaks to Men:

While God speaks through the Bible, he also speaks in other ways. Let us learn to know his varied language:

1. Psalm 19:1; Romans 1:20, 21—God speaks to us through nature, of power and wisdom.

2. Romans 2:4—His providence speaks of his love and goodness.

3. Romans 2:15—He speaks to the conscience, but conscience may atrophy from lack of use, or become seared by sin. To be a good guide it must be educated by the good Book.

4. Isaiah 43:10; Acts 1:8—God speaks through personal witnesses.

5. Hebrews 1:1; Matthew 11:27; 1 Timothy 3:16—God speaks clearly through Jesus Christ.

6. John 16:13-15; Acts 5:32—God's Spirit bears witness to our spirits.

7. 1 Corinthians 1:21—The world by wisdom knew not God, but it pleased God by the foolishness of preaching to save them that believe.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

Faithful Stewardship

Rev. Delbert B. Flora

PART III—THE PROPERTY OF OUR STEWARDSHIP

"... the Lord thy God ... giveth thee power to get wealth." Deut. 8:18.

Christians hold all that they have as the redeemed subjects and servants of Christ the Lord. The Christian steward has nothing of his own. In fact he is not his own, for Christ makes him His own property. This is the secret of Christian stewardship. But the Christian and all he has are restored to himself to have and to hold for Christ henceforth. His absolute all is Christ's.

The Christian's possessions come under the same law. He must give all, for Christ gave His all to save the believer, and He will have no divided stewardship.

Let us consider the present subject from three angles: (1) God's property; (2) God's steward; (3) God's returns.

I. God's Property

1. The earth and the heavens are God's. "In the beginning God created the heaven and the earth," Gen. 1:1. Abraham referred to God as "the most high God, the possessor of heaven and earth," Gen. 14:22.

2. The land is God's. "... the land is Mine; ... Ye are strangers and sojourners," Lev. 25:23. It is significant that God made it plain that the land was His, and only loaned to the Israelites as a stewardship. They could pass

no title except under restrictions of the Jubilee Year, every fiftieth year when land titles were to revert to the original owners and those who had sold themselves as slaves should regain their liberty (Lev. 25:10, 13, 39-42).

3. The silver and gold are God's. "The silver is Mine, and the gold is Mine, saith the Lord of hosts," Hag. 2:8. This the rich fool in Luke 12:16-21 learned to his eternal anguish.

4. Every living creature is God's. "... every beast of the forest is Mine, and the cattle upon a thousand hills ... the world is Mine, and the fulness thereof," Psalms 50:10, 12.

5. All souls are God's. "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine." Eze. 18:4.

II. God's Steward

God is the owner and man is the steward. This is the truth that God tried to make real to His children from the beginning. He put man in the Garden of Eden to dress it and keep it. But he was not to forget God. The tree of which he was not to eat would remind him of God.

There is a similarity between Old Testament stewardship commission and that of the New Testament. In the Old Testament the commission was originally given thusly: "Be fruitful and multiply, and replenish the earth, and

subdue it," Gen. 1:28. "And the Lord God took the man and put him into the garden of Eden to dress it, and keep it," Gen. 2:15. In the New Testament Jesus said, "And he called his ten servants and delivered them ten pounds, and said unto them, "Occupy till I come," Luke 19:13. We understand that He was telling the parable of Himself and His servants. He said "occupy"; that is, to be busy, to carry on an affair or business, to make a thing one's own business. That sounds very much like the commission of stewardship given Adam in the Garden.

But man rebelled against this stewardship, and down through the millenia of his history the struggle has continued. The question is: Shall paganism prevail and rule God out from actual ownership in His own world and reduce Him to nothing more than a "natural law," or shall man know and recognize a personal God who is owner? The struggle is depicted in Deut. 8:11-18 which begins, "Beware that thou forget not the Lord thy God," and ends, "but thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

III. God's Returns

1. He has the right to expect returns from His investment. Just as the landlord may expect returns from his property, returns sufficient both for acknowledgment of ownership and for reasonable repayment for the use of his property, so God has the same right. Just as the banker may expect return on money loaned, God should have returns on talents given to men. Just as parents have the right to expect honor, respect and love from their children, God the heavenly Father should have honor, acknowledgment and love.

2. This acknowledgment of God's right to expect returns on His investment requires, as its material expression, the setting apart, as an act of worship, of a separated portion of income. The borrower pays his interest at the bank, the renter pays his rent, the property holder pays his taxes. Man is expected to discharge his material obligations to God, whatever they may be.

3. "But how much is my material obligation to God?" We may begin to answer by saying, a separated portion, a certain portion systematically set aside for God's work. "Let every man lay by him in store," 1 Cor. 16:2. Let him do it with regularity, "upon the first day of the week," 1 Cor. 16:2. Let him do it according to his ability, "as God hath prospered him," 1 Cor. 16:2.

4. The Scriptures give further information as to man's material obligations to God. The tithe, the giving of one tenth of all income, is very prominent in the Old Testament. It was the custom even in the time of Abraham long before the "dispensation" of Mosiac law. When the tithe was neglected, Israel suffered from decline in religious and spiritual power and blessings. When the tithe was brought to God regularly and fully, Israel was a delightful land. (Compare Mal. 3:8-12.) The devout Jew gave the tithe every year. Some years he gave two tenths, on others he gave three tenths. The tithe they owed to God. When they desired to make a gift to God, they gave above the tithes. Jesus acknowledged the tithe to be proper and right. "Ye pay tithe . . . these ought you to have done," Matt. 23:23.

"5. "But I cannot afford to tithe. I'm in debt. Ought a person to give before he pays his just debts? Does he buy

Christmas gifts or candy for the children, or help a starving neighbor, before paying his debts? Certainly he does. Remember, also, that the debt to God has priority over all other debts.

"My income is too small for me to give a tenth." Or "my expenses are too large because of the size of my family." I cannot solve the financial problems of people, but I know that at the bottom of good stewardship and the paying of the tithe is the question of faith in God.

6. "But how shall I determine my tithe? My business is such that I can't tell exactly what my income is." Yet he makes a good attempt at arriving at some idea of his income when the time comes for paying income tax. Moreover, I venture the statement that if I should guarantee to give him at the end of the year an amount exactly equal to one tenth of his income, he would be able to tell me quite exactly the amount. Count out your tenth as fast as your money comes in, lay it aside, that is the Lord's money, not yours. Legitimate expense for the upkeep of the business may be taken out first in many cases, but one can very soon attribute expense where it is not legitimate.

7. "Shall I take it to the church in lump sum, or shall I distribute it where I think best?" Mal. 3:10 speaks of bringing the tithe to the storehouse in its entirety. The priesthood dispensed the Lord's money then, and there was but one house of God where it might be brought. The New Testament teaching is that each Christian is a priest and an individual steward. He cannot shift the burden of the personal problems in his stewardship to the shoulders of others. He is personally held responsible for his stewardship.

"That which is another's" is the whole of this life's possession. Even while we have it, it is Another's. It is not only a trust, but it is a stewardship. No idea of personal ownership can for a moment enter into it. The nine tenths, or whatever may be the residue, must be managed in keeping with Christian principles. That which we have is so precarious in its tenure that we cannot reckon on it for even one day. We did not bring it into the world, and we cannot take it with us when we leave the world. It is Another's even while we have it.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four page bulletin each week. Layman Tithing Foundation, 8 South Dearborn Street, Chicago, offers this saving when using their four page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five weeks' or ten weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 48 different tithing bulletins, including 16 new with attractive stewardship illustrations at 40 cents. Please mention the Brethren Evangelist, also give your denomination.

Layman Tithing Foundation,
8 S. Dearborn Street, Chicago, Ill.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 17, 1946

THE OBLIGATIONS OF MY FAITH

Scripture: Matt. 16:24; Luke 9:57-62; 10:1-4, 9-11

For The Leader

All of us here, no doubt, have made our profession of Christian faith. We say we are Christian, and belong to the Church. What does it mean? What are the obligations of our faith? If we belong to an organization or a club there are certain things we must do, or live up to, that we might remain good members. The Christian profession is the same way. Too much, today, people have come to believe that their profession calls for little except some small service every now and then. We know for sure that Christ has set a standard by which we are to conduct ourselves daily. He has established principles by which men can serve Him. These we wish to look into tonight. When we come to the place that we will take our Christian profession as serious as we should, then the church will gain and thrive as it never has in the past.

DISCUSSION

1. OUR FAITH MEANS DENIAL. This does not mean that we should give up some things and then go around boasting about how much we "gave up for Christ." There are some people who go around in a sickening way, telling everybody how much they have denied themselves because they wanted to "serve Christ." The true Christian does not do this. Real denial, if we can call it that, is giving up that which wars against the soul, replacing it with spiritual benefits. When we see the satisfying good things of the Christian life, can we say that in giving up the husks of sin, we have denied ourselves anything?

True, in living up to the obligations of our faith we at times must give up other things we would like to do which in themselves are not sin. For instance, we have a chance to have dinner with Uncle John who lives about 30 miles from here. Of course it is set on Sunday, and Aunt Margaret said to be sure and be there by twelve noon. But you were asked two weeks ago to help sing in a special number in your own church that Sunday. Now what should you do? Having dinner with Uncle John isn't a sin, and yet you would have to miss your Church service. Would this be denial if you choose to remain for church, and thus miss your dinner? There are times when it is better to give up other plans that you might serve Christ.

2. IT MEANS CROSS BEARING. Here again come our long faced Christian "martyrs." Those people who are always telling of the crosses they are bearing. Every Christian has burdens. Some tell all about them to anyone unfortunate to get within range. Most others have burdens which they have sense enough to tell only to the Lord,

which is the proper place. Rather, the Cross referred to here in our scriptures is the cross of glorious service. To Christ, His Cross was a cross, heavy in itself and painful, yet one of glorious victory and service. He gladly bore His cross of service and duty. There is a secret here for us. While others are bearing their crosses in self-pity, let us gladly bear our cross of duty for Him.

Some people infer that the burdens of life, such as poverty, sickness, etc., are the crosses we are to bear. This again borders on self-pity. Is it not the cross of glorious Christian service to which Christ refers? That cross without which we would have no Christian faith, is the standard and banner which we are to carry out in front of us. Instead of a picture of a broken down man, stumbling and falling under a heavy cross-burden, get for yourself a picture of a stalwart soldier marching onward to victory with the cross of Jesus held high in front of Him.

3. IT MEANS IGNORING NON-ESSENTIALS. What would you think of a house wife who was so busy cleaning house, polishing furniture, scrubbing floors, changing curtains, rearranging dishes and pans, that she had no time to do the work of being a good mother and wife to her family? Of course these things need to be done, but they are really the non-essentials to making a happy home. Now what would you think of Christ's followers if they spent all their time taking care of the business of their organizations, attending this meeting and that, being on this committee and that, planning and producing programs. Yet in it all, ignoring the real work of gospel witnessing which they should be doing.

Here was a man who had bought some ground and had to go and see it before he could serve Christ. Down in his heart he didn't want to serve Him. Here was another man who claimed to be "henpecked." He had to go do the bidding of his wife. Another claimed other duties. All of which were non-essential to the real duty of the Christian faith—that of witnessing. Are we certain tonight that the non-essential things of life are in the background, and that the true things of God are in their rightful place?

4. IT MEANS COURAGE AND FAITH. Without these two things, Christian progress would be very limited. Jesus told the disciples that He was sending them out into a world full of wolves. That is, haters of the gospel. They would meet people who would hate them, and attempt even to take their lives. But what should they do? They should have courage to go on in the work. Every true Christian witness has met up with the wolves; have gone places at the call of the Lord which took every ounce of courage available. But the point is, they went. When our faith calls us to duty, we should go wherever it is.

Another factor is that of faith. Jesus told them that they should go entirely on faith. Sometimes churches try to make their ministers live on faith entirely, but in the sense related in the text it means to push forward, trusting the Lord for all things needed. Those who have gone in this way have been cared for. Had they not gone thusly, the great foreign mission works would never have been opened up.

5. NOT TO CONVERT, BUT TO WITNESS. Perhaps we have the idea that wherever we go to serve Christ that people should flock to the doors seeking salvation. This is not very often the case today. They may "go"

for a "synthetic" type of religion, but rarely do they flock to the sincere gospel. This is a combination of the present day and of human nature. We are not required to convert people. We are duty bound to give forth the true word and leave the converting work in the hands of the Spirit. Some people will not receive the Word. From these we are to shake the dust from our feet, yet warning them of their fate. In all things we are to be diligent, faithful, constant, true and Christ-like. With the help of the spirit of God, we can be.

QUESTIONS

1. What does your faith require of you?
2. Do you think the Church asks too much of your time and energy?
3. In what part of church work do you like to serve best?
4. What do you think is the best thing you can do for your Church?



JUNIOR C. E. TOPIC

Mrs. Francis Heck, Jr. Superintendent

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Topic for March 24, 1946

"WHAT DOES OUR CHURCH DO FOR US?"

For the Superintendent

You may use the "lighted center" idea. If a Junior can draw a picture of a church, have him trace it on thin paper. Tack the drawing over the side of a box on an open side. Darken the room and place a flash light or electric bulb inside the box. When it is lighted it will look like a stained glass window.

Call to Worship:

Let all the world in every corner sing, My God and King!
The heavens are not too high, His praise may hither fly;
The earth is not too low, His praises there may grow.
Let all the world in every corner sing, "My God and King!"

Hymn of Praise: "Come Thou Almighty King."

Leader: Let us think of things for which to pray.

Period of Prayer: (Three Juniors should be appointed to pray.)

Hymn:

Scripture: Isaiah 2:3; Acts 1:8. (These verses should be assigned to two Juniors in advance and given from memory.)

Selected Poem:

Leader's message: Have you ever stopped to think that the church is the only organization in the world that helps us our whole life through? We go to public school only twelve years. Our membership in clubs is short-lived. But with the church it is different. Before we were born the church helped our parents. When we were small we were dedicated to God by our parents. Soon

we become members of the Sunday School and C. E. As we grow older the church fills a place in our lives, helping us to worship. The church marries us and trains our children. When we die the church is there to comfort our loved ones. The church truly serves us through our entire lives.

Discussion: (See helps for discussion below.)

Special Music:

Offering:

Benediction

To Help the Discussion

1. My church helps me to know Jesus Christ. It teaches me to live close to Him.
2. A visitor from our church came to our home for a friendly call when I was very little. She invited my parents to church.
3. One of the most important things the church does is to give us the Church School. From the time we are the smallest children we learn to love stories from the Bible.
4. In church we learn to work together, to share with one another.
5. Our church can have a Junior Choir and sometimes we can sing in church.
6. We worship together and we learn how to worship God when we are alone. We learn to say "Thank You" for His goodness.
7. Our church teaches us to be unselfish.
8. My church has taught me to hate gambling and drinking and smoking and all the evil habits to which these lead.

Something for Juniors to do

Let each Junior prepare a list of things the church has done for him.

Topic for March 31, 1946

OUR CHURCH AND OTHER CHURCHES

For the Superintendent

Distribute pencils and slips of paper and ask the Juniors to write a list of all the things that they know their church is trying to do for the community and the world. When they have completed the list, ask them how much they are sharing in any of the following activities of the church. (Others may be added.)

1. Do you support the morning church service by attending it regularly?
2. Are you always present at Sunday School?
3. Are you inviting others who have no church home to come with you to yours?
4. What did you do at Christmas to bring cheer to those less fortunate than yourself?
5. Write down the things you know you can do in the future to help your church.

The Service of Worship

Quiet Music

Call to Worship:

Leader: Be still and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

Juniors: The Lord of Hosts is with us; the God of Jacob is our refuge.

Leader: They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever.

Juniors: As the mountains are round about Jerusalem, so the Lord is round about his people from this time forth and for evermore.

Opening Prayer

Hymn: "I Love Thy Kingdom, Lord."

Scripture: Romans 12:4-10.

Leader's Meditation: (With heads bowed.)

Sentence Prayers

Topics for Discussion

Benediction

DO THEY MEAN IT?

The propaganda agencies of the liquor traffic are busy and have been for many months trying to convince the American people that they are sincerely interested in making the liquor traffic respectably decent and law abiding. They use reams and reams of paper trying to sell the idea of the saintliness of the traffic in alcoholic beverages to the American people. They boast that they are not using pictures of women and young people in their advertising program. They tell us they are trying to curb drinking by minors. This is what they say from one side of their mouth. From the other side their message is quite different.

Mr. Fred L. Squires attended a convention in March of last year held by the Wine and Liquor Industries in the Stevens Hotel in Chicago. Mr. Squires of the American Business Men's Research Foundation listened to the addresses in the convention and took notes. The following are some of the excerpts from the speeches delivered in that convention.

"Teach American women how to drink, invite and welcome them to your bars and tap rooms."

"Show young people how to enjoy the delightful wines of America."

"Cultivate the public, don't worry about the politician. We control millions of voters and through them the industry can be preserved."

"We need to understand the habits of women and the younger generation. Train your publicity to catch the eye and develop the interest of the younger generation."

"Make youth liquor conscious. Make it smart to drink wine."

"Develop and cement profitable cooperation with local newspapers in every community. Remember that, basically, the local newspaper is your key to sales, the reason for this being that it goes directly into the home. Use your local newspaper and depend upon the cooperation of the press which you will thereby deserve."

"Nothing counts like making a profit."

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

IN HEAVENLY LOVE ABIDING.—John 15:4

In heav'nly love abiding,
No change my heart shall fear;
And safe in such confiding,
For nothing changes here.
The storm may roar about me,
My heart may low be laid,
But God is round about me—
And shall I be dismayed?—A. L. Waring.

Suggested Hymns: Constantly Abiding; He Keeps On Loving Us Still; Jesus Lover of My Soul; Love Divine; O Love That Will Not Let Me Go.

"KEEP YOURSELVES IN THE LOVE OF GOD."

Jude 21

The "love of God" is shown in "the mercy of Christ." In this we are to keep ourselves. If we fall away from grace (Heb. 10:35-39) we become easy prey to the corruptions of men. In the second advent of our Lord mercy will triumph over judgment for the faithful (Matt. 25:34; Rev. 2:10; 3:11; 2 Tim. 4:8; Jas. 1:12; 1 Pet. 5:4). Apart from Christ there is no mercy. Let us patiently wait for it and love His appearing (Heb. 6:12). This should preserve us against sin and error, quicken our zeal, make us faithful to duty, and make us patient in trial.

"Keep yourselves in the love of God." This is not our love to God, but God's love to us in which we dwell in safety (John 15:9; 1 John 4:16; 1 Thess. 5:8; Rom. 5:5). We are to "keep ourselves in the love of God" when we go down from the mount of prayer into the world below (Eph. 5:11; 1 Cor. 10:31). Let us not be too easily satisfied with ourselves (Luke 17:10). But for mercy we should faint. We are to build up the most holy life with prayer in the Spirit (Jude 20), and go about everything we do in this world in the love of God, looking for acceptance of what we have done through Jesus Christ (Jude 21; Col. 3:17).

We are not to keep God loving us for His nature is love and "He first loved us." But we are told to keep ourselves in the conscious enjoyment of His love in that we must not doubt His love when tried but let our confidence in His love give us triumph over conflict and discouragements. To keep ourselves in His love WE MUST HAVE TIME FOR GOD!

"NO TIME FOR GOD?"

What fools we are to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of Life, and life itself—OUR GOD.

"NO TIME FOR GOD?"

As soon to say, no time
To eat, or sleep, or live, or die.

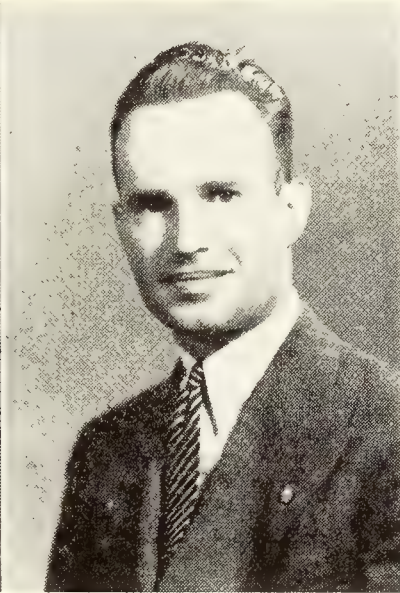
TAKE TIME FOR GOD,
 Or you shall dwarf your soul;
 And when the angel death
 Comes knocking at your door,
 A poor misshapen thing you'll be
 To step into Eternity:
 NO TIME FOR GOD?
 Some day you'll lay aside
 This mortal life, and make your way
 To worlds unknown;
 And when you meet Him face to face,
 Will He—should He

Have time for you?
 The time is short;
 If thou wouldst work for God it must be now;
 If thou would win the garland for thy brow,
 Redeem the time.
 With His reward.
 He comes, He tarries not. His day is near;
 When men least look for Him will He be here.
 PREPARE FOR HIM.—Sel.

"We cannot keep ourselves in the love of God without
 having our own love for Him deeply stirred."



Jan Schwab



Jim Ross



Ellen Stoffer



Dick Wofe

Ashland College News Letter

By Arthur Petit

Recently when the publication, "Who's Who in American Colleges" was published, four students from Ashland College, all Brethren, were listed. More than its share of the honors went to the Louisville church which furnished half of the listings. Miss Janette Schwab and James Ross of Louisville were honored. Miss Schwab has made an enviable record on the campus with her leadership qualities and musical ability. She is president of the house council of Allen Hall this year, a member of several musical organizations and clubs on the campus. She is an honor student.

Ross is a returned veteran, president of the senior class and a member of Scribes, among other organizations. He has made a fine addition to the baseball team at Ashland in years past. He expects to teach following his graduation.

The third member of the chosen group is Miss Ellen Stoffer of the North Georgetown, Ohio church. Miss Stoffer was president of the Student Council and May Queen last year. Her work in speech and in Radio Broadcasting has been outstanding.

Richard Wolfe of South Bend, Indiana completes the honor list. Richard has worked his way through school, has been an honor student and has held a regular pastorate for the past few years. He is a member of scribes. He expects to continue his ministerial studies in the Ashland Seminary next year. He was rejected for the armed forces.

The honor rolls for the first semester have been announced. Included in the highest honor roll with an average of A minus or better are the following who may be known to our Brethren: Elizabeth Boardman, Philadelphia, Pa., Mary Alice Dafler, New Lebanon, Ohio, Forest Heiks, Smithville, Ohio, and Jeanette Schwab.

The second list with averages of B plus included: Dorothy Berger, Canton, Ohio, Miriam Bixler, Ashland, Mary Alice Crider, Smithville, Ohio, Mary Elizabeth Gilmer, Vinco, Pa., Janet Good, Waynesboro, Pa., Loris Hibbs, Uniontown, Pa., Wilma Johnson, New Lebanon, Ohio, Arlene Miller, Smithville, Ohio, Donald Philips, New Lebanon, Ohio, Eileen Randall, Pleasant Hill, Ohio, James Ross, Louisville, Ohio, Ray Sluss, Louisville, Ohio, Edward Spenser, Sergeantsville, N. J., Ellen Stoffer, Homeworth, Ohio, Nina Stoner, Ashland, and Richard Wolfe, South Bend, Ind.

Self-discipline is not easy to attain for it requires a guiding sense of life-purpose and hard training and is therefore the primary responsibility of our Churches.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 24, 1946

"FORCES THAT UNIFY A NATION"

Text: I Samuel 7:1-8, 13-15

The lesson today may well be applied to our own nation, for if there is anything above another that we need in America today it is a force which will unify the people. We are fearful that men in our nation are clinging to "a force" and not looking to "The Force" or "Power" which would be able to bring unity out of a present chaotic condition that exists.

Of course it is true that the immediate years following a war are dangerous years, even more dangerous than when a state of war exists. It appears that when war is in progress that a great deal of dependence is seemingly placed upon God. Much prayer is made. The church becomes the center of much activity. BUT, when war drums cease to beat, and the rattle of firearms is stilled—then God is needed no longer and the forces of disunity take hold.

It is just history repeating itself. When Israel was oppressed or being overrun by the enemy, the cry went up in chorus and unity to God to save them. But almost immediately they were saved, they proceeded to "forget God" and direct their worship to the heathen deities which surrounded them.

The center of our lesson is found in I Samuel 7:3. Read it carefully. Note the words: "If ye do return . . . with all your hearts . . . put away strange gods . . . prepare your hearts . . . serve him only." The way, the only way, to true unity and the bringing about of national greatness (greatness in its best sense) is the way the Lord has pointed out—"Serve Him only." There is no other way. Economic unity can never be reached, save as it comes through spiritual and moral unity.

Now read the Golden Text as it comes from the pen of Jeremiah. He is often called the weeping and lamenting prophet. But he has plenty to weep and lament over. And his plan is the only one that could really work, both in his day and in ours.

All the good from the Saviour of the World is communicated through this book, the Bible, but for this book we could not know right from wrong. All the things desirable to man are contained in it.—Lincoln.

Temptation is always dangerous, but it is never so deadly dangerous as when we persuade ourselves that the voice that calls us to take the wrong road is the voice of God.—Clovis G. Chappell.

Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

The Art of Living. By Norman Vincent Peale. This book is written in everyday language which marks his radio programs given over a period of years. He brings human problems the workable resources and techniques of religious faith.

Abingdon-Cokesbury Press, N. Y.—1937. Price 90 cents.

On Beginning From Within. By Douglas V. Steere. In this book the author is concerned that man not overlook the chance he now has to develop his inner life.

Dr. Steere shows what sort of devotional exercises are valid for today and points out the possibilities for work in the world that come to him who truly lives from within. This book is based on lectures, delivered in Chicago and in Cambridge.

Harper and Brothers—1943. Price \$1.50.

Books can be ordered from The Brethren Publishing Co.

Laid to Rest

ATKINSON. Thomas Atkinson, born and reared around Udell, Iowa, and for nearly forty years a resident of our little village, passed away January 20, 1946 at the age of eighty-six years.

He lived alone for twenty-nine years. He was injured, receiving a broken hip, and lived just four days after the accident. The funeral services were held in the Udell Brethren Church, by the writer, on January 22.

He was the father of Rev. Grant Atkinson, former missionary from our church to South America, and now doing pioneer work with the Presbyterian Board in North Dakota. Ralph Atkinson, formerly a student and graduate with the writer in Ashland College, back in 1916-20, was also a son. Three sons and other relatives attended the funeral services. Burial was made in Fairview Cemetery.

W. R. Deeter.

HUMMEL. Leonard L. Hummel, son of the late Mr. and Mrs. Oliver Hummel, was born in Homer Township, Medina County, Ohio, on February 1, 1879 and passed to his eternal reward on January 29, 1946, being within a few days of sixty-seven years of age.

The writer, who conducted his funeral, was his pastor a number of years ago, and knew him for his sterling Christian character which was exhibited in his kindly disposition and deeds of helpfulness and loyalty to his church.

He leaves to mourn his departure, his wife, Bertha; two sons, Carl of the old home place, and Clarence of Akron, Ohio; and two grandsons. His place in the community was

attested by the large gathering at the home for the services and the many floral expressions of love and sympathy.

Burial was made in the Maple Hill Cemetery, south of Homerville.

Fred C. Vanator..

BOCK. Benjamin F. Bock, son of Samuel and Elizabeth Gable Bock, was born January 29, 1858 in Montgomery County, Ohio. He departed this life February 1, 1946, a few days past 88 years of age.

He married Sarah Ann Eikenberry and to this union were born four children. His wife and son John preceded him in death. He leaves to mourn his departure, three children, Emma R. Graham of near Burlington, William H. of Indianapolis, and Ethel Milburn of Logansport; 13 grandchildren and 13 great grandchildren.

He had long been a resident of the Burlington vicinity and a member of the Burlington Brethren Church where he served as deacon.

Funeral services were conducted at the Burlington Cemetery.

Wayne Swihart.

LANDIS. Martha Alice Brim Landis, daughter of George and Emily Wray Brim, was born March 7, 1870 in Roanoke County, Virginia. She departed this life suddenly while sitting in her chair on January 30, 1946, being 74 years, 10 months and 22 days old at her death.

She was married to Riley Landis and together they served as deacon and deaconess in the Burlington, Indiana, Brethren Church. He preceded her in death January 3, 1944.

She is survived by two daughters, Mrs. Orpha Clingenpeel and Mrs. Orel Polk; one grandson, and two great grandchildren.

Funeral services were conducted at the Landis home by the pastor and burial was made in the Burlington Cemetery.

Wayne Swihart.



News From Our Mission Points

Furnished by the Missionary Office

UDELL, IOWA

We are still carrying on with the Church School, young people and W. M. S., along with regular worship services

each Lord's Day. Ours is the only worship service in the town and folks of other denominations come most every Sunday.

The Christian Endeavor group has just finished Doctrinal Studies—Book 1. It has been a profitable study. One adult said, "My, every young person in the community should have been here."

We are still planning for a Revival as soon as we can secure the needed help.

The church had a sacred program on Sunday evening, February 10. It consisted of readings, special songs and music, with a short message by the minister.

A number of gifts came in for the Manse, so there is about thirty-five or forty dollars ready to help equip the bath room. The room is ready, but no equipment has been installed. We hope to do this in the spring.

The Home Water System, installed by the pastor, has been working splendidly, and did not even freeze up during the severe zero weather.

Our goal was to spend \$200.00 on rejuvenating the Manse, and our figures show that we went some above that amount, but a number of gifts came in saying, "This is for the Manse," so we used them thus.

We have at the present time over \$300.00 in the Building Fund, which is to be used in repair, or in the remodeling of the church. That is our next GOAL. We still use the first Sunday of each month as Building Fund Sunday.

Maybe you would like to know something about the Manse. It has two bedrooms, parlor, dining room, well-equipped kitchen, bath room, and study, and enclosed back porch and a large front porch. The outbuildings are, a good garage and fuel bins; a fruit cellar under the former smoke house, and fuel bins, which we have converted into my "play-house" where I do cabinet work and repairing for diversion. There are six lots, on which are some fruit trees and large shade trees. The Manse faces the south and is just one and one-half blocks from the church. We continue to praise the Lord for the Manse.

W. R. Deeter.



News From Our Churches

EVANGELISTIC MEETINGS AT CERRO GORDO

February 4 to 17 were the dates set for our Evangelistic Services. Rev. Virgil Meyer of Waterloo, Iowa, came to us as our evangelist and during these two weeks he preached the Word without fear or favor of any man. One of the greatest compliments that can be paid to Brother Meyer's preaching is the statement so constantly heard: "That fellow takes his text from the Bible and sticks to it." The people showed their appreciation by coming in goodly numbers, in good weather and in bad, to hear his messages. On both Sunday evenings the house was full. Like so many meetings these days the unsaved

were conspicuous by their absence. The numerical results were four by first time confession and two by letter. Since that time once more has been received by confession.

Too many times we measure the success of a meeting by the number of confessions received. We can truly say that our meeting was successful in a great way by its effect upon the membership and upon the community as a whole. Our church has a better standing than ever in the minds of those not connected with it. On the closing night of the meeting a rising vote of thanks and an invitation to return at some later date was given Brother Meyer.

As pastor I cannot commend Brother Meyer too highly. He was a splendid yoke-fellow. He won his way into the hearts of the children, to whom he spoke each evening; into the hearts of the High School students whom he addressed one afternoon, and into the hearts of all who heard him. His messages were plain, and simple in their expression, but above all, true to the Whole Word of God. He ever held high the Banner of the Lord Jesus Christ and only eternity will reveal the full worth of his services among us.

C. E. Johnson.

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(The amounts given here are the totals for the churches listed.)

Roann, Indiana	\$ 156.63
South Bend, Indiana	1,239.05
Falls City, Nebraska	108.80
Dayton, Ohio	720.96
Johnstown, Pa. (First)	663.65
Pittsburgh, Pa.	239.49
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Linwood, Maryland	200.00
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On Short Preachments From The Great Poets—The poems attributed to Browning and Tennyson that appeared in the February issue of the Missionary Number of the Evangelist should be reversed from the order in which they appeared. Browning wrote "The Good is Never Lost" and Tennyson wrote "The Results of Soul Contact Never Die!" Also, Hosmer instead of Homer wrote "Our Country is Inspired by Great and Noble Ideals."

BRETHREN SERVICE BRIEFS

The Service Committee Reports As Follows:

We are planning to send a shipment of 350 heifers to France on March 15, 1946. Our commitment is for 225 Holsteins and 125 Guernseys. This will compose the entire cargo of livestock on this ship. Please inform the Heifer Project Committee, New Windsor, Maryland, of any heifers that will be available for this shipment.

Because of the great demand for footwear in Europe, the New Windsor depot needs twelve men to repair shoes prior to their shipment overseas. The work requires a good disposition as well as manual skill, since working conditions are crowded.

The government has now authorized eleven private relief agencies to send emergency supplies into Germany. The Brethren Service Committee can, therefore, accept goods and money for German relief.

Ardmore Heights Brethren Church, South Bend, Indiana—

Rev. A. E. Whitted reports as follows: Our church just delivered about 400 pounds of good clothing, comforters, etc., to the center at Nappanee, Indiana. We are glad to make this little contribution to such a worthy cause.

Huntington, Indiana Brethren Church —

Rev. H. M. Oberholtzer tells of their contributions: The Huntington Brethren Church has been collecting used clothing and shoes for the European war sufferers. We have sent some with the facilities of the Church of the Brethren of Huntington and of Lancaster, Indiana. We are also planning to do more along the same line, cooperating with the Church of the Brethren here, who take their collections to Nappanee by truck.

President Truman's decision to allocate more food for overseas relief is the finest tradition of Christian statesmanship. Unfortunately this decision is under attack; thus those of us who have a concern for our brethren overseas would do well to write the President making plain our feelings.

FOR THE PASTORS' INSTITUTE

(Room reservations may be secured in advance in private homes, tourist homes, and the Francis Hotel. Expenses will be kept to the minimum. Write early to R. A. Hazen, 1106 Grant St., Ashland, Ohio, for your reservations.)

The Second Pastors' Institute

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*GLORIOUS FELLOWSHIP
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General Sessions

Dr. Grover Swoyer,
Trinity Lutheran Church
Pittsburgh, Pa.

Devotional Addresses
9:40 A. M.
Tuesday, Wednesday, Thursday

Dr. Bernard C. Clausen,
Euclid Avenue Baptist Church
Cleveland, Ohio

11:00 A. M.
2:15 P. M. Tuesday
7:45 P. M.

Dr. P. H. Welshimer,
First Christian Church
Canton, Ohio

11:00 A. M.
2:15 P. M. Wednesday
7:45 P. M.

Dr. C. E. Macartney,
First Presbyterian Church
Pittsburgh, Pa.

11:00 A. M.
2:15 P. M. Thursday
7:45 P. M.

Special Sessions

Brethren Forums, Brethren Ideas, Brethren Plans

Monday Evening: 7:45 P. M.
Tuesday, Wednesday, Thursday: 3:30 P. M.

No registration fees or offerings will be made.

This Institute Is For
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And Is Sponsored By
The Missionary Board of the Brethren Church
In Cooperation With
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And
The National Ministerial Association

Easter and Missions

by Rev. Claud Studebaker

(On Easter Sunday, April 21, the offering for an expanding Foreign Mission work will be lifted. You will want to share in this part of the Lord's work)

GO—TELL—

The compelling words of the heavenly messenger as he announces the glorious resurrection of Christ the Lord, regnant with authority and power, overflowing with the good news of a great victory; death is conquered, sin is atoned for; the death on the cross with its apparent defeat, was in reality a glorious victory. This is headline news and the largest type is too small to properly emphasize its great importance. There must be no delay, **"Go quickly"; All men everywhere must hear. "Go ye into all the world and preach the gospel to every creature."** **"The harvest truly is plenteous, but the laborers are few; Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."** These are commands of Christ to His disciples and certainly to us in this day, this year of our Lord, 1946.

MEN—must GO and TELL—

The vital need for our missionary work is men. **"Men of honest report, full of the Holy Ghost and wisdom."** There is no place in the work of God for a novice or for foolish men, or men about whose life and conduct there is question and instability. A foolish or questionable character placed as a leader over a church may do irreparable harm. The scripture sets a very high standard for those who are to go and tell the good news of a new life in Christ. Their life must be blameless, their home must be well ordered, their relation to money must be free from greed, their social relations with people must be courteous, their faith must be well established, **"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."** The greatest need of this confused age is a re-establishing of the foundations of faith, which will only come by worthy men preaching the gospel of Christ and calling men to the new life in Christ for a new era of uprightness and devout worship in the church.

CALL NUMBER 1—

You will receive information of the mission field of Argentina, South America. Dr. C. F. Yoder was our pioneer missionary there more than 35 years ago and not only opened the way for preaching the gospel in that country dominated by the Roman Catholic Church, but taught in the National College for many years. He is now retired from active work in the field and is spending most of his time writing. He is now at Lathrop, California. Adolfo Zeche, a very capable leader and a native of South America, is the superintendent and a corps of native workers constitute the laborers in this great and needy field. Rev. Zeche tells us there are many cities of more than 10,000 people each that have no missionary to preach the gospel.

Our great need is for more trained workers and possibly a training school of our own and adequate buildings for worship. A splendid building is now nearing completion and others should be provided. These people need our prayers and our money.

CALL NUMBER 2—

Dr. Bosler, of the Church of the Brethren, is known to many of the Brethren in northern Indiana, and loved for his great faith and sacrifice. He had a lucrative practice in New Paris, Indiana and could have enjoyed all the comforts that earth could place in his lap, but left it to give his life to minister to a people in Africa who are in such dire need, but with little means to repay—only the satisfaction of ministering to suffering bodies and teaching them of the salvation in Christ Jesus. Dr. Bosler is doing a great work in medical treatment and hospitalization and has established a leper colony. These not only are channels of blessing to afflicted bodies but are made great opportunities to teach the people of Christ and His love and salvation. **We feel this is a great opportunity for our people who want some part in the giving of light to darkest Africa, to pour in their money to help equip the hospital with modern medical equipment and conveniences to carry on the work as efficiently as we can. At best they have many hindrances. Let us share their burdens.**

CALL NUMBER 3—

The devastation that war has wrought will be hard to rebuild. Death, destruction and hate running rampant for many months has not only destroyed lives and property but has seared the souls of men and left them, in many instances with a void that is difficult to contact. There are many reasonable arguments that would cause us to refrain from helping them. We could easily say, "They brought this on themselves," which has much truth, "So let them stew in their own juice." Well, God could have said the same thing of selfish and rebellious man. He created him in His own image; He gave him every good blessing of life that an indulgent father could give, but he greedily took the gifts of God and cursed the giver, because He did not give more. Such is man's selfish spirit. But God gave His only begotten Son to redeem us. So, stricken humanity needs our ministry. One of our fine young men, Charles Webb and his wife, with a fine background of training stand ready to represent us in this devastated portion of the world to minister in the name of Christ in relieving suffering with whatever we may supply of food, clothing and shelter, as well as preaching to them the love and forgiveness of God in the sweet gospel of Christ.

Brethren, we have a great work to do. No church has a greater program of missionary work set before them. If our members will give themselves to prayer and self-denial, with a great offering of self and substance, we shall have new workers and a greatly enlarged work.

It must begin in your heart and mine.

THE BIBLE VERSE WITH THE WORLD IN IT

Mark 16:15, "And He said unto them, Go ye into all the world and preach the gospel to every creature."

This is a world verse. God's program embraces the world. The gospel must sweep across the globe to every clime, every race, every condition, every person. The Great Commission (see also Matt. 28:19, 20) is as all inclusive as John 3:16.

Christianity is a giving religion. We cannot store up the gospel for ourselves. It has to be given to keep from losing it ourselves. The Christ we refuse to share we cannot keep!

This verse calls for a world vision. We are not sent to Mars and Jupiter or the Moon but we are to be content with nothing less than the whole world. The whole world is our field. The world is Lost. The need is urgent. People by the millions are slipping into eternity that might have been told. Those who hear say, "Did your father know? Why did you not come and tell my father?"

If you believe that all men need salvation—then you cannot be content to see men live and die without it! If God sent His own Son because He so loved the world and could not see it perish without an opportunity for redemption . . . how can you claim to have the Spirit of God and not care for those who have not heard the message?

This verse contains a vocation for us all. We are all called. We are not called to go and give the unChristianized peoples our culture, our science, or our western civilization which so lately produced the atomic bomb and infinite suffering in two world wars. We are to preach Christ. All good moral things belong to the gospel but evil is not and never will be HIS.

Our message is suited to all mankind. We are to lift up the cross. "And I if I be lifted up will draw all men unto me." Like Paul, let us be "determined to know nothing among you, save Jesus Christ and Him crucified." For, in Him "we have redemption through His blood, the forgiveness of sins." It is written "they overcame by the Blood of the Lamb and their testimony." These and many other scriptures make it plain that the hopes and destinies of men hang on the arms of the cross of Christ. Stretched out across a sinning world they show the way

By John F. Locke



to Redemption and peace and mercy. There is just ONE Savior. There is no other name whereby we must be saved.

There is world victory in this verse. Victory for the person who accepts Christ. to Him comes:

a new heart
a new life freed from fear and horrors.
a new message
a new perspective (world and people and time now look different)
a new hope . . . beyond death and now, too
a new inheritance for all things are His who is Christ's
He who spared not His own son will in Him freely give us all things.

There is victory for the one who faithfully carries out the commission:

They shall hear the king say, "Well done."

Their's shall be the crown that "fades not away."

Their's shall be the constant companionship of the Savior.

Does that great cloud of witnesses see us running away from the task because it is a big one and a hard one demanding sacrifice?

When Adoniram Judson went out to Burma he was soon in a foul prison where for seventeen months he was kept in an unspeakable dungeon. Somehow he received the impression that the churches back home that were supporting him had lost interest. He wrote: "I thought you were deeply interested in my work and you are not even thinking about it; I thought you were praying for me and you didn't know if I was alive or dead." I wonder if Christ, seeing our unconcern, must not say:

"I thought you were deeply interested in my work and you are not even thinking about it; I thought you were praying for me and you didn't know if I was alive or dead."

Let us show our interest this Eastertime when we give of our abundance to carry the Gospel to all the world.

WORLDWIDE CHRISTIAN FELLOWSHIP

A Chinese Christian wrote to Yale, his alma mater, recently. He said, "You send soldiers to win wars but it will take missionaries to keep the peace." Why? Because Christianity binds together eliminating the sources of irritation that lead to hate which leads to war. Wendell Willkie could write of ONE WORLD and so it is geographically and physically, but only Christianity can make it one spiritually. For Christianity takes down the barriers of race and class. Men naturally divide, politically,

socially, economically, racially, etc . . . But Paul could say "God hath made of one blood" He, a Jew, a Roman citizen, told that to learned Greeks in Athens and some believed! Men are slow to accept the idea of their brotherhood. The church is the place to begin. Here we learn that we are not our brother's keeper but our brother's brother. We who call our selves Brethren ought to be the best people. We have the whole Bible as our creed and complete Christian liberty. This should result inevitably in our being the most missionary of all Christian groups. If we aren't it reflects on how much we really believe our creed or value our liberty.

Bread Cast Upon The Water

By Dr. C. L. Anspach

(Dr. Anspach, ex-President of Ashland College, is now President of Central Michigan College of Education, Mount Pleasant, Michigan.)

A small Sunday School in Michigan, a number of years ago, started a movement to collect pennies for the purpose of supporting a mission point in the South Sea Islands. The South Sea Islands were then peopled by cannibals who have not heard the message of The Christ. The youngsters in the Sunday School wondered if their pennies would be very effective in promoting the program of Christianity. In this world war some of our American soldiers landed on one of those islands. A native, in meeting the group of Americans, said in broken English, "Me Christian from Boston." The island had been Christianized by missionaries from Boston and the lives of the Americans were spared because years before these American missionaries had taken the message of The Christ to the natives. Instead of cannibals they were Christians.

Quite recently I read a novel about French Equatorial Africa. As I read it, I remembered the many sacrifices by the Gribbles in their missionary work with the natives of this section of Africa. I also recalled that the French Free Government had taken over. Remembering these two facts, I couldn't help but observe that without doubt the work of the Gribbles and the work of other missionaries in that section of Africa had made it possible for the French Free Government to actually be free.

A friend who was in attendance at the San Francisco Conference told me that when the United Nations were considering the problems of peace and a united world, that the Chinese delegates seem to understand better than many delegates from other nations. This was true I think because they had been in contact with American missionaries. They had had teachers.

Certainly the bread we cast upon the water has returned to bless us.

Because this is a new world which is yet to become one world, it is essential that the missionary efforts of all denominations be carried on. A great deal has been said about the atomic bomb

and we should be concerned about the possible effects on the world especially if this type of power can be released for the destruction of man. To me the atomic bomb typifies a rather serious condition in the world—the condition of material progress outstripping that of moral development. It is true that this condition is not new but we certainly are widening the gap because of the rapid strides which have been made in the field of the material.

Harry Emerson Fosdick has said that "When we push out the borders of knowledge, we also endanger civilization." In the case of the atomic bomb, we pushed the borders out but we endangered civilization for there has not been a corresponding increase in individual, national and international morality. In fact, there has been quite the opposite and now we are talking about a breakdown in individual as well as national and international morality.

There are those who say the answer is education and that it can bridge the gap. I do not deny that education is highly important and that change certainly can be brought about through education. I know, however, that education is slow and that anger, jealousy and fear are rapid in their appearance and devastating in their effects. Education can help in developing and reconditioning human character and behaviour but as Dr. Compton of the Massachusetts Institute of Technology has said about science, "It is not enough."

There must be change within the individual. Christianity does bring about individual change. If you are in Christ and Christ is in you, you are a new creature. Someone says that this is a slow process and so it is. Yet it has not been so many years since the youngsters in a small Sunday School in this state sent their pennies to the missionaries in the South Sea Islands and the time when the lives of their own relatives were spared by Christians. Christianity must be started with the individual and finally spread to the mass. The message of Christianity points to the dignity and worth of the individual and points the way to a true happy life. Christ came to save that which was lost. He gave value to the lives of those who were considered unworthy.

If the world is to be made one world, then the practice of Christian Evangelism must be continued for the dignity and worth of an individual is important. In this type of world, the motives which dominate those persons who can control the destructive forces such as the atomic bomb must be moral forces rather than material forces. We must understand that all men are created in the image of our Creator and a little lower than the

angels. When this happens then we will have a true basis of understanding and the world will stand a chance of becoming one world.

We have given to missionaries in the past and in a way our bread has returned to bless us. We need now to give more than we ever have before to extend the borders of Christian knowledge and behavior and thus offset the possible disastrous effects of an extreme materialism.

INCIDENTAL INTELLIGENCE

Did You Know?

- That William Tyndale published the first complete translation of the New Testament into English in 1525 and that the last one was published February 11, 1946.
- That in primitive districts of Argentina, butter is made by dragging cream in a skin bag from horseback. If our butter shortage continues, you might try it!
- That one section of southern India has an annual rainfall of 500 inches.
- That one fourth of the world's population knows nothing about the use of soap. The Brethren Service Committee sends soap abroad to many areas.
- That the human body is susceptible to 1600 known separate diseases. You are lucky to be as well as you are! There isn't a single doctor in many areas as large as the state you live in.
- That the tusks of the average size elephant produce about 120 pounds of ivory.
- That Robert Moffat was sent to South Africa in 1817 by the London Missionary Society and his son-in-law, David Livingstone, went in 1861. The Royal Geographic Society sent him to find the sources of the Nile.
- That the New York Herald sent Stanley to find Livingstone. Sick, hungry and alone he would not leave his black friends.
- That from the days of Livingstone to this, missions have brought health and trained thousands of native doctors and nurses. The Africans readily dedicate themselves to the task of looking after their brothers. We Brethren are specially interested in Doctor Bosler, formerly of New Paris, Indiana, and the work among African lepers.
- That "Seeds of Goodwill" have been sent to the Brethren Service Committee, New Windsor, Maryland, to be sent to various war ravaged countries helping people start gardens to help provide food. One seed company (The Wetzel Seed Company of Harrisonburg, Virginia) sold special parcels of seed wholesale to those who wished to send such a "garden" to a family abroad.
- That "Seagoing Cowboys" is the designation given to those who have volunteered to help get the heifers to Europe which have been given to the Brethren Service Committee for War relief.
- *That Easter comes on Sunday, April 21, and that day is the time for the largest Foreign Missions Offering ever presented to God by the Brethren Church. Will you pray and lay by in store?*

A Great

Mission Field



Our Superintendent Writes from Rosario, Argentina

by Adolfo Zeche

I have just visited Gerli and have great pleasure in seeing the work of the Lord going ahead steadily, growing in grace and spirit. And so I found everywhere in a recent journey among our different Brethren Churches here in Argentina a nice spirit of progress and a good attendance in every meeting in the churches.

The branch work in one of the annexes from Gerli, in Remedios de Escalada, has a new hall, where there is an attendance of new people and the enthusiasm is kept up by the help of members who come from Gerli to help in the meetings.

Also, in Buenos Aires I had the opportunity of visiting the institute and seminary where some of our young people study, and I was very well impressed with the order and reverence and consecration with which this work is handled by the missionaries in charge.

We are of the same feeling as Dr. C. F. Yoder and his wise article which he wrote for the January "Woman's Outlook." He says: "There is need for more and better equipment . . . consecrated as young workers may be, they cannot afford to enter the field without due preparation. It is not necessary to do all the preparing in the homeland. A missionary course in the seminary might well omit Hebrew and Greek and emphasize fundamental Bible doctrines, leaving the study of the field with its history and customs and languages to teachers on the field."

It gave me great pleasure to visit with Brother Anton,

some of the members who were formerly from Huinca Renanco and who had moved to Buenos Aires on account of their work. Some of them had been completely out of contact with our church, and so it was a joy to renew friendship and fellowship in the Lord.

May it be the will of the Lord that we can soon unite all these members in a convenient place to have regular meetings.

We would appreciate your prayers in behalf of the work in Buenos Aires, the problem being a suitable location for permanent work.

As soon as I returned to Rosario, I had to leave again for Santa Fe where I was invited by Brother J. C. Saliminas who wanted me again to go with him to the Colony near Santa Rosa, where for several years there has been a group of believers who have meetings under the direction of Brother Saliminas. This body of believers impressed me very much. On Sunday morning when I arrived there were children already there for Sunday School; but first they listen to a sermon over the radio to be prepared in spiritual work.

In the evening there is another service, and as some live at a considerable distance, they come on horseback, in rigs, or some other means until the hall is full. It did my heart good to see such eagerness and simplicity among God's folk.

There were over 40 on this occasion and they listened attentively to the message we brought.

In Rosario we have also been blessed. We had Brother Ramon Vasquez, pastor of Banfield, visit us and bring us splendid messages which lifted our spiritual condition and maintained good attendance during the whole time.

We thank all of you again and wish you the very best.

CORDOBA, ARGENTINA IS BUSY, TOO

by Eleanor Romanenghi

At the beginning of another new year I feel the Evangelist readers should know how the work is progressing down here. I write simply as a member of the Cordoba church for I know there are direct reports from other churches.

It has been just a year since our last tent campaign and the opening of the new hall. Everybody has taken a liking to this new place as to a new home. The young folks helped to paint the benches, decorate the hall, fold tracts and many other things, and so naturally they love the place. The next door neighbours became interested and upon hearing the Gospel became so eager about it

that they have never missed a meeting. They were among the number baptized in October. But they are the kind of members that work. They are always talking about their new found faith and they persuade all their relatives and friends to come. With some they have had success, but others don't care to "change religions" or investigate any new faith.

We were able to have good women's meetings this year because instead of having fixed days, we took advantage of the numerous holidays (there is generally at least one for each month) and so those who work during the day were able to attend.

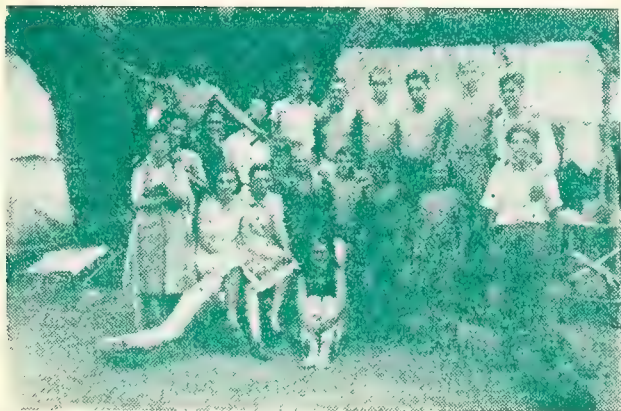
In October we had baptisms. We were invited to Mrs. Padros' farm. The stream was splendid and the shady trees offered an ideal place to spend the afternoon. The farm is about five miles from here but about 40 managed to get out there and those who had witnessed a baptismal service for the first time were very well impressed.

Communion services are held regularly the first Sunday of each month and they are always well attended and appreciated very much. It gives me so much satisfaction to hear the testimony of some as to the spiritual blessing they receive in our midst. Last Sunday I heard an expression of sincere understanding and appreciation of John 13 in the Communion Service. The person said in finishing, "And to think I had read the passage so often and hadn't stopped to think about it as something to obey and practice."

In December we had the Daily Vacation Bible School with an average attendance of forty children. Special stress was given to memorizing Scripture and becoming familiar with the Bible; but besides that the little fingers were kept busy with hand work. Then came a nice Christmas program which was held out in the patio as the hall couldn't hold all the people and besides it would have been too warm.

And immediately came preparations for Camp. We have the advantage of being near the hills and we realize the great opportunity there is of getting folks out of the heat and depression of the city to a well organized camp, the main use of which is to encourage young people to consecrate their lives to the service of the Lord. It was possible to hold the camp during the month of January and at the same time take care of the meetings here in Cordoba as usual because the trip back and forth can be made on bicycles. Usually three or four of the young people would come to help in the meetings, some taking part for the first time. The average number at the Young People's Camp was thirty. There have been a number of confessions of faith during the last months and some have asked for baptism.

We have had several visiting pastors and their messages have been of great blessing. And before closing I must mention the spirit of giving. Our congregation is small and made up of poor people, yet they have done splendidly in the missionary offerings for Don Juan Iztueta's work in Firmat. Not only that, but when one is in need, the special box for the poor is soon supplied with donations.



Young people who took Bible courses in Cordoba Camp

OUR MISSIONARY WORK IN FIRMAT, ARGENTINA

by Juan Iztueta

Here is an interesting account of the work at Firmat, Argentina. Juan Iztueta, our Colporteur and Missionary Scouter, tells of his work there as does his helper, Don Angel Rocco of Laboulaye, in the article following.

BEGINNINGS

The Brethren Church in Argentina has felt the need of obeying the gospel command: "Go and preach." For many years we have been preaching, but we felt the urge to go also, and carry the Gospel to new places. I thank God that it has been my privilege to obey this part of His command.

In March of last year I went to Firmat, a town of some ten thousand inhabitants, strategically located in a large unevangelized zone. Fifteen years ago I had visited this place with the Bible Coach. Since then there has been much material progress, but I was amazed to see the darkness which reigns here as respects the light of the Gospel. No evangelical work was done here during this period.

I began work with no equipment whatever—no tent, benches, organ, or pulpit. To make matters worse, the people here are so dominated by the priest that a word from him was sufficient to make them all refuse to even rent a room for meetings or personal use. But the Lord is all sufficient and more than able to overcome all difficulties. I began with personal work and distribution of tracts and gospels. After many days of work, speaking first to one and then another, I only found two or three persons who had even heard of such a thing as the Gospel.

Later on I was able to rent a small corner room in which to hold meetings. The only furnishing consisted of a small kitchen table and six or seven straw chairs. In the meantime the priests were engaged in an intensive attack, warning the people against this "Protestant" who had arrived. Insulting bulletins appeared as well as articles in the local paper. The Catholic Action worked intensely, preparing special programs and attracting the women and children especially with distributions of food, clothing and candy. Nevertheless I held my meetings, and while the attendance was not large, I was pleased to see that those who came listened attentively and with great respect. It was not long before the priest ordered the owner of the house to put me out of my room, under pretext of having to tear it down to rebuild. Though the results were not visible, much had been done in a short time to give the "testimony of the Gospel."

EQUIPMENT

Obviously, more equipment was necessary in order to carry on the work effectively. With this in view, and partly because the winter months are not appropriate for campaigns, I returned to Cordoba in June.

In the preparation of equipment, as in other things, the Lord led the way. Firstly, a splendid opportunity presented itself for obtaining a fine second hand tent which had been used in gospel work for many years. This we purchased from another missionary at very low cost. The tent was shipped to Firmat, but due to delayed transportation it did not arrive before the winter cold set in. Besides, it was a bare tent with no complementary equipment whatsoever.

The next step was to provide benches and a pulpit. But we had no funds, and due to war conditions, the price of the materials only was sky high. So through the pages of our brave little paper, "Testigo Fiel," we launched a missionary S. O. S. to which our members responded admirably. With this special missionary fund we were able to purchase material for sixteen benches. Workmen were scarce and charged exorbitant prices, so I myself designed a type of folding bench, which would be comfortable and easy to transport, and with the help of Brother Andenmatten we made the sixteen benches and a pulpit. The fund also provided for a record transmitter and several records of sacred music, which we considered very valuable for use in our tent work. With this equipment, plus a small organ loaned by the Cordoba church and a projection machine with a few slides we were ready to begin our spring campaign in Firmat.

We feel that one of the special blessings derived from this missionary project, has been an awakening of the missionary spirit among our own native churches, and we are glad to be able to give the following report of their response to the "missionary fund." In ten months' time the churches have contributed as follows:

	(pesos)
Cordoba	\$384.30
Laboulaye	66.50
Rosario	59.00
Gerli	50.00
Misc.	16.00
<hr/>	
Total	\$575.80

We especially commend the fine spirit of our church in Cordoba. This work was begun only a few years ago by our dear Brother Yoder, and though there were difficulties at first, mainly due to lack of a proper place for meetings, the fine spirit of our people is now being manifested. "By their fruits ye shall know them." In Laboulaye we have no church, but several of our old members remain faithful and give enthusiastically of what little they have.

DON ROCCO'S ACCOUNT OF HIS EXPERIENCES IN FIRMAT

Dear Readers of Testigo Fiel:

I wish to give my impressions of our tent campaign in Firmat which our Brethren Church supports with so much love.

Brother Iztueta wrote to me to the effect that he would like my help in putting up the tent. I came to Firmat the tenth of November. As yet it had been impossible to find a place to put up the tent. Owners of vacant lots had been forbidden by the priests to loan or rent the lots to

TENT CAMPAIGN

In October I returned to Firmat, very happy, to be sure, with my new equipment, for my purpose was to set up the tent and hold a special campaign. My only helper was an old member from Laboulaye, Don Angel Rocco, whose services were purely voluntary. He wrote a little account of his experiences in Firmat for the Testigo Fiel, which we are translating and sending on to you as it will no doubt be of interest also to the Evangelist readers.

The work was not easy. For one thing, we had the opposition of the priests, which Don Angel describes in his report. Then we had several bad wind storms, which in Firmat are like little typhoons. More than once I had to spend several hours during the night taking down the big tent and pinning it to the ground with stakes. This is hard work for a man of my age; nevertheless, I am happy in it.

The attendance at our meetings averaged forty, and while the number was not large, again we were glad to see the interest and respect with which they listened to the Gospel. One night, when the priests were having a very special program, we had only thirteen in attendance. But the Lord can work at any and all times, and of these thirteen, five stood up to make the great confession. Later on, four more were added to this number, making a total of nine converts as a result of this campaign. We rejoice over this beginning, and feel sure that the Lord has many souls here to be saved.

A CHALLENGE

We need the prayers of our people, both here and in North America. We need more equipment. Transportation is in a bad condition, and it takes more than a month sometimes to send the tent by freight even a short distance. If we are to carry the Message to different places in the briefest possible time, we need a Bible Coach with loud speaker, and a trailer to carry the tent, benches, etc. We need more records of sacred music, and glass slides of Bible pictures. Our "missionary fund" would provide for the purchase of these last mentioned things, but we cannot obtain them in this country. Appropriate records are very scarce, and the slides are nowhere to be found. And we need workers. Are there no young folks in the United States who feel the call to GO, whom we may count on as our future helpers in this glorious cause? The opportunity is great, and the fields white for the harvest. We hope and pray that there may be a continued awakening of the missionary spirit among all our churches, both here and in the United States.

us, but notwithstanding difficulties in this respect, Brother Iztueta soon found a place. In clearing the lot for the tent I met with my first disagreeable experience—a great invasion of "bicho colorados." (These are little red insects, so small as to be almost invisible, which get under the skin, and bite.)

We put up the tent, set up the benches, pulpit, etc., and were ready to begin our meetings. The attendance at first was not very large but we were working under adverse circumstances. The Catholic Church was celebrating its

"Month of Mary," so that members and organizations of the church were in constant activity, with special speakers from out of town and everything. They celebrated mass and special meetings at 9:30, just the time we had set for our own meetings, and this, of course, detracted from our attendance. But this did not discourage us. Little by little the attendance increased, and at the time of this writing we rejoice because five souls have been won for the Lord.

Here in Firmat I had my first experience in colportage work. I was not successful in the sale of Bibles, selling only two in several days of work. But it was my joy to see that the person to whom I sold my first Bible was the first to accept the Lord. Colportage work is by no means easy. Sometimes I was received kindly and others with insults. A few families I came across knew something of the gospel but were tied to the priest because of the food and clothing they received. Many persons refused to accept the tracts I offered them. One young lady, whom I had never seen before, said to me, "Don't you know that I am a Catholic?" . . . And she continued with an outburst of insults and threats as to what would happen to me if I stepped near her house again. Fortunately her father, who was near, calmed her down a bit, and I was pleased to see that he at least was reading the tract I had given him. The girl slammed the door and went in. Other times I received even stronger insults. But I thank God that I was able to give out many tracts, and now we must pray that God may bless the testimony given.

Soon we must take down the tent, mend it, and send it to Cordoba where it will be used for our Young People's Camp. On the 20th I will return to Laboulaye, very happy to have served the Lord, who has done so much, this little bit.

Firmat is a hard field, but I am confident that the Lord will raise souls who will serve Him with all their heart. Let us pray that this missionary effort which is being carried on with so much sacrifice may be of blessing to the souls which are now lost in the spiritual darkness that covers this zone.

Yours in Him,
Don Angel Rocco.

The Future Is Bright

Dr. C. F. Yoder

In writing of our mission work in South America I will limit myself to the work begun in 1940. At that time a mission was opened in Gerli, a suburb of Buenos Aires; Brother Adolfo Zeche was called to Rosario. Then, two years later, a work was begun in Cordoba.

In each of these places the work has been successful far above the average mission of the country. Brother Jose Anton and wife in Gerli have worked hard and have not only won many converts, but they have also won the confidence and esteem of the people, and of neighboring missions and pastors. Besides the central mission, they minister to several branches. Their daughter, Magdalena, has been an example of consecrated service and successful work. She is now doing seminary work. The son also has done some seminary work and is now helping in Rosario

and showing marked aptitude in singing, speaking and in the selling of Bibles.

In Rosario Brother Zeche and wife have likewise worked hard and well. Our mission there is now one of the largest in the city. There are already several branch missions, and tent campaigns are being held to establish others. A very nice church building is being erected and should be ready for dedication in March.

In Villa Constitucion,, about sixty miles south of Rosario, Sister Louisa Kugler is caring for a flourishing mission. Workers from Rosario help her some and she also helps in Vacation Bible Schools in other places.

In Cordoba work was handicapped for years by lack of a suitable place of worship, but now the Lord has provided a nice hall, built by some of the converts and rented by the mission and the work is growing rapidly. Brother Iztueta is pastor, but as he also has the work of evangelist to try out new places and find openings for new missions, Brother Titus Andenmatten and his wife care for the work in Cordoba. A very successful summer camp was held a few miles from the city last year and this year and the work is growing rapidly.

In each of our missions there are talented young people who help and the prospects are good for pastors and helpers for the future. **It would be strategic to provide an American seminary teacher to help these young people in their preparation.**

Thus, looking at our work from the point of view of actual accomplishments, the prospects for the future are bright indeed. Our missions have gained the confidence of the public and of the authorities, and our doctrines are popular with the believers. They are loyal Brethren.

More than that, there is ample room for expansion, both in the unoccupied towns along the roads connecting these three large cities, and beyond this chosen field into new fields. We could get back of an able worker who is working among the Indians in the Chaco to the north of Rosario and surrounding towns also. There are openings in the suburbs of Cordoba and of Buenos Aires.

One of the most promising features of the work is the way the members, with the children and young people, take part in the work. They catch the missionary spirit from the pastors and bring in their neighbors and friends.

But beyond these reasons for encouragement, and better than anything we can do, is the divine help promised and given. We know by experience that the Word of God does not return void.

Finally, a factor of promise, which should not be forgotten, is the intercession of the prayer bands and the many individual members of the Brethren Church who pray regularly for our missionaries and their work. Long articles might be written in testimony of manifest answers to prayer, and it should comfort those who would like to give more than they do, to know that by their earnest prayers they can help even more than by gifts without prayer.

The missionary Easter Offering should not be limited to ready money at hand when the time comes, but should represent the savings for that work laid aside regularly throughout the entire year. **The growth of the work is not being hindered by lack of openings but by lack of trained and sustained workers.**

On Reading The Bible

(Interesting interviews in which some great personalities talk about the Bible.)

GIL DODDS—

Champion miler and minister among youth says: "Folks who doubt the Bible and tear it apart take the heart out of the Bible; they tear up the Master's training rules before they even start life's race, and they can't possibly win."

DR. ROBERT G. LEE—

Pastor of the great Bellevue Baptist Church, Memphis, Tennessee—one of America's outstanding gospel orators says: "This is a Book which has proved itself indifferent to faint praise or violent denunciation—a Book which defies the critic, convinces the intellect, inspires awe, compels faith, demands worship. Though Nineveh with her pride is now a dirty doormat for irreverent feet, the Book lives on. Though Babylon is now a nesting place for owls, the Book lives on. Though Rome with her power is now a branchless tree dishonorably fruitless, the Book lives on. Though Greece with her culture and art is now a crumb in history's rubbish heap, the Book lives on. Though Spain with her pomp is now a drowsy beggar watching a broken clock, the Book lives on. Though Egypt with her wealth is now a shabby sexton of splendid tombs, the Book lives on."

SIR ISAAC NEWTON—

One of the celebrated names in the history of science, said: "If all the great books of the world were given life and were brought together in convention, the moment the Bible entered, the other books would fall on their faces, as the gods of Philistia fell when the ark of God was brought in their presence in the temple of Dagon."

MARY ELLEN CHASE—

One of America's most distinguished writers, novelist, Professor of English Literature at Smith College, says, "What would we be without the influence of the Bible through two thousand years of cultural growth? It is easy to see why the King James version of the Bible has been to the English speaking nations an everlasting inspiration in their lives, in their think-

ing, and even in their letters . . . Much of their history is securely rooted and anchored within it. In 17th century England it nurtured the Puritan Revolt and paved the way for the Bill of Rights. In 17th and 18th century America it supplied not only the names of our ancestors but the precepts by which they lived . . . It was the source of the convictions that shaped the building of this country, of the faith that endured the first New England winters and later opened up the Great West. It laid the foundations of our educational system, built our earliest colleges, and dictated the training within our homes. In the words alike of Jefferson and Patrick Henry, John Quincy Adams, and Franklin it made better and more useful citizens to their country by reminding a man of his individual responsibility, his own dignity, and his equality with his fellow-men. The Bible is, indeed, so imbedded in our American heritage that not to recognize its place there becomes a kind of national apostacy, and not to know and understand it, in these days when we give all for its principles of human worth and human freedom, an act unworthy of us as a people."

ABRAHAM LINCOLN—

Martyred United States President, said to a colored delegation that came to give him a Bible, August, 1864: "This great Book . . . is the best gift that God has given to man . . . But for it we could not know our educational system, built our earliest colleges, and dictated right from wrong."

THOMAS BABINGTON MACAULAY—

Great English man of letters, said: "The English Bible is a Book, which if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

JOHN WESLEY—

Founder of the Methodist Church wrote in his journal, "I am a Bible-bigot. I follow it in all things, both great and small."

For The Advance Of Missions!

*Rev. W. C. Benshoff,
Treasurer of the Missionary Board*

The Duke of Wellington once met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindus in support of their false religion, proposed the following question: "Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindus?" The duke immediately rejoined, "Look, sir, to your marching orders: 'Preach the gospel to every creature.'" The church has its marching orders. Our Lord has spoken. What the church in the past has done or has failed to do cannot be changed. We need to see to ourselves that we be faithful in our day and generation.

Every Christian must be a missionary. Every sinner is saved to serve. To every one whom the Lord redeems He says, "Son, go work today in my vineyard." What is the Lord in your life? Is He just a Saviour and Sanctifier or is He Master and Lord? The right of Christ to command and to expect obedience is based on voluntary acceptance of His full and free salvation. "Ye are not your own, ye are bought with a price." The one thing which must not be overlooked is the personal relationship to Jesus Christ and to His point of view. The first consideration is not the needs of men but the commands of Jesus.

Consider three facts which render God's people without excuse. First, the church has a message. This message is not the product of man's mind; it is not the creation of theologians. Divine in its origin, perfect in its content, adequate to meet every human need. God has never yet sent out a messenger without first giving him a message. "And God said unto Moses, I AM THAT I AM." Tell Israel that I AM hath sent you. The Lord said to Jonah when commanded to go to Nineveh "preach unto it the preaching that I bid thee." John the Baptist was a voice crying in the wilderness. Peter said, "We cannot but speak the things which we have seen and heard."

The Christian message is summed up in 2 Cor. 5:19, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Christ is the message. "We preach Christ crucified." 1 Cor. 1:23. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Acts 8:35. "He hath given to us the ministry of reconciliation." What a privilege! What a responsibility! The population of the world is said to be 2,064,000,000. Millions of these have never heard the message, the good news of salvation.

FOUR ANCHORS OF FAITH

1. **This is God's world . . .** God made it, not the devil or any of his willing assistants. God is eternal, man is transitory. Evil men do not have the last word.

2. **God has a Plan for it.** Before the foundations of the world were laid He had a plan. "My Father worketh hitherto and I work," said Jesus. Are you helping or hindering the work on the Plan?

A second consideration, the church has the messengers. As above stated, every Christian is a missionary. A right relationship to God is readily recognized by one who is "created in Christ Jesus unto good works." The voice of the Lord to tell others is heard and obeyed. Speaking of Christ's redeeming love becomes the passion of the soul. Some are missionaries in the home. Godly parents obeying the scriptural injunction; bringing up and sending forth sons and daughters established in the faith. Perhaps the greatest missionary opportunity is just here. The home in conjunction with the church prepares the messengers for the more extensive service.

Many are the avenues of expression in these modern times. Let us keep in mind that it is the message of the cross we are commanded to give to the world. There are many fields open to the Christian as that of Christian journalism, the translation of the scriptures into native tongues, pictures, transportation, music, radio. Yes a place for every talent, every specialist.

A third fact to consider, the church has the means. God's people are not poor. The present is the day of salvation for the lost, but it is also the only day of opportunity for you for the rendering of Christian service. An upright farmer, giving a reason for his liberal measure, said, "God has permitted me but one journey through the world; and, when I am gone, I cannot return to rectify mistakes."

But we do have the vision? Do we see the world as Christ saw it? Our blessed Lord wept over Jerusalem and then went out and died for it. We need more of the weeping and dying with Christ. "Where there is no vision, the people perish." Prov. 29:18. Where there is no vision translated into a loving sacrificial service, the people vanish. Christ had an altruistic world vision. He saw men lost but He also saw them redeemed. We must see what he saw.

Are we consecrated to Him? Christ does not want your possessions, your talents, He wants you. "My son, give me thine heart." The Master wants a multitude of folks each willing to do little things in a large way. "Let this mind be in you which was also in Christ Jesus." It was the mind of obedience, humility, of loving service. "Entire consecration embraces three things,—being, doing, and suffering. We must be willing to be, to do, and to suffer, all that God requires." The words of King David spoken to Israel come as a challenge to us in this hour, "And who then is willing to consecrate his service this day unto the Lord?"

3. **God is at work on the plan.** Some day we will look back and see what He was doing and we will also be glad or ashamed because of what we were doing.

4. **God will not fail.** He is going to win. Naturally we long for the day of victory but knowing that it is sure we can afford to wait, but we cannot afford to wait without working!

WHAT AM I DOING HERE TO HELP GOD?



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for March 24, 1946

THE RESOURCES OF MY FAITH

Scripture: II Peter 1:1-11

For The Leader

We are interested this evening in what is back of a successful Christian life. We want to know this so our own life can be better patterned and formed for daily Christian living. Of course we know the Bible is our "resource" book. In it we find God's plan for our lives. The young person who truly wants to live for Christ will find the resources of his faith in the Bible. In our scripture lesson for this evening, the writer gives a wonderful list of Christian qualities. There are no finer anywhere: faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. It may be well to add that very few Christians have ever really "exploited" these marvelous resources of their Faith. We are the nation we are today because we have used the resources of our country to better our form of living. Are we as Christians willing to use the resources of our faith, that we might be better examples of Christ, day by day?

DISCUSSION

1. WHAT MAKES A GOOD CHRISTIAN? There would be riches untold for a person who could give an answer to this question which would satisfy everybody. Perhaps there are as many ideas of what makes a good Christian as there are Christians in the world. Certainly no two of us agree perfectly on every point. But there are general things upon which we can base our answer. A good Christian is one who has a sincere and believing faith in Christ as the Son of God, and in His death on the Cross as our payment for the sin curse. He is a partaker of the Divine nature of God, by being born into the family of God. He practices the ordinances of Christ's Church, and earnestly desires to live the daily life as a true witness for Christ.

He realizes this esteemed position in life because he has learned to use the resources of his faith. He prays, he reads the word of God, he hears good sermons by attending his church. He overcomes temptation by keeping active in daily witnessing for Christ, trusting in Him for strength. We can all be good Christians whenever we want to follow the rules.

2. CAN WE BE PERFECT CHRISTIANS? Perhaps someone will raise a question about perfection in the Christian life. One would think that by accepting Christ, and putting on His perfect nature, that we would at once become sinless. Also perhaps we would think that, if we trust Christ enough, He will help us to overcome all temptation, and thus could live a perfect, sinless life here. But hundreds of years has proven that no perfect person has roamed this earth save one, Jesus Christ. We have seen some people who really and sincerely believed that they were living sinless lives on earth. From such turn away,

for nothing raises the individual to a superior feeling of righteousness as to believe that he lives without sin.

What then does the Bible mean when it says, "Be ye perfect even as your Father in heaven is perfect." For that we should strive with all diligence and prayer. But don't overlook that you are striving for spiritual perfection while living in a body that is subject to sin. Thus you have two natures striving for mastery in your life. The good spiritual, and the evil fleshly. Much of the flesh can be mastered if the individual wants to, and trusts Christ. Perfection for the Christian in all ways is reserved for the beautiful side of the pearly gates. Here we are to strive, using the resources of our faith as our help and guidance.

3. IF THEY ARE IN YOU. Perhaps you have wondered how other Christians could do so much better job of daily living than you seemed able to do. No doubt you did see their good points while you are living with your bad points all the time. Yet it is true that some people bear more fruit than others. Why? Peter tells us that when the qualities of Christian experience that he lists in our scripture are in us, we shall bear much fruit. Carefully study this immortal list of virtues. When they are a part of us, then we shall bear fruit for Christ. Here is a great secret of the Christian. The work we may do may not be spectacular, yet it will be essential. Nothing done for Christ is non-essential. The humble servant with his prayer for great missionaries and pastors is valuable. The great masters of theology and oratory are essential if their lives are controlled by these virtues. Whoever we are, when we use the resources of our faith, we shall neither be barren nor unfruitful for Christ.

4. THE LACKING CHRISTIAN. Immediately after Peter lists the rewards of using the resources of our faith, he states bluntly and plainly the condition of the person who does not use them. He says that such a person is blind. He implies that such a person is in a dire state of spiritual destitution. There is little hope for such a one. Such a person drifts onward into deeper sin, and spiritual blindness. The world looks better than Christ. Other gods besides Jehovah receive his worship. Such a person does not see very far, for he sees only the earthly, forgetting the future life. The only way a person reaches such a pitiful state once he has become a Christian is to forsake the resources of his faith. The transportation of our great America would be shortly at a standstill if we were to forsake the resources of oil which are deep under the ground. Likewise, Christian witnessing and light soon cease if we forsake our words of life as found in the Bible. Let's not fall into the trap which others have entered when they have chosen to absent themselves from God's house. Be not a lacking Christian, but one with full possession of power in Christ.

5. GUARANTEED SECURITY. We've all heard much about eternal security—that belief that once you are saved you are always saved. Regardless of the merits or weakness of that theology, Peter presents for us what we could call, "Guaranteed security." By this we mean a security of salvation dependent upon the fulfilling of conditions. He tells us in our scripture that if we do these things, (practicing the virtues, walking with Christ, in diligence) we shall never fall. The guarantee results from

doing! The Devil cannot harm a working, worshipping and praying Christian. It is only when we grow careless or disgusted that the devil can get a hold on us. Young people, if we want guaranteed security of salvation, let us use the resources of our faith for power, and dedicate our life completely to His will, that He might have His way with us.

QUESTIONS

1. What are the resources of our faith?
2. How do they work in our life?
3. What can we do to increase their effectiveness in our lives?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

HOW DEAL WITH THREE CLASSES OF TRANSGRESSORS

Jude 22, 23

"And on some have mercy, who contend with you." Some are hesitating and doubting, who are not wholly gone in unbelief, but are on the way to it. Entangled with doubts, they are unstable and want to argue against the faith (Jas. 1:6; Matt. 21:21; Mk. 11:22; Rom. 4:20). They are of a restless mind. This class we are to convict, bring their sin home to them, refute their error, with a view to restoring the fallen with a spirit of meekness. We must remember that we ourselves still need God's pity and help (Gal. 6:1-6). Some cannot discriminate between a Christian course and an unChristian course. They may say, "I see no harm in it." With care and kindness we must enlighten them by the Word of God. The following outline may be helpful for this class:

Have you prayed that the eyes of your understanding may be opened? (Eph. 1:18).

Have you kept the fear of God before your eyes and used the Gospel eye salve? (Rev. 3:18).

Do you turn away from beholding iniquity? (Psa. 119:37),

Are you cautious about an evil or a double eye? (Heb. 5:14).

Has not some worldly pleasure or gain blurred your eyes? (1 John 2:15).

Does any one ask a blessing on it or close it with prayer, and would Jesus do it? (1 Tim. 2:8).

Do you view those who live in pleasure and the sins of the times as Paul did? (2 Tim. 4:18).

Do you see any saints grieved or offended by your indulgence? (Mt. 18:6).

Do you glory in the Cross that crucified you to the world? (Gal. 6:14).

Are you in danger of a reprobate mind? (Rom. 1:28).

Can you look with composure upon death or the Lord's Coming while engaged in it? (Luke 12:35-48).

Will you now sit down with your conscience in self-judgment, and study the above passages, concluding with 1 Corinthians 10:30-33?

Then if you see no harm in it, probably there is none.—Selected.

Wisdom is needed in dealing with the fallen. To treat all alike is contrary to Jude 22, 23. Those who have fallen through ignorance, weakness or blinded zeal may be won by love but repelled by severity. Ample efforts at recovery should always precede refusal of fellowship (1 Tim. 4:16; II John 10).

"And some save, snatching them out of the fire." This class requires quick and vigorous measures of rescue (Zech. 3:2). There is no time to lose, and the measures used may have to be forcible and unwelcome (2 Cor. 5:10; Jas. 5:20). Severity ought to have a saving motive: "Severity to sin being mercy to the soul." Demand self-judgment and a good conscience (1 Tim. 1:18-20).

"And on some have mercy with fear; hating even the garment spotted by the flesh." In dealing with such, one may himself become contaminated (Rev. 3:4; Zech. 3:3, 4). None of us is safe in contact with pollution without the Saviour's detestation and mercy (Lu. 15:2) in our dealings. "A holy rigour is needed for proud and corrupt transgressors. None but fools hate reproof." (Prov. 29:1).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for March 31, 1946

A PEOPLE'S RESPONSIBILITY FOR ITS GOVERNMENT

Text: I Samuel 8:10-22

"We want to be like other people," was the cry of the Israelites. "We want a king, a flesh and blood king, and we do not want God as our ruler any longer."

From the very beginning, when sin entered into man, there has been rebellion against God. It seems to make little difference how much better God's plan is than that of man, man "thinks" he knows best.

First let us note how Israel always prospered when they definitely placed themselves under the care and guidance of God. He protected them from their enemies; He provided for their material needs; He gave them the best of spiritual leading—yet it only took hold of them when they were in realized danger and they needed immediate help. How contrite and humble they became in their time of stress. And how soon they forgot.

Compare, if you will, the "past" of Israel with the "future" that they entered after God submitted to their demand for an earthly king. Note carefully the words of the text (1 Samuel 8:10-18)—the advice of Samuel. Then in verse 19 comes that thought-provoking connective, "Nevertheless." What a story of rebellion and the consequent disaster to Israel it introduces. The separation point of the past and the future of Israel is found in that one word. It is as if a sharp line were drawn here in the history of a disobedient and gainsaying people.

It should give us plenty of food for thought in this day.

Brethren Youth

"The Call of the Northwest"

By Walter J. Feeley

Walter J. Feely is another great man of God who knows the true meaning of the phrase, "Forsake all and follow me." After receiving his Doctor's degree, he turned down offers to large churches in every part of the United States to answer the call of God into the great unreached Northwest. He turned his back on the praises of man to follow God and Him alone. Eight years ago he started in a store building in Billings, Montana. Today after trusting God completely, he has now a lively undenominational church filled for every service. Here once more is a great call from the home land. Has God spoken to you? Will you fail?



There is a vast forgotten region in the great northwest which offers a challenge to Christian missions. This section is known as the great Inland Northwest. It is a land of mountains and plains extending from the Rockies to the Mississippi basin and taking in the states of Montana, Wyoming, Idaho and the Dakotas. This is one of the most needy of the national mission fields. The population of the state of Montana is but little more than 450,000. The city of Chicago has six times this number of inhabitants. It can be readily seen that the people are scattered and not as easily reached as the city dwellers. The people are strong and hardy and descended largely from pioneer stock who came to this country seeking gold or for just a place to live free from the depressions and troubles of other states and climes.

The church has not been able to extend its frontiers as rapidly as the trek westward to the land of prospect and opportunity. Some knew the Lord before they came. Others were glad to break off from the form of godliness to mere profession of a dead faith and settle down with a people who had no religious pretensions. They were not anti-religious, just irreligious. The early days saw a few circuit riders and sky pilots who made their rounds several times a year, but the larger part of this area has never known preaching such as that of D. L. Moody and others who about the time of frontier days were shaking the very foundations of hell with a message of salva-

tion from sin through faith in a living Christ who had power to save to the uttermost all who came unto God by Him. Very little of this faith-inspiring, devotion-demanding, soul-saving Christianity reached past the Middle West. Consequently, the people in this section of the country have concluded that Christ is for old folks, women and children, but not for the real broncho-busting, range-riding he-men, who felt they would just take their chances with the strong.

The cause of Christ has had little effect on the frontiersman. Unfortunately, many of the churches that sought to bring Christ to the people of the Inland Northwest have sunk down into a denominational program and sphere of influence, instead of reaching lost souls for Christ. The best that many of these had to offer might be summed up in the words of Revelation 3:1, "Thou hast a name that thou livest, and art dead."

So, while the great Inland Northwest is a land of shining mountains and sun-kissed plains, it is also the land of the "valley of the shadow of death." Conditions in this great harvest field challenge every missionary-minded person to give his life, his prayer support and his financial means that this vast neglected area might share the Christian privileges enjoyed in other parts of the country. In Montana alone there are over 1600 school districts without pastoral oversight. What prevails in Montana is true in these other states. The need is intense and very great.

The Montana Gospel Crusade, an undenominational movement, has for the past ten years endeavored through daily broadcasts of the Gospel to reach the lonely souls scattered over mountain and plain. Thousands have been swept into the kingdom by the Gospel which is the power of God unto salvation. Those who have been saved have been led along in the Christian life by Bible correspondence courses. The need has come now for pastors and teachers to go into the out-of-the-way places to establish true, Scriptural places of testimony and worship. Who will dare to minimize the need of real, living, fellowship in the Lord Jesus Christ? "Lift up your eyes and look on the fields; for they are white already to the harvest." John 4:35.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Morning Worship

Annabelle Merrifield



Hyacinth bells have been ringing.
The birds have come home with new hymns;
I've been listening long to their singing—
Out there on the wild-cherry limbs.

My spirit is buoyant—is reaching
Far heights. New courage takes wing,
Now, my Jack-in-the-pulpit is preaching;
His text: the first chapter of "Spring."

The Brethren Evangelist

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INTERESTING ITEMS

WE WANT TO CALL YOUR PARTICULAR ATTENTION to the article found in this issue of **The Evangelist** concerning the New Revised Standard Version of the New Testament, which appears under the caption, "The Bible and Religious Education." It is an explanation of the reason for and the need of this new version. It should be read carefully by every reader. The editor, who purchased one of the first ones to come off the press is much pleased with it. We note with pleasure the fact that if any changes were made at all in those passages which have to do with our distinctive doctrines and practices that they were strengthened rather than weakened.

These new revisions can be ordered from the Brethren Publishing Company now. See the advertisement on page 16 of the issue of March 9.

BULLETIN GLEANINGS

Dayton, Ohio. Brother Vernon Grisso reports as follows: "Our records show that in February our increase was 53 per Sunday over February, 1945, with a similar increase in the worship service."

Milledgeville, Ill. The Sisterhood girls have made some improvements in the conveniences of the Ladies Rest Room in the church, placing there a plate glass mirror, soap dispenser and a paper towel rack.

Canton, Ohio. We note that Brother E. J. Beekley, pastor of the Canton Church, was the speaker for the United Presbyterian Youth Rally of the Canton District on February 15. He also spoke at the joint Louisville-Canton Laymen's meeting at Louisville on February 18.

Cerro Gordo, Ill. We note that a memorial service was conducted by the American Legion Auxiliary in the Cerro Gordo Church on Sunday evening, February 24, at which time a talk was given by ex-Staff Sgt. Clarence Stogedith, followed by the memorial ritual of the Auxiliary. Brother Charles E. Johnson brought the evening message, using the subject, "Greater Love Hath No Man." Brother Johnson adds this note in writing at the bottom of the bulletin, "This memorial service was outstanding. The house was full and all went away expressing their appreciation for the service. It was very effective."

Smithville, Ohio. A Union Revival Service will begin at Smithville on March 24. Brother Dodds, pastor of our Church there says, "Rev. Hendley and Rev. Johnson of Atlanta, Ga., will bring the messages in sermon and in music. There will be a large union choir."

The Smithville bulletin also gives the annual report of the Honor Roll and Honorable Mention pupils of the Sunday School for 1945.

Honor Roll (present every Sunday)	22
Honorable Mention	26

Waterloo, Iowa. Brother Virgil Meyer reports the remodeling of the church's heating system as having begun. This has been contemplated for some time. Now the work is in progress.

Brother Meyer tells us that during his absence while conducting the Revival at Cerro Gordo, Ill., the pulpit was supplied by Dr. L. O. McCartneysmith and Rev. W. E. Ronk.

Masontown, Pa. (From the bulletin of February 24.) "At a called business meeting on February 20 the report of the Official Board was accepted relative to the erection of the new parsonage. The Trustees were instructed to sell the present parsonage on Washington Street.

"The new one will be by the side of the church and will join it. The style will be a one and one-half story brick veneer, five rooms on first floor, two bed rooms on second, with storage room and closet space in all rooms. Over-all dimensions will be 44 x 26 feet. The basement construction will begin at once. There will be a basement under the entire building. The garage will be attached. The building as planned will not only be beautiful, but practical in every way. It is hoped it will be completed and ready for occupancy by October first. The Trustees, consisting of H. Berkshire, L. Wheeler, J. W. King, J. Debolt and Jesse Yauger will constitute the Building Committee. The Berkshire Construction Company will have charge of the work."

(Bulletin of March 3.) "The new parsonage has been staked off. The old walls of the former house have been torn down to make way for the steam shovel to excavate the remaining part of the basement."

The Editor Thinks Aloud

Fred C. Vanator

WE DON'T MIND EATING LESS BREAD—BUT . . .

No, certainly, we do not mind eating less bread in order to help the starving peoples of Europe. No, not in the least! BUT we do mind having our grain wasted by having it used by breweries to be distilled into that which will degrade and tear down lives instead of building them up.

Just a few days ago I received a "release" entitled, "American Thirst vs. Europe's Hunger," by Dr. J. Raymond Schmidt, General Superintendent of the National Civic League. Space forbids bringing it to you in its entirety, but I do want to quote several paragraphs.

Dr. Schmidt calls attention to an excerpt from a speech delivered in Congress by Representative Edward H. Rees of Kansas, on February 8, who spoke as follows:

"Many months ago, other Members of the House, together with myself, called attention to the need of diverting grains for food that was consumed for liquor. It being our contention that it was more important that we have food than liquor.

"During the past five years, millions of bushels of wheat, corn, and other grains have been used for making liquor. These grains should have been used for food. It would have greatly relieved the situation in which we find ourselves today.

"I am informed there is about a 3½ years' supply of hard liquor on hand. No one, surely, can seriously complain if we cease making hard liquor for 2 or 3 years, or, at least, until this emergency is over."

(As far as the editor is concerned that 3½ years' supply should last from now on.)

Dr. Schmidt then goes on to say, "As pointed out by Congressman Rees, the time to have curtailed food waste was during the war. Instead of that, the liquor traffic was permitted to go on using grain and sugar products grown on approximately 5,339,500 acres of farm land. During 1944 the manufacture of distilled and fermented beverages virtually required 4,150,000,000 pounds of grains and 238,660,000 pounds of sugar, syrup and molasses.

"Let us appraise the value of grains wasted in the production of whiskey and beer by another system of measurement. It has been estimated, for instance, that grains used in the manufacture of whiskey and beer in 1943 would have been sufficient to feed 4,223,000 civilians for an entire year at the rate of three pounds of food per day per person. Stated another way, enough grain was thus destroyed to have fed an army of 2,303,000 for one year, each soldier receiving 5½ pounds per day. (This estimate is based on a statement made by Major General E. B. Gregory at a United States Senate hearing on April 14, 1943.)

"It so happens that the order which limits the amount of wheat that a miller may keep on hand does not apply to brewers and distillers . . . Apparently the liquor traffic can always get what it wants. Even though Europe faces starvation, the profits of the vested liquor interests must not be jeopardized."

There is quite a bit more to this "release" but this is sufficient to make you THINK IT OVER.

Business Manager's Corner

George S. Baer

Offering Reports Still Coming Slowly

We will appreciate them whenever they come in, but we suggest that those who have not yet sent in their Publication Day offerings should do so as soon as convenient. We lack a good deal yet of reaching our usual goal of \$5,000, but if all churches not yet reporting will do their best, we may reach the mark. We began the detailed report two weeks ago with the Smithville gift, which stands head and shoulders above all others. We are now continuing with other churches and individuals, listing the church reports in such details as were submitted to us:

PUBLICATION DAY OFFERING

Miscellaneous Gifts

National W. M. S., \$100 Gen. Fund, \$100 Press . . .	\$200.00
Ida Wirick, St. Petersburg, Fla.	50.00
Mary Radabaugh	5.00
Louise Lockhart, Parkersburg, W. Va.	5.00
Barbara Weidenhamer	3.50
Mrs. Margaret Lembrodt, Akron, Ohio	3.50
A Friend, Grattoes, Va.	1.00
Wm. Paslay, Decatur, Ill.	5.00
Clara Brim, Kansas City, Mo.	1.50
Mrs. Lottie Johnson, Chicago, Ill.	10.00
Mrs. Minnie Sloan	3.50
A Friend, Pasadena, Calif.	50.00
Annabelle Merrifield, Winnetka, Ill.	1.50
W. E. Tritch, Hartford City, Ind.	5.00
Mrs. D. W. Campbell, Toledo, Ohio	1.00
F. S. Beeghly, Ventura, Calif. (\$20 Gen. Fund; \$20 Press)	40.00

Gifts from Churches

Akron Church, Ind. By Martha Nixon	1.00
Ardmore Heights, Brethren Church, Ind.	67.85
Berlin Church, Pa.	167.75
Brush Valley Brethren, Adrian, Pa.	13.00
Bryan Church, Ohio	136.14
Bethlehem Brethren, Harrisonburg, Va.	90.12
John R. Wilkerson for Bethlehem Church	5.00
Mr. & Mrs. Geo. R. Liskey for Bethlehem Church	2.00
Mrs. Effie Roann for Bryan Church	5.00

(Continued on Page 10)

Brethren, Get Out With The Boys

By a Brethren Observer

CHRIST WAS THE OUTDOOR SON OF GOD

My Master was a Man, Who knew
The rush of rain, the drip of dew,
The wistful whisper of the breeze,
Night's magic and its mysteries.

He was a man of sun and stars,
He knew the Pleiades and Mars,
The Star-trail called the Milky Way;
The crescent moon, the dawn, the day.

His feet were stained by dusty ways,
His cheeks were brown as autumn days;
His skin it had the look of one
Who knew the blazing balm of sun.

He walked alone upon the sea,
Spake peace to wave-washed Galilee;
All shores and seas were in His thought,
This Man, God-bred, Star-led, Sky-taught.

To Him there were no sweeter tones
Than water rushing over stones;
To Him no splendid symphony
Like murmuring, blue Galilee.

His hair and heart were washed by showers;
He loved the wayside fields and flowers;
The sea and tree, the star and sod;
He was the Outdoor Son of God.

—William L. Stidger.

Brethren laymen and preachers need to become imbued with the spirit of Brethren youth. Nothing less than contact with them will make us acquainted. By association with them we shall become younger. "To get the spirit of the real boy you must find his haunts and live in them awhile." To throw aside our cares and live for a time our own boyhood with our Brethren boys will make us happier and give us a better understanding of the future leadership of our Church.

The pressing question in the Brethren Church in this hour is this: "What can we do for the Brethren boy?" He is deserving of some intelligent Christian leadership. If by our example or suggestion we can help a lad to come to himself, we have done a deed immortal. Theodore Roosevelt said: "If you are going to do anything permanent for the average man you must begin before he is a man." The Brethren boy is not a "problem," he is just a strategic opportunity ignored! For the

sake of the future work of the Church we love, we must rear the boy in that Church.

In dealing with the boy from the Christian point of view, we must needs live in the boys' world. One leader of boys was thus able to make the following observation: "Boys enter the religious life in at least as many ways as they enter the water for swimming. Some plunge in—a definite decision which settles once and for all what their attitude toward right and wrong shall be, what their relation to their God shall be. Some wade in deliberately, cautiously, step by step, each step revealing that another step is desirable. Some run in a little way and out again, but continue to run in a little farther each time, till at last they swim off—a number of changes of mind. Some are forced in. They may, finding themselves in, decide to remain or they may make frantic struggles to get out. Some sit down on the beach and simply let the tide come up about them till it floats them off; by not resisting the tide about them they practically accept the situation. A boy enters the religious life by a deliberate, comprehensive decision, by an accumulation of decisions, by non-resistance to influences about him, which is decision."

Now it is the task of fathers, preachers and laymen to present the boy a brand of Christianity that is attractive with a natural, full-rounded, wholesome Christian life. It is ours to lead the boy to an acceptance of Christ as his Saviour, to unite with the Church, and to join hands with us in the furtherance of the Gospel.

But we cannot help a boy with the great upheavals that take place in his life when his life is foreign to our understanding. Boys love to yell, but that pleasure can be shifted to better account by the organizing of a boys' choir of all ages. "The boy does not need suppression, but direction." If the boys must yell, let the preacher direct the yelling! If there were more of this kind of thing outside the church there would be less disturbance within the church.

A boy is inclined to think for himself. "He is moody, fiery, often full of sound and fury. But nevertheless he is deeply religious. He revels in

nature. He loves the beautiful and wonders at the great and mysterious processes about him. Despite his outward lack of beautiful expression, inwardly he is deeply reverent and conscious of the Divine forces about him."

He is adventurous, daring and heroic. The Bible is full of the adventurous stories that really appeal to him. He has the collective instinct. Suggest that he collect along some religious line. It

is worth while for any preacher to get out with the boys, to seize an opportunity provided out in the fields, on hikes, or in camp at vespers, to direct the whole course of their lives. These boys need the right kind of a big brother and hero to set before them the challenge of the manhood of Jesus. Well—men, fathers, ministers, laymen, all—let's get out with the boys. We need the boys, and the boys need us!

The Bible and Religious Education

(An address given by Luther A. Weigle, dean of Yale Divinity School and chairman of the Revision Committee, at the Ceremonial Presentation, Revision Standard Version of the New Testament, Monday, February 11, 1946, at Columbus, Ohio. The address tells the reasons for the revision and the value of the new edition. Announcement of the revision was made on the back page of *The Evangelist*, issue of March 9.—Ed.)

The idea of education is intrinsic to the New Testament. Its books were written that men might know and believe the gospel of Jesus Christ. And their translation into other languages is for this same purpose.

William Tyndale, the first to translate the New Testament into English from the original Greek, clearly stated his reasons for undertaking this great work: "Because I had perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text."

Throughout Christendom, the sixteenth century was a period of intense activity in the translation of the Bible; and nowhere more than in England. Tyndale's translations were followed by those of Miles Cloverdale, 1535; Thomas Matthew, 1537; Richard Traverter, 1539; The Great Bible, 1539; The Geneva Bible, 1560; The Bishops Bible, 1568; The Rheims and Douay Versions, 1582 and 1609; and the King James Version, 1611.

The effect of these translations of the Bible, as described by John Richard Green in his *Short History of the English People*, was tremendous. "England became the people of a book, and that book was the Bible. It was as yet the one English book which was familiar to every Englishman; it was read at churches and read at home, and everywhere its words, as they fell on ears which custom had not deadened, kindled a startling enthusiasm . . . As a mere literary monument, the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language . . . But far greater than its effect on literature or social phrase was the character of the people at large . . . The whole tem-

per of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life and of man challenged the absolutism of the Stuart kings, and issued in the enactment by the British Parliament of the Bill of Rights. In the eighteenth century the principles there stated were thought through and lived out here on American soil, and eventuated in our own Declaration of Independence and the founding of the United States of America.

Throughout these two centuries comparatively little was done on the translation of the Bible. The King James Version displaced all others in common use among the English-speaking people, and in most other European languages translations made in the Reformation period endured.

New Period of Activity

A new period of activity began, however, with the nineteenth century. It was stimulated in the first place, by the great missionary movement which called for translations into many vernaculars. The Bible, or part of the Bible, has now been translated, printed, and published in more than one thousand languages.

A second stimulus, quite as effective as the missionary movement, was the development of Biblical studies. It became manifest by the middle of the nineteenth century that the King James Version had many faults which call for revision. That was undertaken, by authority of the Convocation of Canterbury, in 1870. The English Revised Version of the New Testament was published in 1881; and the American Standard Version, its variant embodying the preferences of the American scholars associated in the work, was published in 1901.

When the International Council of Religious Education, on behalf of the forty Protestant denominations associated in it, accepted the responsibility for the renewal of the copyright of the American Standard Version in 1929, it appointed a committee of scholars to have charge of the text, and authorized this committee to make further revision if that should be deemed necessary. After extended investigation, experimentation, and debate, the conclusion was reached that there is need for a thorough revision of the Version of 1901, which would stay as close to the

Tyndale-King James tradition as it could, in the light of our present knowledge of the Greek text and its meaning on the one hand, and our present understanding of English on the other.

The Council authorized this revision in 1937, and the work has been pursued vigorously since that time. The Revised Standard Version of the New Testament is published today, February 11, 1946. Work upon the revision of the Old Testament is a bit more than two-thirds done, and will take about four years more. Thirty-one scholars have served upon the Committee which is responsible for the revision; they have had the counsel of an Advisory Board representing the communion, and the effective help of the chairman and general secretary of the Council, who have served as *ex officio* members of the Committee, charged with special responsibility for matters of general policy, finance, and public relations.

Unlike its predecessors, the Revised Standard Version has no extended preface, explaining and defending the lines along which the revision has proceeded. That is done in a small book entitled, *An Introduction to the Revised Standard Version of the New Testament*, written by the members of the New Testament Section, and designed to help the general public to understand the main principles which have guided their work. This has been widely distributed, and I assume that all have access to it. I will not attempt to repeat, or even summarize, what is there said.

Why a New Translation?

Let me say simply that revision of the English translation of the New Testament is necessary for four main reasons:

1. Because the King James Version was based upon a Greek text that was corrupt, containing the errors that had crept into it through centuries of manuscript copying. We now possess many more ancient manuscripts, and are far better equipped to determine what was the original wording of the Greek text.

2. Because the Revised Versions of 1881 and 1901, while based upon a sounder Greek text than the King James, and translating this text more faithfully and accurately, are mechanically exact, literal, word-for-word translations which follow the order of the Greek words, so far as this is possible, rather than the order which is natural to English.

3. Because the discovery, since the revisions of 1881 and 1901 were made, of a great body of papyri dealing with the everyday affairs of life in the early centuries of the Greek era, has furnished scholars with new resources for understanding the language of the Greek New Testament.

4. Because the meaning of many English words and phrases has changed greatly since the King James Version was made. In the Bible we are dealing, not merely with an historical document to be preserved, or with a classic of English literature to be admired, but with the Word of God. And men need the Word of God in our time and hereafter as never before. That Word must not be disguised in phrases that are no longer clear, or hidden under words that have changed or lost their meaning. It must stand forth in language that is direct and plain and meaningful to people today.

Modern Usage Followed

The present Committee was not bound by its charter to the retention of Elizabethan English, as its predecessors were. And we found ourselves faced with a major question: Shall we continue to use the second person singular, "thou," "thy," "thine," and the verb endings "-est" and "-edst"? That question remained unsettled in 1932, after two years of discussion, the vote on the subject being a tie. When the work was resumed in 1937 two years more of debate and experiment ensued before the decision was finally reached to use these forms only in language addressed to God, and elsewhere to follow modern usage. The "-eth" and "-th" forms of the verb endings in the third person are not used at all.

In general, the Revised Standard Version uses the simpler forms, as "to" for "unto" and "on" for "upon." "Enter into" is "enter." The "so" is omitted from "whatsoever," "whosoever," and the like. "According as" is simply "as." "Inasmuch that" is "so that." "Of" becomes "by," when the actor or agent is denoted. Jesus was baptized "by John" rather than "of John," and tempted "by Satan" rather than "of Satan." Such phrases as "on this wise," and "set at nought" and such words as "privily," "wherein," "whereby," "thereabout," and "divers" are replaced by modern equivalents. In punctuation, and in the use of quotation marks, modern usage is followed.

The order of the words in the sentences is direct, and as far as possible, invested sequence and suspended clauses are avoided. We have sought to give a translation that will be easy to read aloud and in public, and that will convey the meaning to the hearer as it goes.

A New Translation, or a Revision?

The question has been asked: "Is this a new translation, or simply a revision of the former versions?" It is not a new translation, in the sense that Moffatt and Goodspeed made new translations, without regard to the well-known phrases of the Tyndale-King James tradition. Our commission was to revise the English New Testament, taking the American Standard Version as a base, and changing it only where it was deemed necessary in the interest of accuracy, clarity, directness and simplicity. Yet the Revised Standard Version is, in effect, a new translation, for three reasons. The first is that no adequate revision can be made except upon the basis of as thorough study of the Greek text, and as careful procedure in putting its meaning in English, as would be required in the case of a new translation. The second is that we have used the new resources afforded by the papyri for understanding the vocabulary and grammar of the New Testament. The third is that, as already noted, we did not feel bound to maintain the peculiar forms of Elizabethan English in which the King James Version is cast.

Yet that does not mean that the Revised Standard Version has been cast in "the language of today." One enthusiastic inquirer has already raised the question whether we have made Paul speak in terms of "the atomic era." To which the answer is an emphatic No. The history of the translation of the Bible into English is strewn with the wrecks of misguided efforts to put it into the ephemeral phrases which were the current fashion. Here are some examples from a translator of about one hundred years ago: "When Elizabeth heard the salutation of Mary,

the embryo was joyfully agitated" (Luke 1:41). "Falling prostrate, a violent internal spasm ensued, and all his viscera were emitted" (Acts 1:18). "Festus declared with a loud voice, Paul you are insane! Multiplied research drives you to distraction" (Acts 26:24).

We have resisted the temptation to use phrases that are merely "the language of today," and have sought to put the message of the New Testament in simple, enduring words that are worthy to stand in the great tradition of Tyndale and the King James Version. But we have never used a word, so far as I know, in an obsolete or archaic meaning; we have tried always to use words in the meanings that they have today.

The King James Version was itself a revision rather than a wholly new translation, and it kept felicitous turns of phrases from each of its predecessors. We have done likewise. It will be an interesting study to see how much has been kept in the Revised Standard Version which goes back, not simply to the King James Version, but to those upon which it drew. To give only a few examples that have chanced to catch the eye, we have kept from Tyndale such phrases and sentences as "You cannot serve God and mammon" (Matt. 6:24); "Consider the lilies of the field, how they grow" (Matt. 6:28); "where two or three are gathered in my name, there am I in the midst of them" (Matt. 18:20); "he came to himself" (Luke 15:17); "a prophet has no honor in his own country" (John 4:44); "It is more blessed to give than to receive" (Acts 20:35); "do evil that good may come" (Rom. 3:18); "the unsearchable riches of Christ" (Eph. 3:8); "out of darkness into his marvelous light" (1 Pet. 2:9). We have returned to Tyndale in the use of "love" for *agape* in 1 Cor. 13; and in passages like the following we have used Tyndale's translation to correct errors in the King James Version: "when the wine failed" (John 2:3); "born anew" (John 3:3); "one flock, one shepherd" (John 10:16); "believe in God"—imperative instead of indicative (John 14:10); "in the sight of God" (2 Cor. 12:19). Similar lists can readily be made of phrases and sentences kept from each of the other sixteenth century English translations.

Revision Sorely Needed

We have been asked such questions as: Is the Revised Standard Version meant for children? Or is it meant for young people? Is it a version of the New Testament which is meant for the schoolroom? To which the answer is No. It is not meant for children specifically, or for young people, or for the schoolroom. And yet the answer is Yes. It is meant for every one, for young and old, for people generally, for people in every situation, for the schoolroom and for the pulpit, for private devotions and for public worship.

We do not imagine that the King James Version will cease to be used because this revision has been made. We have no thought, moreover, of discontinuing the publication of the American Standard Version. Each has its use, the first as a great literary and religious classic, and the second as a meticulously literal word-for-word translation. It is our hope, however, that the Revised Standard Version may quickly come to be used by ministers and by people generally, for reading and meditation, for teaching, preaching, and Christian religious education, and in public and private worship. Of one thing I am sure. The

Revised Standard Version has more value for Christian religious education than any other version. I earnestly hope that it will be adopted immediately for use in our Sunday Schools, public schools, and week-day schools of religion. We sorely need this direct, vital phrasing of the Word of God in language that can be readily understood by the people of our time.

BRETHREN SERVICE NEWS

Charles M. Webb

At a recent meeting of the Executive Council of the Brethren Service Committee held at New Windsor, Maryland, associate representation on the Service Committee was granted the Brethren Church. A report on the organization and function of this committee as adopted by the 155th Recorded Annual Conference of the Church of the Brethren at LaVerne, California in June of 1941 contained a provision to the effect that associate representation could be granted to other Brethren bodies if at any time they desired to share in the service of the committee.

The Brethren Service Committee finds its charter in the words of the Master: "I was hungry and ye gave me to eat; . . . I was a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me . . . inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

This committee represents the church in the area of social endeavor. Its primary function is that of personal rehabilitation and social reconstruction in the name and spirit of Christ. Its fields of service are as follows:

1. To arrest and eliminate, in so far as possible, those forces in human society which contribute to the disintegration of personality and character, and to social instability. The Brethren recognize war, intemperance, political corruption, and the breakdown of the family as important among these forces (1 Thess. 5:14, 15).

2. To relieve human distress and suffering around the world without regard to barriers of race, creed or nationality. This includes the service of the church among refugees, exiles, prisoners, orphans, widows, the aged and other conditions in human life in which there is need for physical and spiritual relief compatible with the ideals, traditions, and financial resources of the church (Gal. 6:10).

3. To represent the church in the area of creative citizenship and Christian testimony on issues of national and international significance.

This includes a program of an alternative service to war and the relation of the church and its members to the government in regard to peace and war and situations where the principle of religious freedom is involved (1 Peter 2:12).

4. To develop, organize and apply the spiritual and financial resources of the church to the above areas of service as a concrete and practical expression of the spirit and teaching of Christ as the Brethren understand and interpret them. This shall include the expressional side

of our peace program in an effort of world reconciliation and the preservation of goodwill and human understanding among all people and races. (Rom. 12:20, 21).

Since this committee functions in the same general area as that of the office of deacon in the New Testament church, it is considered proper that the deacons be the medium through which the work of the Service Committee be implemented in local congregations.

In articles to follow, the actual work of the Brethren Service Committee will be presented with suggestions on ways in which our church can cooperate further in the wonderful work that is being done.



EDITORIAL COMMENT

Rev. N. V. Leatherman

CHURCH EXTENSION

What do we have in mind by church extension? We could answer, Just that, and then forget it. For that is an answer. However that type of answer would get us nowhere. Then too it is possible none of us would have any problem giving answers that would be real and true expressions of some types of church extension, since we have been saying it in different terms, through the years. Evangelism is church extension. Missions is church extension. Preaching and teaching is church extension. Perhaps we should say these are types and methods of church extension. But they do not define the main idea we have in mind by the use of this term now, nor as used in the past record of the Brethren Church. Church extension in our church has meant in the past, and must increasingly mean to us, starting new churches and developing them into self-supporting churches.

This must be done if the Brethren church is to continue. This writer contends that at present we do not seem to know how to do this. For we are not doing it as we should be doing it. We may have a college and seminary to develop more ministers; but it is going to take more than a multiplicity of ministers to build more churches, great as that necessity is. We have our publications; but they cannot go out into the raw field and build new churches. We have our mission boards; but it is going to take more than our mission boards to do this thing. And none know this better than the members of these boards.

This writer has some very definite ideas about church extension. Others in the church have expressed fine ideas. We have those who say they know how it is to be done. Some of these ideas harp back to the days when the church enjoyed its greatest period of extension. Plainly those methods, very successful then, are not doing the business now. Population moved into the city and is now on its way out again since that period.

We have heard such suggestions as building five new

churches each year; building a new church in five years; and others. These suggestions do demonstrate an interest in building new churches. But we have not been doing either of these things. Why? The only possible way we could build a church congregation in five years to the self-supporting stage, would be to have enough good Brethren already in one location to make at least half a church, so far as numbers is concerned. The only possible way five new churches each year could receive any meaning would be to think of them in the starting stage instead of the self-supporting stage. We have discouraged ourselves with this latter suggestion. Any group that becomes self-supporting in five years would be extraordinary, unusual and exceptional indeed. Better had we been saying twenty-five years from start to self-supporting, and then designed the pattern for accomplishment. As for starting five new churches each year, there is only one method that could be pursued to make that possible. That would be for each of our present self-supporting church groups mothering some extension of itself in some good near-by location. This is the idea that has been moving our Goals committee. This is very possible, at least for some of our congregations in fast developing cities. Then why do they not do it?

We answer. It is new. We have no example in our own church where it is being done. However the Baptist church is making great headway in their church with this very type of procedure. We lack the venturesomeness of faith. We have not been facing the reality of doing this thing. Our experience in doing it is so short we are afraid of the uncertainties. We lack applied methods. We have not faced this issue square enough to develop any real method of procedure. Where shall we begin?

We answer. We should begin with our National Ministerial Association. This business must be faced. The ministers must face it together, first. Our laymen have a right to expect that we be their leaders in this. Therefore let us discuss it, and out of such discussion develop a few suggestions of plans for pastors and congregations to follow. For instance some general principles ought to be developed and outlined in regard to location. Something should be done regarding the right kind of survey to be made in the community before deciding definitely upon location. Once the survey is made and the location is determined, something ought to be outlined as to the best methods to be used in opening up a new field. If we assume that as individuals we know all about these things, and that they are too small for our collective consideration, then we can also assume we will continue to do little or nothing at all about church extension.

Our pastors should take time in our coming Post-Easter meeting to go into this business thoroughly, to work out a studied method of procedure in starting and building new congregations. This Post-Easter meeting is by action of the Association a meeting of this Association. The purpose of this meeting is clearly outlined in the minutes of the Association as printed on page 31 of the 1945-1946 Brethren Annual. It is hoped time will be given for thorough discussion of this major issue of church extension, along with other important needs of the church.

—Hagerstown, Md.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER II

"THE CHURCH"

Inasmuch as the modern trend to be world-minded has caused an increasing desire to unite all religions under one head or council, it will be useful to list the leading cults under titles which indicate their main feature.

False Religions:

1. **Paganism**, which is characterized by idolatry, began with Nimrod, and has polluted the worship of large groups until today. They are called "abominable" because accompanied by immoral rites. 1 Peter 4:3; Num. 25:1, 2.

2. **Royalty**, or the worship of rulers as gods, with the doctrine of the "divine right of kings," is pushed to the extreme today of deifying man himself. The attitude of God toward this is shown in Acts 12:21-24.

3. **Legalism**, or the substituting rites and ceremonies, offerings and works in place of worship in spirit and in truth. Acts 15:1; Eph. 2:4-10.

4. **Philosophy** substitutes human reasoning for divine revelation, and thus makes each one a law unto himself. Col. 2:6-10.

5. **Mysticism** includes those cults with secret rites and teachings which are substituted for the kingdom of God, which is entered by regeneration through faith in Christ with repentance, baptism, obedience, and love. Rev. 2:24; 17:5; 18:21.

6. **Materialism** is the anti-christ of the modern apostasy which makes nature the only god, and denies everything supernatural. Daniel 11:38, 39.

In Contrast With These:

Christianity is not a religion, but a life. It does not make man a slave of nature or of carnal habits. It begins with the spirit which was created in the image of God and is recreated by the Holy Spirit in the image of Christ. Christianity stands alone as the only faith with a remedy for sin and vital union with the living God. Eph. 5:25-27; Rom. 6:6-14.

Heretical Sects:

But Christianity has suffered by the formation of heretical sects which reject fundamental doctrines of Christ, while claiming to be Christian. Gal. 1:6, 7.

1. **Sabbatists** began with the legalists of Acts 15:1, but now hold to the Jewish sabbath instead of circumcision, and follow the writings of their prophetess rather than the Bible. Rom. 9:31, 32; Col. 2:16, 17.

2. **Spiritism** stems from ancient times and substitutes the guidance of spirits for the guidance of the Holy Spirit. It is akin to demon worship and, though a capital sin under the law, has now revived. 1 Tim. 4:1-3; Isa. 8:19, 20.

3. **Russelism**, alias several other names, denies the deity

of Christ and offers a second chance to sinners in the next world. John 3:16-18; 1 John 5:16.

4. **Theosophy** teaches salvation by evolution rather than regeneration and, like its mother—Buddhism, makes heaven (Nirvana) an unemotional state. John 3:5; 2 Peter 2:1.

5. **Mormonism** falsifies its origin and makes the absurd book of Mormon equal with the Bible, and makes God like a man. Gal. 1:6-9.

6. **Christian Science** denies sin and the need of salvation and holds to many things neither Christian nor scientific. 1 John 1:8-10; Titus 3:5.

7. **Modernism** is the wolf of materialism in sheep's clothing. It denies miracles, including the virgin birth of Jesus and his resurrection. It denies the inspiration of the Bible above other books. Acts 2:22-24; 2 Peter 1:21; 1 John 1:7-9.

Marks of False Cults:

A comparison of the many false sects in the world reveals that they have some things in common, by which they may be known. They are counterfeits.

1. **They pretend to be the only true faith**, membership with them being essential to salvation. Acts 15:1.

2. **They pretend some great new truth** of which they are the custodians. Acts 17:21; 1 Tim. 6:20, 21.

3. **They pretend to have secrets of great value**. Matt. 24:26; Eph. 5:10-14.

4. **They like to pose as martyrs**, to win sympathy. Acts 5:1, 2; Matt. 6:1-4.

5. **They pretend great success as proof** that God is with them. Acts 19:35, 36.

6. **They promise great things only to deceive them**. 2 Peter 2:3, 18, 19.

7. **Their real attraction is license to sin**. Rev. 3:20; Lev. 18:24-26.

Marks of the True Church:

If all churches would follow the pattern of the apostolic church then all could form part of one great spiritual body, the true church.

1. Of such a church Christ is the Head. Eph. 1:21-23.

2. He is the true and only foundation. 1 Cor. 3:11-17.

3. Believers added to him are one spirit. Acts 5:14; 1 Cor. 6:17; 12:13.

4. They are builded by him into one body, his temple. Eph. 4:16; 2:20-22.

5. The law of the Church is Christ's law. 1 Cor. 9:21; Rom. 8:1-4.

6. Believers are clothed with the robe of Christ's righteousness. Gal. 3:27-29.

7. Their badge is his love. John 13:34, 35; John 17:26.

Origin of the Church:

Jesus began his ministry preaching the kingdom of God. Mark 1:14, 15.

When rejected by the Jews they lost the kingdom. Matt. 21:43.

The kingdom was then given to the Church. Luke 12:32; 1 Thess. 2:12; Col. 1:13.

It is righteousness and peace and joy in the Holy Spirit. Rom. 14:17.

In it there is neither Jew nor Greek, male nor female, bond or free, but all are one in Christ Jesus. Gal. 3:27-29.

It was formed and endued on the day of Pentecost. Acts 2:1-4.

And was commissioned to evangelize the world. Matt. 28:19, 20.

The Church a Virgin Pilgrim:

Though espoused to Christ, the church is not yet a queen. 1 Peter 2:9-11.

It is the apostate harlot church who poses as queen. Rev. 17:4; 18:7.

As a pilgrim, the church is to be an example to all. 1 Peter 2:11-25.

It is Christlike because filled with his Spirit. Eph. 1:13; Rom. 5:5.

It is apostolic because it continues in the apostles' doctrine, and in fellowship, in breaking of bread and in prayers. Acts 2:42.

It is holy because cleansed by Christ and clothed with him. Eph. 5:25-27; Gal. 3:29.

It is missionary because sent to all the world. Matt. 28:19.

ISNT IT A FACT!

The world is a difficult world indeed,
And the people are hard to suit,
And the man who plays on a violin
Is a bore to the man with a flute.

And I, myself, have often thought
How very much better 'twould be
If every one of the folks that I know
Would only agree with me.

But since they will not, the very best way
To make the world look bright,
Is never to mind what others say,
But do what you think is right.—Selected.

GENERAL CONFERENCE

August 19 to 25

AT ASHLAND COLLEGE

Dr. Warren D. Bowman, Pastor of the Washington City Church of the Brethren, Washington, D. C., will be the Bible lecturer.

Plan your vacation so that you can attend.

Delbert B. Flora
Executive Secretary.

Business Manager's Corner

(Continued from page 3)

Mrs. Henry Sauders for Bryan Church	5.00
Burlington Brethren Church, Ind.	47.56
Calvary Brethren Church, Pittstown, N. J.	12.00
Cambria Brethren Church, Ind.	8.30
Canton Brethren Church, Ohio	74.55
Corinth Brethren Church, Ind.	13.37
County Line Sunday School, Ind.	10.00
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Dutchtown Brethren, Warsaw, Ind.	28.70
Fairhaven Brethren Church, Ohio	45.10
S. C. Worst for Fairhaven Church	10.00
Mt. Olivet Brethren, Georgetown, Dela.	16.00
Gretna Brethren Church, Ohio	46.88
Hagerstown Brethren Church, Md.	269.25
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Johnstown 2nd Brethren Church, Pa. as follows—	
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Mr. & Mrs. A. E. Hostetler	5.00
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Mrs. N. J. Miller	2.00
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Mr. & Mrs. R. A. Stahl	1.00
Mr. & Mrs. Gilbert Hess	2.00
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Milford Brethren Church, as follows—	
Sunday School	25.00
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Other gifts	26.23
Milledgeville Brethren, Ill. as follows—	
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Gail Deets	1.00
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Richard Graehling	4.00
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Sam Livengood	10.00
Evelyn Hanna	10.00
Mrs. Miles Wallace	1.00
Class No. 10	1.00
Sr. W. M. S.	10.00
Welcome Class	5.00
Class No. 11	2.00
Jr. W. M. S.	5.00
Class No. 3	3.00
Kum Join Us Class	13.50
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Ralph J. Schneider	10.00
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Hazel Winebrenner for No. Manchester	10.00
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Mr. & Mrs. J. A. Duncan (Press)	5.00
Mrs. Mildred Lewis (Press)	4.00
Oak Hill Sunday School (Gen.)	6.43
Mrs. Ollie Frey (Gen.)	1.00
Pleasant Hill Church, Ohio	20.00
Roanoke Brethren, Ind.	40.50
Vern L. Stoffer for Roanoke	5.00
Tiosa Brethren Church, Ind	17.00
White Dale Brethren, Terra Alta, W. Va.	13.03
Williamstown Brethren Church, Ohio	58.79

Can we give thanks? O God, make us wise
To see Thy Face through the cloud-filled skies.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

MY ADVOCATE

I sinned. And straightway, post-haste, Satan flew
Before the presence of the Most High God,
And made a railing accusation there.
He said, "This soul, this thing of clay and sod,
Has sinned. 'Tis true that he has named Thy name,
But I demand his death, for Thou hast said,
'The soul that sinneth, it shall die.' Shall not
Thy sentence be fulfilled? Is justice dead?
Send now this wretched sinner to his doom.
What other thing can righteous ruler do?"
And thus he did accuse me day and night,
And every word he spoke, O God, was true!
Then quickly One rose up from God's right hand,
Before whose glory angels veiled their eyes.
He spoke, "Each jot and tittle of the law
Must be fulfilled: the guilty sinner dies!
But wait. Suppose his guilt were all transferred
To ME and that I paid his penalty!
Behold My hands, My side, My feet! One day
I was made sin for him, and died that he
Might be presented faultless, at God's throne!"
And Satan fled away. Full well he knew
That he could not prevail against such love,
For every word my dear Lord spoke was true!

—Martha Snell Nicholson.

JUDE CONCLUDES WITH A DOXOLOGY

Jude 24, 25

After having drawn in previous verses so dark a picture of the dangers besetting the path of a man of faith, it is for the Christian to pillow his head upon the soul-inspiring truths of these last verses, rise above discouragement, and go on in holy confidence, conquering and to conquer. God is able to keep the trusting soul without stumbling. No one need question the keeping power of God for one minute. The saint need fear but one thing: that he will not trust the Lord and lean upon Him! Otherwise he need have no fear. God will keep us as long as our eye and heart are fixed upon Him (Heb. 12:1, 2; 1 Pet. 1:3-5; 2 Tim. 1:12; Phil. 1:6; Rom: 8:30; John 19:27-29; Rom. 8:35-39; Col. 1:16, 17; Mt. 28:20; 2 Cor. 1:10).

We are exposed to ungodly influences and to the treacherousness of our own hearts. But God, our Overcomer, is able to keep us from falling as long as we walk by His side and let Him hold us by the hand.

"As I travel thru this pilgrim land
There is a Friend Who walks with me,
Leads me safely thru the sinking sand,
It is the Christ of Calvary;
This would be my prayer, dear Lord, each day
To help me do the best I can,

For I need Thy light to guide me day and night,
Blessed Jesus, hold my hand."—Albert E. Brumley.

Jesus will not only keep us from stumbling in this present life, but He will also present us in final glory "without blemish" (Rev. 19:6-9; Eph. 5:25-27). "Salvation, in its beginning, progress, and end is the Lord's." Jonah said, "Salvation is of the Lord," but he had to meet some conditions before the Lord's salvation became operative on his behalf. Obedience is essential to and in salvation (1 Thes. 1:8; Heb. 5:9; 1 John 2:4; Luke 6:46). Read Heb. 3:6; 6:11; Matt. 10:22; 24:13; Mk. 13:13.

To God "be glory, majesty, dominion and power" "before all time, and now, and forevermore. Amen."

WHAT ABOUT THIS?

You have doubtless heard the statement, "I'm willing to die for my country!" Not long ago I heard a citizen make that statement when he was under the influence of something that caused me to pity rather than to chide him; but I thought and said within myself, "Would to God, for your sake, and for others, you might even live for your country!" None effectively die for a cause they had not consistently lived for. That may seem a bit unseasoned; but let me explain: If Christ had not lived for a cause, His dying for it would have been in vain.

Explaining further. If one should live in this community or in any other with opportunities for doing good (and such opportunities are always and everywhere present) and did not, and then, dying, should say, "I'm dying for my community!" would such a statement be regarded as sincere? Would such a death be beneficially effective? I leave the questions for your answers, while I give mine. It's the things we live for that count. God never has asked anyone, other than His Son, to die for a cause. Christ's was, is, and ever will be all-sufficient. God does ask that we live for a cause; then He will take care of our dying.

I am thoroughly convinced if Christian Institutions would live the things they teach they would be effective in a very commendable way. They cannot function properly nor long otherwise. Such consistent "teaching," universally, would be a positive cure for the world's ills. My prayer is that the most potent institution for good, the Church, will do its part to elevate the religious standards of the world. In saying, "the Church," I do not mean it in a sectarian sense, whatsoever; but I do mean the purification and elevation of society is Christendom's particular and God-given obligation. If Christendom fail, ALL FAILS!

H. A. Gossard.

CONSIDER

Some people think a thirty minute sermon too long, so they substitute a six hundred column Sunday paper or an hour movie and starve their souls.

There is a profound political economy in the question, What would a house and lot be worth in Sodom, without a Lord's Day, a Church, and a preacher?—Louisville, Ohio Bulletin.

WITH THE LAYMEN

SOUTHERN INDIANA LAYMEN ORGANIZE

On Monday evening, February 25, the North Manchester, Indiana, Brethren Church was host to the laymen of the Southern Indiana group of the Indiana District of Brethren Churches.

A very delicious supper was served in the basement of the church by the ladies of the host church. One hundred and forty-three laymen from nine churches of the District were present besides visitors from Warsaw, New Paris, Elkhart and Dutchtown. The supper was served promptly at seven-thirty.

We then gathered in the auditorium of the church and H. D. Hunter of the North Manchester Church, acting as temporary chairman, called on Rev. Bert Hodge, pastor of the church, and he very ably led us in our evening devotions. Remarks were then given from representatives of the Warsaw, Elkhart and New Paris churches regarding the organization in the northern half of the District. Following this nominations were made for officers of our Southern District organization, which resulted in the following being elected:

ChairmanH. D. Hunter, North Manchester
Vice-ChairmanJames Donaldson, Mexico
Secretary-TreasurerGuy V. Purdy, Roann

Prof. Halliday, vocalist, of North Manchester College, then presented two numbers, one a setting from the thirty-first chapter of Jeremiah, "Fear Not, Oh, Israel!" and a negro spiritual, "Hard Trials," each of which was very much appreciated.

We then voted on how to hold our meetings, and the majority ruled in favor of once each quarter, and decided to meet on the third Monday night of the second month of the quarter. The Flora and Loree churches gave us invitations for our next meeting and the majority ruled in favor of Flora. This meeting is to be held on Monday night, May 20.

A free-will offering was taken for the work of the organization to the amount of \$38.22.

Rev. Hodge then introduced the speaker of the evening. Dr. Moomaw, also of North Manchester College, who brought a wonderful message on the subject, "Living Between Two Worlds." He said we should turn our hands to three great things: 1. Stabilizing our family life; 2. Stewardship of our natural resources; and 3. A sense of Christian vocation.

The Flora Quartet then sang a number, "Blessed are They," after which Rev. C. C. Grisso of the Mexico Church pronounced the benediction.

We departed at a late hour declaring the North Manchester Church a very royal host.

Guy V. Purdy, Secretary-Treasurer
Southern Indiana District.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for March 31, 1946

SHARING MY FAITH WITH OTHERS

Scripture: John 1:35-51

For The Leader

How happy are you that you have received the gift of salvation and eternal life? Are you thankful for it, or do you take it as a matter of fact? Did it make a noticeable change in your life, or haven't you given it any thought? Do you know what every Christian should be doing, now that they have received this gift? It certainly is not just attending church Sunday after Sunday, or even working in the organizations of the Church. No. The work we Christians are supposed to be doing is that of telling others about our new gift. We should be so happy in our faith that we would want everyone who is not a Christian, to become one. We should be so thankful for salvation, that we would want to share it with other people. The change should be so noticeable in each of our lives, that we would like to see that change in others. But, we ask, how many young people show this attitude of sharing their salvation with other young people? Let us do as these scriptural gentlemen did and go earnestly to others with the good news of our faith.

DISCUSSION

1. WHAT JOHN DID. John the Baptist had been preaching the coming of Christ. From the wilderness he came, preaching the coming of the Messiah, and calling all men to repentance from sin. In the course of his ministry, John acquired a number of disciples. These were men who believed as John did, and followed him. But, when John saw Jesus, he cried, "Behold the Lamb of God, which taketh away the sin of the world." John did not go off into a corner and try to work in opposition to a greater leader, so that his own following might be saved for himself. Note what he did do. When he and his disciples saw Jesus approaching, John told his disciples that here was the Christ, and that they should follow Him. So, John's disciples became the disciples of Jesus. John shared Christ with others. Do our lives so witness that when others follow us as an example, that we also can point them to Christ. In other words, if some one asks you how to accept Christ and receive salvation, can you talk to them, telling them what it means and how they are to live afterwards? A true Christian can do this. Some one is following us, patterning his life after our life. Is our life such that we can also point that person to the Christ?

2. WHAT ANDREW DID. We note that one of the disciples of John the Baptist was a man named Andrew. When John informed him that Christ was in their midst, Andrew rejoiced. How great his rejoicing was indicated in the act that he did right after he had talked with Jesus. He went and found his brother, to tell him the good

news. Can we imagine the tremendous transformation which would be brought to pass in this old world if every new born Christian this year was at once to go and seek the soul of his brother? Can we imagine the greater revival if every "seasoned" Christian should jerk themselves out of their "nest" and go find their brother for Christ.

Andrew was not satisfied with telling his brother about Christ. In addition to informing him that the Messiah was at hand, he also brought his brother to Christ. We can imagine the scene. Peter working on his nets along the seashore, perhaps doing a little grumbling because of the poor catch of fish, and the torn nets. Here comes Andrew as fast as he can run. Perhaps Peter doesn't believe, so he goes on fixing his nets. Then Andrew starts to drag Peter away from his nets. At any rate, Peter is brought to Jesus by his brother. Sometimes it takes a little persuasion, with tact, to win others for Christ. But it is part of the Christian's duty.

3. THE RESULT OF ANDREW'S ACT. We do not read so much in the Bible about the outstanding work of Andrew after this one episode. Perhaps he was not called to be a great leader of the Church. Perhaps his natural abilities were not as outstanding as those of some others. But note that what he did do was important, for he brought to Christ the man who later became one of the greatest men of the early Christian Church, the Apostle Peter. By his act of bringing his brother he gave to the Church the mighty sermon on the day of Pentecost. He gave, through Peter, the marvelous teachings of the epistles of Peter. And we could go on. But see what a little act did. Andrew could have left the grumbling Peter in his old boat by the seashore and refused to bother with him about Jesus.

Often times, young people, the most unimportant looking person we can win for Christ may turn out to be one of the most powerful workers for him. So we should live and urge and speak and invite and bring, all those who are round and about us. Why? Simply because we do not know just who might be touched by the hand of God to go forth as a missionary or preacher to win multitudes for Christ. The story of Andrew and Peter will support this.

4. WHAT PHILIP DID. Apparently Philip was "hand picked" by Christ. At least the account tells of Jesus finding Philip and giving him a call. Jesus knew the soul of Philip. He knows our souls today and sometimes He calls us just like He called Philip. Jesus said, "Follow Me." If Philip would have refused, the Ethiopian eunuch probably would not have been converted. Philip was called and chosen and was found faithful, for he preached Jesus. In our lesson tonight he sees a man named Nathanael, and informed him that the Messiah was at hand, and said, "Come and see." Now, we wonder how many of us have invited other young people to come to our church and worship, or to attend our C. E. meetings, or evangelistic services. Do we think enough of Christ to find other followers for Him?

5. HOW CAN WE BEST SHARE OUR FAITH? First of all we can realize the eternal destiny of others who are without Christ. Next we can ponder on what answer we will finally give to Christ when He asks us on the judgment day, just what we did with all our time and talents we should have used to bring others to a knowledge

of Him. Then we can use a little enthusiasm from the joy we should have for our gift of personal salvation.

We young people can prepare to be missionaries and ministers and Sunday School workers. Why waste your life on "good paying jobs" in the world, when Christ calls you to a real work with eternal rewards? The lust of earthly gain and reward is forever before us. Heed it not, but share Christ with others by serving Him as a life's work.

QUESTIONS

1. Who was the preacher in the wilderness?
2. Who brought the good news to Simon Peter?
3. Who were the other converts in the lesson tonight?
4. Trace the life and work of each of these men through the scriptures. What did they do for Christ? How did they live and how did they die?

Spiritual Meditations

Rev. Dyoll Belote

A RELIGION OF INWARDNESS

"And he said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven." Matthew 18:3.

Mr. A. B. Bruce, a noted Bible expositor, tells of monks who, in the middle ages, used to dress themselves in children's clothing, presumably thinking thus to fulfil the requirements of our text. But what the Christian needs, is not to imitate children in outward attire, but to be like them in simplicity, trustfulness, and unaffected devotion. This reminds us of those who have had the Lord's Prayer tattooed upon their bodies, but show small regard for its teaching.

Upon one occasion the disciples showed concern for the Master's physical well-being, urging Him to partake of food, and in reply He said: "I have meat to eat that ye know not of." On a number of occasions Christ provided food for hungry disciples and followers, but in His reply to their insistence upon concern on His part for His own welfare, He taught them that true religion is one of the inward man. Perhaps there was something of this thought intended in the divine declaration that "Man looketh upon the outward appearance, but God looketh upon the heart." Or there is that other admonition of the Word, "Keep thy heart with all diligence, for out of it are the issues of life."

All the ritual and outward symbolism of the world and of the church—is vain and worse than useless if there is not the grace of God in the heart to go with it. Martin Luther rediscovered this fact buried beneath the ignorance and superstition of the Middle Ages, and proclaimed it to a burdened and weary world.

Men have always been seeking peace for their sin-sick, weary souls and bodies. Now we know that peace is not the result of any combination of outward circumstances. "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you." The trouble is that men do not seek for peace where alone it can be found—in a life hid with Christ in God.

Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

The Art of Thinking. By Ernest Dimnet. The author holds an informal conversation with the reader. The result is a vivid enthusiasm for straight thinking. The educator and the parent will find a small gold mine of useful lessons.

Simon and Schuster.—Price \$1.00.

Date With Destiny. A Preamble to Christian Culture. By Ralph W. Sockman. This book contains the essence of the author's thinking on the things that really matter on the American scene in this hour of supreme crisis. The manner in which he has taken the phrases of the Preamble to the Constitution and related them to the principle tasks of the Christian today will fortify the thinking, the teaching, and the preaching of all who believe that it is upon the Spirit of Christ that the elements essential to "life, liberty and the pursuit of happiness" must be built.

Abingdon-Cokesbury Press.—1943—Price \$1.50.



News From Our Churches

LATHROP, CALIFORNIA

Since last July it has been my pleasure to minister to the Brethren Church of Lathrop as their provisional, part-time pastor. The months have sped swiftly by and each one has brought some new blessing to both pastor and people. There have been only five additions to the membership—three by baptism and two by letter, but there have been additions to the activities of the church and, above all, to the spiritual progress of the church. The attendance has increased and the enthusiasm has increased.

To occupy and interest the young people we have a Christian Endeavor Society, and a Boy Scout camp, ably fostered by Brother Ronald Mattes; a Hi-Y club developed for High School students by Sister Almina Wolfe. We hope now to form a branch of the Laymen's Brotherhood.

Our last baptism was performed by Brother Milton Robinson since his arrival a few days ago. The young man wishes to use the ministry as his life work and we will try to help him to do so.

Brother and Sister Robinson drove all the way from Philadelphia to come to our help in this district, and arrived in time to see the almond orchards in bloom. As he met the people of the church here it was a case of love at first sight on both sides, and all are happy in the pros-

pects for the future. During the year we put in a fine new oil-burning heating plant, and are making other improvements on the property. Creditable offerings have been sent for all our church enterprises and there is a mind to work.

I am happy to be able to give more time to the books I feel called to write and will leave Brother Robinson to report his impressions and his plans. The church has voted to observe the Lord's Supper quarterly, which will mean much for the spiritual growth of the members. This district will be holding its annual conference soon and the work in general is brighter than it has been for some time. Pray for these isolated congregations in this distant district, that we may grow strong and occupy more of the openings which exist around us.

C. F. Yoder.

Laid to Rest

FADELEY. John F. Fadeley, 80, died after an illness of pneumonia. A Brethren for many years, he was a member of the Mt. Olive congregation. He was a man of high principles who lived the good life of faith and prayer. Prior to his marriage thirty-seven years ago, brother Fadeley was a citizen of my home town, Woodstock, Virginia. We often talked of events and persons there. My favorite incident was one in which Brother Fadeley figured very prominently. There was an election held in Woodstock to determine if the town should be wet or dry. It so happened that this was also his wedding day. So Brother Fadeley was married in Rockingham county (to a sister of the late Elder John Thompson) then they took the train back to vote. It was good he did, for the town was voted dry by just one majority. I used to tell him how I remembered my father's shout when he heard the election returns.

Brother Fadeley is survived by his wife and son and three daughters. Death did not find him unprepared, for he was a man who thought much concerning his passing and in his later years often spoke of these things as only one can, who was prepared to enter into rest.

The funeral services were held from the Timber Ridge Methodist Church which is located near his late home. Interment of the body was in the Dayton Cemetery. The services were conducted by his pastor.

John F. Locke, Pastor, Mt. Olive Church.

MICHAEL. Benjamin Franklin Michael, 73, had served the Bethlehem church as caretaker for over forty years. On many a cold morning I have had occasion to appreciate his efficiency and unfailing faithfulness. He had endeared himself to the whole community, in which he spent his entire life, by his many acts of kindness and helpfulness. Children loved him, the smallest instinctively going to him. After his wife's passing several years ago he lived

alone. The Sunday before his death he seemed to be in his usual health. He died unexpectedly, alone.

Though he had no immediate family, in a sense he was really a member of a large family for the community loved him as its own. The week following his funeral I received a very beautiful letter from a Mennonite Family which so often made him welcome at its fireside.

The Bethlehem church was filled, with some standing, when the services began Sunday afternoon, January 20. The body had lain in state in the church for an hour before. The gathering of his friends betokened the high esteem in which he was held by not only the people of the Bethlehem congregation but the whole community. Rev. Benjamin S. Landis, who was a schoolmate of the deceased, paid a very fitting tribute to his blameless character, and life of labor, and goodwill. Brother Landis also read the scripture and led in prayer. His pastor, deeply touched by his passing, also spoke, feelingly, of those things in his life which death seemed to cause to stand out in bold relief. Truly he loved his Lord, and the Church, and his neighbors, well. When the service closed with the singing of the congregation of, "Blest Be the Tie that Binds," the body was taken to the Dayton cemetery for interment in the family plot. There Elder T. D. Swartz pronounced the benediction which concluded the service at the grave side.

He will be greatly missed at Bethlehem where his presence made him almost a part of the building, so faithful was his record. But Rev. 3:12 reminds us that while we can't be pillars here very long, we can be forever in the temple of God over there.

John F. Locke, Pastor, Bethlehem Church.

LEIDY. Sister Faye Leidy, 18, a daughter of George C. and Mabel (Findley) Leidy, departed this earthly life February 23, 1946.

At the Vinco, Pennsylvania, Brethren Church she was secretary of the Sunday School, president of the Senior Sisterhood of Mary and Martha, and president of the Christian Endeavor. May the example of her devotion, faithfulness, loyalty and untiring zeal for her Lord, inspire all who knew her for the days ahead.

Services were held at the Vinco Brethren Church on February 26, by her pastor.

Clarence Y. Gilmer.

CRIFE. Clarence Sherman Crife of the Elkhart, Ind., church was found dead in his garage at his home in Dunlap just outside the city of Elkhart. Mr. Crife had had an illness that persisted over a period of ten years. He was born on August 8, 1882, in Middlebury, Ind., the son of Amos and Mary Schrock Crife. His first wife died in 1918 and the following year he married Mrs. Ethel Murphy Miller. She survives, along with two children, Mrs. Pauline Fleming, Lansing, Mich., and Max Crife, Elkhart; a stepson, Gerald Miller, Elkhart; four grandchildren; four brothers, G. D. Crife of North Jackson, Ohio, Clayton Crife of Ashland, Ohio, the Rev. Clyde Crife of San Diego,

Calif., and Floyd Cripe of Elkhart; a twin sister, Mrs. Richard Dykeman of Elkhart, and two other sisters, Mrs. Dewey Rowe, Seattle, Wash., and Mrs. George Keim, Elkhart.

Mr. Cripe had been an employe of the New York Central railway system for forty years. He had been a faithful member of the Elkhart First Brethren church for many years, having served as long as twenty years as a trustee, and in other capacities. At the time of his death he was an active and efficient trustee of the Shipshewana Retreat.

The last rites were conducted by the undersigned who was assisted by Dr. W. I. Duker, a former pastor of Mr. Cripe.

Delbert B. Flora.

KERR. Melvin Daniel Kerr, son of Mr. and Mrs. John Kerr, was born near Kunkle, Ohio, on September 11, 1872, and passed away at his home in Bryan, Ohio, on February 5, 1946, at the age of 73 years, 4 months and 11 days.

His early life was spent in the vicinity of Kunkle and later he came to Bryan. He went into business and from 1898 to 1939 he was one of the leading merchants of Bryan.

Failing health forced him to retire from business in 1939. He gradually grew worse until called by death.

In his passing the community has lost a fine upright citizen and the church has lost one of her ardent believers and supporters. He was a fine Christian churchman who believed in Christian principles and ardently supported them in an exemplary manner not only in the church, but in the community as well. A Christian influence predominated his entire life. He held many offices in the church and for many years has been a deacon of the church. He was a colorful figure in all the activities of the church.

On August 15, 1911 he was united in marriage to Miss Zena Perkins and to this union were born five children, three sons and two daughters.

He leaves to mourn his passing, his companion; five children, Hubert and Stanley of the home, and Kenneth of Bryan; Mrs. Ray Obermyer of near Pulaski, Ohio, and Mrs. Donald Zwayer of Toledo, Ohio; six grandchildren; three brothers, Isaac and Joseph of Bryan, and John of West Unity, Ohio; and one sister, Mrs. Clair Fisher of Bryan; and a host of other relatives and friends.

Funeral services were in charge of his pastor, the undersigned.

C. A. Stewart.

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The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



*"I will lift
up my eyes
Unto the hills!
From whence
cometh my help?
My help cometh
from the Lord,
Who made
heaven
and
earth."*

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INTERESTING ITEMS

BULLETIN GLEANINGS

Elkhart, Indiana. We learn that an intensive city-wide training school was held in Elkhart, February 18-22, with four courses being offered. Brother Delbert B. Flora, pastor of our church, was one of the teachers, having the course dealing with "The Prophets and their Message."

We also note that Rev. D. Paul Huffman brought the Sunday morning messages at the Elkhart church while Bro. Flora was conducting the revival at Roann recently.

Dayton, Ohio. A "Layman's Breakfast" was held at the Dayton Church on March 17, with Phil Ebeling as the speaker of the morning. The breakfast was in charge of the Knights Sunday School Class.

Waterloo, Iowa. Wednesday evening, March 20, was set aside as "Service Man's Night" at which time a Turkey Dinner was served in honor of the service men of the church.

Linwood, Maryland. The choirs of the various churches near Union Bridge participated in a Sacred Hymn Ser-

vice on Sunday evening, March 24. The service was held at the Union Bridge Methodist Church. Our Linwood choir joined in the service.

Masontown, Pa. Brother Ankrum announces that at the pre-Easter service which is to be in charge of a Gospel Team from Ashland College, that those on the team will be Mr. and Mrs. Miles Strine, Thomas Shannon, and Gertrude and Ruth Johnson, the latter being daughters of Rev. and Mrs. Cecil H. Johnson of Falls City, Nebraska.

New Lebanon, Ohio. Rev. S. M. Whetstone, pastor of the Berlin, Pennsylvania, Brethren Church, is the evangelist in a Revival now in progress at the New Lebanon Church. The services close on Sunday evening, March 31.

Berlin, Pennsylvania. We note that new song books are being purchased by the Berlin Church. "The Service Hymnal" has been their choice.

Gratis, Ohio. Evangelistic services were held in the Gratis church, March 4-17, with Brother William S. Crick of Pittsburgh, Pa., as the evangelist. Brother Edgar Berkshire, the pastor, states that much advertising was done for the meeting.

Nappanee, Indiana. We quote from the Nappanee Bulletin of March 10: "Within a few days, according to the contractor, they will be laying up the face brick on the church. The plumber is working, scaffolds are being built. A few good days of weather should show some real progress."

Ardmore, Indiana. Brother A. E. Whitted, pastor of the Ardmore church, reports that the Sunday School is running in the 170's, which, he says, "is the best average in our four and one-half years here. Brother Whitted is delivering a series of Lenten Sermons on the general subject: "The Greatness of Jesus."

On March 22 a playlet, "Comin' 'Round the Mountain," sponsored by the Organ Fund Committee, was given. They are aiming at a new electric organ.

Four hundred pounds of clothing was recently sent from Ardmore to the stricken areas of Europe.

We also learn that Revival services will begin at Ardmore on April 1, with Rev. and Mrs. Samuel Adams of Pleasant Hill, Ohio, as the evangelistic party.

NOTE OF THANKS

We appreciate the fact that Brother Gilmer helped to fill some of the files of **The Evangelist** for us. He sent several years of back numbers which we could not find in our files. Brother Gilmer says that the credit should go to Mrs. Herman Varner, church clerk of the Vinco Brethren Church. Thanks, so much, Brother Gilmer and Sister Varner.

NOTE TO MINISTERS AND PROSPECTIVE STUDENTS

The present rate of applications being received for next year at Ashland College indicates that students who do not apply soon will be exceedingly handicapped for housing next fall. Applications to date equal the number on July 18, 1945. Brethren students are urged to take care of this matter immediately.

Arthur Petit, Publicity Director.

The Editor Thinks Aloud

Fred C. Vanator

DISCOURTESY

There is a little magazine which comes to our shop which is called "The Imperial Magazine," published in behalf of the trade by the Imperial Type Metal Company. Many times it contains much "food for thought." The current issue contained the following which I want to pass on to our readers, and then make a few additional comments. We quote:

"Everyone will agree, I think, that the lowest form of discourtesy is that shown to servants. Equally low in the scale is discourtesy to sales clerks or anyone who is paid to serve the public. In that category, politicians and executives get no sympathy from me, because presumably they are prepared to discount insults. But I get an attack of righteous indignation whenever I hear the impatient public snarling at waiters, bellboys, switchboard girls, and elevator operators.

"My blood pressure comes back to normal, however, when I see how effectively some of these meek little people take care of themselves. The switchboard girl can mix up your calls without even trying. Bellhops can misplace baggage with the acme of innocence or arrange with supreme courtesy for you to miss your train. If you are disagreeable to a waiter, you are just out of luck the next time you go into that restaurant—and if you persist you are soon unwelcome in any restaurant serving decent food.

"People who lean on the elevator bell would make time by using the stairs. The operator, who might have come at once in response to a single buzz, is unavoidably delayed in accommodating the insistent guy—who probably wants to get from the ninth to the tenth floor.

"So I've decided to reserve any indignation for the political theorists."

From the above we can draw some very good lessons for ourselves with relation to the individual in his relation to discourtesy in the church. Surely discourtesy to one's fellowman is bad enough, but to be discourteous to God is far worse. Maybe we do not think of it as discourteous when we go into God's House and through our failure to properly reverence His name and through our failure to be properly reverent during the services of the Church, we become a disturbing element in the worship of others. Well, maybe we just have not thought about it at all. But it becomes a discourtesy just the same.

A great deal of discourtesy is simply brought about by thoughtlessness. We become careless in our habits and thoughtless of others and their rights. We do not mean to, but we just do not think. Right thinking is an important part of right living. Not alone should we think "right" on moral and spiritual issues of life, but we should think "right" in our simple everyday relationships with our fellowmen and with our God.

Have we been discourteous in our material and spiritual life these past days? If so, it's time to take stock of ourselves and make amends.

Think it over!

Business Manager's Corner

George S. Baer

Rittman Group Small but Loyal

In spite of the severe sifting through which the Rittman Brethren have gone in recent years, there still remains a little group of loyal members, who support with their prayers and gifts every interest of the church. We recently received their **Evangelist** renewals which includes every home of the loyal group. We are glad to give them a continued place among the one hundred percenters. Brother J. G. Dodds is their pastor.

Publication Day Offering Report (Continued)

Brush Valley, Pa. (Add'l by Mr. & Mrs. C. M.

Pinkerton)	\$ 5.00
Cameron, W. Va.	8.00

Cerro Gordo, Ill. Reported as follow:

John & Lena Fulk	5.00
Mr. & Mrs. Ed. Hess	2.00
Edward Lutes .....	.36
Forrest Sites	1.00
Amanda Vulgamott	1.00
Lizzie Mills	1.00

College Corner, Ind reported as follows:

Earl E. Boane	2.50
Mr. & Mrs. Jerry L. Flora	1.00
Arthur H. Tinkel	5.00
Church Offering	10.50

Conemaugh, Pa. reported as follows:

Mr. & Mrs. W. G. Knavel	5.00
Mrs. Sadie Oaks	1.00
Mrs. A. W. Stormer	2.00
Mrs. Annie Rorabaugh .....	.50
Mr. & Mrs. Walter C. Wertz	15.00
Mrs. Julia Wertz and Jean	1.00

Elkhart, Ind. Reported as follows:

H. J. Schrock	5.00
Mr. & Mrs. Claude Funk	5.00
Mildred Bloom	2.00
Mr. & Mrs. Walter M. Struble	5.00
Mr. & Mrs. Glenn Wood	10.00
Mr. & Mrs. Louis Ehret	5.00
Pauline Wise .....	.34
Mr. & Mrs. Chas. E. Smith (Gen. Fund, \$5.00; Elevator, \$5.00)	10.00
Mr. & Mrs. Robert Henrickson (Gen. Fund, \$1.00; Elevator, \$1.00	2.00
Mr. & Mrs. A. Elmer Manning	1.00
Mrs. Oliver Rush	1.00

(Continued on page 12)

Much Is Being Said

What Will We Do About It?

Much is being said these days about the duties and obligations that are ours as Christians and as "citizens of the world." Long since it has been proven that in this world we are no longer able to draw lines of cleavage and say, "This area is our task; that area is another's," for more and more the word of the Master is to be felt as He says anew, "The field is the world."

Recent observations, made by men prominent in the affairs of the world, both spiritual and temporal, are well worth our consideration. These words are not spoken by thoughtless tongues, but after study and investigation, and bring us profound utterances, worthy of meditation and action.

For example the following excerpts from recent utterances of men of prominence in the religious and political world, bring us much food for thought:

Dr. E. G. Homrichauser of Princeton Theological Seminary said recently:

"We have the largest church membership in history, and yet we have the worst record of delinquency, insanity, divorce, gambling, drinking, and social disorder in our history. These are only external manifestations of a deep derangement of our spiritual life. The war experience has left us worse than it found us spiritually and morally. There has been an increasing secularization of life. Nor are the churches absolved from their share of blame for this state of affairs. The religion of parents and grandparents is no longer a vital force in us their descendants. Our worst enemy is not outspoken secularism, but a subtle spiritual sterility within our churches."

Then Dr. Roy A. Burkhardt of Columbus, Ohio, states:

"If the church does not gird herself to enlist, to guide the thinking and to mobilize the good in the veteran for Christ and His program in the world, I feel it will lose its chance with this generation. If the imperative need of those fifteen million men and women returning to civilian life will not call the church to a more vital and comprehensive and inclusive ministry, then the church

will continue to die in our modern world and the forces of paganism and evil will continue to grow."

Dr. Ralph E. Diffendorfer of the Committee on Relief and Reconstruction, says:

"It is unthinkable that the calculated destruction produced in six years of ruthless war can be rehabilitated in one or two years. We have a great humanitarian and Christian task stretching out before us for years to come. Mankind can only recover if it can have an adequate spiritual ministry to guide and strengthen its efforts."

John Foster Dulles outlines the following:

"I am not afraid that the American people, least of all our Christian people, will in any wholesale way give up because the task ahead is difficult. The American people have always responded, once it was made clear to them that a need was vital. Our greatest lapses have been due to the fact that those in authority have been afraid to trust the American people and have kept them from unpleasant truths."

In the field of business Brigadier General David Sarnoff, President of the Radio Corporation of America, said recently in an address broadcast over the NBC network:

"Man is out of stride with the march of science. He must rise spiritually and intellectually, as well as technologically, if he is to become not the slave but the master of science. Who can open the mind of man to this fearsome possibility of annihilation? Not the engineer—for he is concerned with machines. Not the politician—for he deals with men as he finds them. The church, therefore, must awaken to the fact that, as never before, he is his brother's keeper. There is no security in isolation."

And in his recent speech at Columbus, Ohio, President Truman said:

"The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit. There is no problem on this earth tough enough to withstand the flame of a genuine renewal of re-

ligious faith. And some of the problems of today will yield to nothing less than that kind of revival . . . Nowhere can the influence of deep religious faith and ethical living be more adequately felt than in the homes of the nation. The spiritual welfare of our people of tomorrow is going to depend on the kind of home life which our nation has today."

Are these thinking men right? Assuredly they are! The wide field and its gigantic task is before the Christian people and they cannot ignore it. There was never a time when the Lord could look more longingly over the world and say more pun- gently to His church, "Lift up your eyes to the fields white unto harvest; Surely the harvest is great and the laborers few—pray ye the Lord of harvest that He send forth reapers into His har- vest."

Just now the most serious question that con- fronts us is, "What are WE going to do about it? What is *our* particular field or portion of the field at home and abroad? These questions must be an- swered. What will the answer be?"

Post-Easter Brethren Pastors' Institute

The time is fast approaching when Brethren pastors will be turning their thoughts toward the coming Post-Easter Institute, scheduled to con- vene at Ashland, Ohio, April 22 to 25. Clergymen of other faiths, speakers of National renown, have been secured to speak before the ministers, and every Brethren pastor who can at all do so should be planning to attend this gathering. The Institute offers an opportunity to hear men of wide experience speak out of the wealth of those experiences, and at the same time offers time for the fellowshiping of the ministers of our beloved fraternity. It will make every minister a better pastor who is privileged to spend these few days with his brethren. Every church should release its pastor to attend this assembly, and every pastor should feel that he owes it to his congregation and and himself to attend. That church is weak in- deed that cannot release its pastor from our mid- week service to attend an Institute of this kind. To be constantly drawing blessing from the soul of a pastor without giving him opportunity to get

away occasionally and drink from other fountains is unfair to him, and selfish in the church. Ashland Brethren are preparing to entertain the "Domi- nies" while they are in the city—and we are ac- quainted with the "Ashland Plan"—not only of College education, but of entertainment—so let's be turning our faces toward Ashland on April 22, with the expectation of staying until the close of the gathering on the 25th.

Fraternally,

Dyoll Belote,

President Brethren National
Ministerial Association.

Tithing

I MAKE no apology for lifting the scriptural standard of giving to Christian people, "for I seek not yours, but you." In my experience as a Pastor I have never known a Christian who read his Bible regularly, prayed daily, attended church faithfully, and tithed his income, who was unhappy. Take that statement for what it is worth and you check up on it from your own observation.

The crucified Savior, the risen, exalted Lord speaks to you about the work of your church. Your Savior stands at the center of her program. You see Him in orphan- ages, welcoming little children—in hospitals, the Great Physician—in schools, colleges and seminaries, The Great Teacher—with the missionaries who are witnessing for Him at home and abroad, you hear Him saying, "As the Father hath sent me, even so send I you." "Go ye there- fore, and teach all nations . . . and lo, I am with you al- way."

With the Bible in her hand the church indicates the portion of your income you should contribute: "The tithe is the Lord's."

You say, "But I don't see it that way." Possibly not, but the Bible says, "The tithe is the Lord's."

You say, "But I am in debt." Yes, but the Bible says, "The tithe is the Lord's."

You say, "But I have dependents and other obligations that no one knows about." That is true. Heroically, un- selfishly, sacrificially, some of you are caring for others. But the Bible says, "The tithe is the Lord's."

Whatever one may say or think, the Bible answers back, "The tithe is the Lord's."

How much should you subscribe? I don't know, but I do know the proportion of your income which the Bible says belongs to God. "The tithe is the Lord's."

—Fred F. Brown.

Hold fast to the Bible as the sheet anchor to your lib- erties, write its precepts in your hearts, and practice them in your lives.—Grant.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER II (Continued)

Name and Nature:

Individually believers were first called disciples, but Jesus called them friends and brethren. John 15:15; Matt. 23:8.

After Pentecost they began to be called Christians. Acts 11:26.

They were commonly called saints, or holy people. Rom. 1:7, etc.

Collectively, they are referred to as the church, or the church in Jerusalem, etc. To express its divine origin it is called the Church of God or of Christ. 1 Cor. 1:2; Rom. 16:16.

When false teachers formed sects they received distinctive names as "they of the circumcision." Acts 11:2.

The church is a spiritual body, for "flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50.

Being a spiritual body, it is subject to spiritual laws. 1 Cor. 9:21; Rom. 8:1, 2.

Object and Program:

The church was ordered to wait for enduement of the Spirit. Luke 24:49.

And then to witness of Christ to all the world. Acts 1:8.

The Christians were to call out a people for the name of Christ. Acts 15:14.

The church was to be organized as directed. Eph. 4:11-13.

It was to be taught the gospel. Eph. 4:12-15; Titus 2:11, 12.

It was to be trained for service. 2 Tim. 2:15; 3:15-17.

It was to be prepared for the coming of Christ. Eph. 5:25-27.

As Individuals:

Individuals, receiving Christ by faith, receive eternal life. 1 John 5:11, 12.

They are then, not of the world, but of Christ. 1 Cor. 3:23; 6:17; John 17:16.

And should give him the pre-eminence in all things. Eph. 1:22; Col. 1:18.

As children of God we are led by the Spirit of God. Rom. 8:14-16.

Individually and collectively they are the temple of God. 1 Cor. 3:16, 17; Eph. 2:20-22.

Belonging to Christ, they must be separate from the sinful things of the world. 2 Cor. 6:14-18; 5:15-17.

As stewards of the gifts of God, they must be faithful stewards. 1 Cor. 4:2.

Social Work:

As "children of the kingdom" believers are to be sown

throughout the great field, which is the world, as good seed. Matt. 13:38.

This means a rapid and even distribution of workers. Acts 1:8; Rom. 15:20.

Although citizens of the world they must act as children of God. Matt. 5:16.

As ambassadors of Christ they must be soul winners. 2 Cor. 5:18-21.

As builders with him we must build well. 1 Cor. 3:11-15. He has given us a program as social workers. Luke 4:18.

We must also share with him in intercessory prayer. 1 John 5:16; James 5:19, 20.

Spiritual Work:

Reborn believers cooperate as members of one body. Rom. 12:4-8.

They partake of the same spiritual food. Eph. 4:12, 13; 1 Peter 2:1, 2.

They have spiritual gifts as the Spirit wills. 1 Cor. 12:11.

They are all for use to edification. 1 Cor. 14:26.

They cooperate in the formation of the spiritual body of Christ which is to be his bride in his coming. Eph. 4:14-16.

As members of his body they are to be eyes and ears and hands and feet for him. Eph. 4:25; 5:30.

They are living epistles, seen and read of all men, and must therefore, be true to Christ in all things. 2 Cor. 3:2, 3.

The Church Compared:

The figures used of the church in the Gospel will help us to understand our responsibilities as members.

1. The church is the body of Christ and we are members of his body and of one another. 1 Cor. 12:12-31.

2. It is also a holy temple of the Spirit in which we are living stones, each with a place to fill. Eph. 4:16; 1 Peter 2:4-8.

3. It is also likened to a family of which we are members. Heb. 3:6.

4. Disciples are learners; Jesus is the teacher and the church the school. Gal. 3:24, 25.

5. The sick have need of a physician and the church is a hospital. 1 Cor. 11:30; Gal. 6:1; James 5:14-16.

6. It is also an army which requires devoted soldiers. 2 Tim. 2:3, 4; 4:7, 8.

7. It is also a royal priesthood and members have priestly privileges and obligations. 1 Peter 2:5; Rev. 1:6.

Relations Between Members:

1. True believers are members of the same family of God. Eph. 3:14, 15.

2. They therefore should restore any fallen member. Gal. 6:1.

3. With patience help all who need help. 1 Thess. 5:14.

4. Pray for those who sin. James 5:20; 1 John 5:16.

5. Show hospitality one with another. 1 Peter 4:9.

6. Be generous with the poor. Gal. 2:10; 1 Cor. 16:1, 2.

7. Pray for the sick for healing. James 5:14-18.

Relations Between Congregations:

1. Congregations should cooperate to preserve purity of doctrine. Acts 15:2.

1. To extend the work, and form new congregations. Acts 8:14, 15.

3. To promote good works of interest to all. Acts 6:1-4; 11:29.

4. To support the missionaries and evangelists. Phil. 4:10-12; 2 Cor. 11:8.

5. To have district supervision by evangelists. Titus 1:5.

6. To hold conferences. Acts 15:2.

7. To help one another with prayer and correspondence. Col. 4:3, 4, 16.

Relation Between Denominations:

1. In the apostolic church there was fellowship in one church in spite of some differences on minor matters. Rom. 14:1.

2. However, the erratic sect "of the circumcision" was the first to form a separate and intolerant group. Acts 15:1.

3. The council in Jerusalem defined the position of the church. Acts 15:22-32.

4. The letter to the Galatians shows the error of the sect. Gal. 3:18.

5. The church was taught to admonish and reject heretics. Titus 3:10.

6. Also to avoid all who appeal to division instead of arbitration. Rom. 16:17.

7. Building on Christ as the only foundation, with all that that implies, seems to have been the minimum basis for fellowship. 1 Cor. 3:11-14.

Relation With The World:

1. The apostolic church considered itself as dead to the evil in the world. Gal. 2:20; Rom. 6:11.

2. It was to be armed against evil with the mind of Christ. 1 Peter 4:1-5.

3. It was forbidden to be obligated by union with unbelievers. 2 Cor. 6:14-18.

4. Marriage was to be "only in the Lord." 1 Cor. 7:39.

5. Church extension was to be, not by carnal, but by spiritual weapons. 2 Cor. 10:4; Eph. 6:13-20.

6. It denounced evil, but fulfilled civic duties. Eph. 5:11; Rom. 13:1-7.

7. As a virgin pilgrim it was not to seek or to accept temporal power by compromise or union with the state. Luke 12:13, 14; John 18:36, 37; Rev. 17:18—18:9.



Read The Bible -- Share The Bible!

are the

"Marching Orders for a New Day"

distribution of the Scriptures through the American Bible Society."

The eighth annual Bible Seal campaign of the American Bible Society is now under way. The theme selected this year is the challenging slogan "Marching Orders for a New Day," which typifies the program of greatly enlarged scripture distribution the Bible Society faces in providing Scriptures for the many countries throughout the world emerging from years of destructive warfare. Sheets of Bible Seals are being supplied at one dollar each.

Assistant Secretary Joseph C. Grew and Chancellor Arthur H. Compton, of Washington University, St. Louis, are sponsoring the Society's campaign and have addressed strong messages to the nearly 700,000 of their fellow Americans who are included in this year's mailings.

"From every land where the blight of war has been felt there come pleas for the Christian Scriptures to aid in the search for that sheet-anchor and a better way of life," Mr. Grew has written. "Shall we withhold from these hungry souls the peace to be found in the 23rd Psalm and the firm support and helpful guidance of the Sermon on the Mount?"

"Only American Christians can fill those needs now, for only America has the paper and the presses and the resources to provide the Books. A Christian may well feel that he can give to no more important cause than for the

Dr. Compton, prominent scientist and one of those principally concerned with the "Manhattan project," has said: "Most highly valued of the sources of vision and courage that the world has found is the Bible. Here in the Bible is health and strength to the crushed and bewildered peoples of the earth, and for the victors, humility, patience and goodwill.

"Bombs have stopped a tragic war. International agreements may prevent the early recurrence of a war of unparalleled destructiveness. But the lasting peace the world is seeking can come only as men learn to live in the knowledge of the truths of the spirit.

"The responsibility lies heavy upon America to give to peoples throughout the world the opportunity to find the good life that is the proper heritage of mankind."

Each year the Bible Society has made many new friends through the promotion of its attractive Bible Seals.

Once more, as in the war-years, when the Society was supplying millions of Testaments to the armed forces, the assembly lines at the printing plant are rolling off thousands of copies of the Scriptures a day, that will be used for the undergirding of a world at peace.

For the furtherance of this program the Bible Seals supply a considerable support.

The National Sunday School Association

All Camp Staff Members -- Attention!

The National Sunday Association

offers new opportunities and credit

New Camp Leaders' Camp

Your National Sunday School Association offers a new feature for the benefit of the training of our Youth—a CAMP LEADERS' CAMP. We have all realized the growing importance and popularity of our summer camps. As a result, camping has been one of the important activities in each District.

In order to correlate all our Camp work and prepare the increasing number of workers who are willing to help, we are calling all Camp leaders and prospective Camp leaders to Shipshewana Lake, Indiana, June 13-16. The First Session will meet Thursday evening, June 13, in conjunction with the Indiana District Conference. Sessions of mutual discussion and Camp activities will follow on Friday, Saturday and Sunday morning. We hope that Pastors who expect to be in Camp will be able to be present until Saturday.

It is our purpose to discuss Camp work and problems, besides enjoying Camp activities ourselves. We are especially desirous of having every Camp represented. Perhaps your Sunday School or the Camp funds of your District might help finance traveling expenses. On the Shipshewana grounds, 25 cents per night for bed (bring your blankets and bed linen) and a reasonable charge for meals, will be all your expense. Your Association offers a teacher-training certificate in "Camp Methods" for your participation in this Camp.

Watch for the program in the Brethren Evangelist and be prepared to send in your reservations to this office before June 1. We need you in this first Camp Leaders' Camp.

Address your communications and reservations to:

Dr. L. E. Lindower,
Educational Director,
Ashland, Ohio.

A CALL FOR IMMEDIATE HELP!

One Sunday evening some weeks ago, the bus was driven by our worker, a young man. He put it away in the garage after getting home from the afternoon services. When he brought the keys in I asked him if he had drained the radiator. He replied, "Yes, I drained it." But the following Friday we sent to get it, and in the meantime there had been a hard freeze, and it was all frozen up. On the thaw-out, we found the block assembly bursted. Our brother just opened the drain cock a bit, with the result that it did not drain out. Here we have failed to find another block. We need a "Block assembly for Chevrolet '35 Master motor." If any reader can put us in touch with anyone who might have this part, we will appreciate it very, very much. WE NEED THE BUS SO MUCH. Thank you.

G. E. Drushal, Lost Creek, Kentucky.

"MY FATHER'S WORLD"

This world so big and wide and fine,
Is God's, and yet I know it's mine,
To live in and try to explore,
All the wonderful things about my door;
But I am sure as I look about,
There is much that He would have left out—
The wrong, the selfishness and the greed,
And many things we do not need,
To make the world as our Father planned,
For all the people in every land.
I wonder if He is counting on me;
If He is, just what can my part be? —RMB.

Young Men and Boys' Brotherhood

Devotional Lesson for April

GOD GIVE US BOYS

God give us boys who will be strong
When disappointments come along;
Who will be full of grit and cheer
And try to conquer sin and fear;
The boy who helps to ease the way
For those who suffer day by day;
Who would supply another's needs;
Whose aim is high; whose faith succeeds.

God give us boys who evil fight
And strive forever for the right.
Such boys tomorrow will be men
To serve their God and country then.

—Edwin M. Abbott.

Suggested Hymns: Trust and Obey; I Would Be True;
Dare to Be a Daniel; Yield Not to Temptation.

Devotional Reading: 119:9-16.

Brief prayers by Brotherhood members.

Lesson Background: Acts 9:1-22.

LIVING THE STRAIGHT LIFE

"Arise, go into the street which is called Straight"
(Acts 9:11).

"Boys, if you want to shoot straight you must live straight," said a great general. If you are to hit the mark and win out in the battle of life you must live the Straight Life. There is only one way to live in. It is the straight and narrow way laid down by the Master. He went over the road Himself to show us how to live it and the blessings that come from it.

Big tasks await you in the future. As a youth Abraham Lincoln hated the slave traffic intensely. He said to himself as he saw a major evil must be dealt with, "I will prepare myself and my opportunity will come." You must get ready for the big tasks ahead of you.

Long ago a call came from Heaven to a man saying, "Arise, go into the street called Straight." The call was to lead Saul on the right road and bring him into the light. That day he got right with God and began to live the Christ-like life. Ere long in his matchless career his name was changed from Saul to Paul.

To enter Straight Street should be the goal and ambition of your life. This street leads to true success and a rightful career. It is the highway to honor and to Heaven. Any other road leads to disappointment and failure. Avoid it. Rev. Dr. Gaunsaulus was for many years Principal of the Armour Institute, Chicago. He had thousands of young men under him and left the impress of his great life upon them. He went through life shouting in trumpet

tones to stooped lives and crooked causes: "Straighten up! Straighten up!" A friend tells that one day as he was leaving the Institute he saw one of his students who did not walk erectly. He called to him, "Straighten up, young man! Straighten up!" His friend says these were the last words he heard him utter, but he would remember them always. They entered his soul and the sound of them is ever in his ears. Straighten up! It is the call of the Infinite. It is a message of the wise men of the ages to the youth of the world.

In the course of our human existence we live on different streets. There is Young Street. This is the one on which we were born and the first on which we live. Here we begin the pilgrimage of life, but we cannot stay there. We are young just once. In the innocent street of childhood beginnings we take our first lessons in life. At mother's knee we prayed, "Now I lay me down to sleep, I pray the Lord my soul to keep." Here is the time and place to give life unto the Father's keeping.

At six or seven years we move into School Street. It is a great day when you first enter school, have your name registered, get new books and tasks. It is your first entrance into the world of formal learning. Here you wrestle with the verbs to know, to do, to obey, which are the great verbs of life. Year by year you plow your way through the elementary and the high school. In high school you begin to make decisions for yourself and choose your friends; many of them to become life-long friends. Here you first become acquainted with the great authors of history and literature. In time you may even live on College Street.

There is Joy Street. Every street in Heaven is Joy Street, but there are some Joy Streets on earth. As you conquer new worlds you have good times. Your youthful spirit and enthusiasm gives you joy. These are God-given gifts. You are bubbling over with enthusiasm and life to do something. This is the endowment of youth. Christianity is for youth. Christ was a young man. Heaven is a place of perpetual youth.

It is not to cloud your life, but to be true to you, I must tell you that some day you will have to walk the street of Sorrow. The Master Himself did before you. There will be days when the heart is full of pain and the eyes full of tears. Glory will fade out of your sky and courage out of your life. This is part of the battle, the drill and discipline of life.

On Straight Street you settle down and work out your career. This street leads to Christian manhood. It is the only true way to abiding achievement. It is the life of integrity, purity and sincerity that is the straight life. A straight life cannot be lived on Crooked Street. Neither can you make a successful career on Easy Street or Lazy Lane. History records that great souls such as Luther, Livingstone and Lincoln lived on the street called Straight. Paul began his noble life on that street. The choice spirits of today, poets, preachers, saints and sages, live there now. Christ lives there all the time. God Himself makes His home there. It has been His dwelling place in all generations. For He is just, righteous and holy.

Boys, be determined to live the straight, clean life, to work for yourselves a noble, useful career which bears the stamp of Christ's approval. Go with hope, cheer and

resolution in your heart. Drink deep out of the well of the Bible, the wells of truth and knowledge. Do your tasks with sunshine in your face. Talk with God before you talk with men. Make duty a joy and joy a duty. Don't forget father and mother, and the Lord's Day, Church and Book. Give an hour to play and prayer and the Word each day. Work hard, but don't worry. Be simple in your tastes; pure in your speech; temperate in your pleasures. Fear nothing but sin; hate nothing but impurity; envy nothing but a clean, straight life; covet nothing but the "well done" of the Master.—Rev. J. P. MacPhie, with adaptations.

Business Session

Social Hour

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

GOD'S WORD

God spoke a Word that met all claims,
For every need sufficed:
The spotless, living Word of God
Was Jesus Christ.

God wrote a Word that holds up Christ
To all who come and look:
And in the written Word of God
We have the Book.

Oh, lost one, turn from words of men
And to God's Word give heed:
And, child of God, find pasture here—
Take time to read. —Helen Frazee-Bower.

"THE REVELATION OF JESUS CHRIST"

Revelation 1:1-3

The last words of our Lord should be the most precious of all. In this book all other books of the Bible end and meet. Daniel was told to seal and close his prophecy until the time of the end. Now, that the time is at hand, St. John is directed to reveal (v. 3). Christ taught many things before His departure, but those which were unsuitable for announcement at that time He brought together in the apocalypse (John 15:15; 16:13). The last book, completing the Scriptures, was written by John, the last survivor of the Apostles. All other books had been written and read in church assemblies some years before John's death. To the bishops of Asia about 100 A. D. John gave his apostolical judgment concerning the gospels according to Matthew, Mark, and Luke, and pronounced them authentic, genuine and inspired.

"The revelation of Jesus Christ" is a phrase which occurs elsewhere in the New Testament only (1 Pet. 1:7, 13; 4:13; 1 Cor. 1:7; 2 Thes. 1:7; Gal. 1:12). Jesus Christ makes this revelation. John is the writer, but Christ is

the Author. Revelation is a word for the gospel, and not for Old Testament prophecy (1 Sam. 20:30). It means the unveiling of divine mysteries (Eph. 3:31). Christ is both the Mystery and the Revealer of it. He came to reveal Himself, and in Himself the Father, Whose image He is. Here we find revealed not secrets about the future, but a Person, Who is Christ. What He reveals He has been commissioned by the Father to do (John 5:20; 7:16; 12:49; 14:10; 17:7, 8). So the origin of the revelation is God which He gave through the everlasting Son. He sent and sign-i-fied by His angel to His servant John.

The outline of the first three verses of Revelation is in the three words, "Revelation," "Record," and "Reader." The Book of Revelation is the Book of the Second Coming of Christ. His revelation or unveiling will be in two stages. First He will reveal Himself to His own, the saved. He will come FOR them (1 Thess. 4:16-17). Seven years later He will reveal Himself to all people on earth when He shall come to rule the earth and all His saints WITH Him (Jude 14). In the Rapture He comes FOR His saints (John 14:3); in the Revelation He comes WITH His saints. Most of the Book of Revelation is occupied with these two stages of His coming and the events in between them. Chapter 1 tells of the risen Christ Who conquered death. Chapters 2 and 3 give a history of the Church. After this there is no mention of the Church until Rev. 22:16 because the earthly history of the Church has ended. Chapters 4 and 5 tell of the events in Heaven after the Church has been taken out of the world. Chapters 6 to 18 cover the period of time between the first and second stages of Christ's coming. Chapters 19 and 20 tell of events immediately preceding and following Christ's reign on the earth of one thousand years. Chapters 21 and 22 tell of new heavens and the new earth following the final judgment. Chapter 22 closes with an exhortation to the Church to give this message faithfully. The next Revelation will be the Son from Heaven. The Bible is all the revelation that we need for this age.

Revelation is a record of the Word of God, of the testimony of Jesus, given by an eye witness, John. The reader of this book receives a special blessing. The Book of Revelation records a seven-fold joy for those who are yielded to Christ (1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14). Satan would cheat us out of these blessings. He has a special hatred against Genesis and Revelation. He does not wish to be exposed. Therefore he creates an unwarranted prejudice against the Book of Revelation. We should not ignore Revelation for fear we cannot understand it fully. We do not fully fathom any of God's truth in the other books of the Bible. But we are to "hear" and "obey" the Word of God. Our hope is the return of Jesus Christ, Whose return is the only solution for every problem in this world. Some day God's enemies shall be overthrown and all the righteous shall abide in His presence forever (1 Cor. 15:24-26).

You don't have to tell how you live each day; you don't have to say if you work or play; a tried true barometer serves in its place—however you live, it will show in your face.—Anonymous.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 7, 1946

TWO ASPECTS OF PRAYER

Scripture: Ps. 57:1-5; 40:5-11

For The Leader

Prayer, to the Christian, is the channel of communication between his God and himself. It is a vital factor to successful Christian living. The flow of power over this line must be kept going. Neglect brings sure and certain soul starvation. It is available to every Christian. It can be a memorized prayer or a few words chosen on the moment. It can be said out loud, or repeated silently. Perhaps at times prayer is not even words, but the outpouring of the heart in emotion to God, in petition or praise. What individual, in times of great grief has not poured out his heart to God for help, without putting it in so many words? Or what individual, seeing the beauty of the Lord around him, has not lifted up his heart in wordless praise to God? So that we might better understand how to pray, and to use its great power, we study the lesson of the evening.

DISCUSSION

1. TWO CLASSIFICATIONS OF PRAYER. Without doubt we could put many classifications on prayer, but tonight, we are dealing with just two. These are easily gleaned from our scripture passages. The passage in Psalms 57 is one of Petition. This is the first type of prayer. In this, the Psalmist pours out his heart to God for help. The second type, found in our passage in Psalms 40, is one of praise. So we have them: Petition and Praise. One is asking, the other is thanking. These two must work together, or we are not fair with our Lord. If we find it necessary to pray for one hour to God for a certain favor, should not we praise Him for three hours in prayer? And that as soon as the favor is granted. Some people, you know, wait until they "need" God again before they thank Him for what He did in the past. We don't want to be caught like that.

2. A PRAYER OF PETITION. What did the Psalmist need so desperately? From the tone of this Psalm, the need is very urgent. Perhaps so urgent that if help wasn't at once forthcoming, tragedy would result. Have we ever had to pray in times like that? It must have been pretty bad with the Psalmist, for he said his soul was among lions, and he, himself was among men whose teeth were spears and arrows, and their tongue a sharp sword. In other words, he was in a tight spot. What did he do? He cried unto his God. He didn't specify the answer to his prayer, but cries, "Be merciful unto me, O God." Then he repeats this phrase. Thus he throws himself completely upon the mercy of God. God is the God of mercy, and the Psalmist trusted in the mercy. No soul cries unto God from the heart without God hearing that prayer. After

having prayed, the Psalmist rested his case with the Lord knowing the answer is at hand.

3. HE PRAYED BELIEVING. How would you feel if you were in the same condition as the Psalmist? His enemies surrounded him and there was no peace or rest for him. He prayed, as we should do in like cases. But could you do what he did? Note what he says after he prays to God. "He shall send from heaven, and SAVE me!" Do we believe in God in that way? To get the answer to the prayers we make, we must pray in faith believing.

4. HE PRAISED GOD IN PETITION. He was not so busy asking God to help him but that he also had time to pay God a compliment. The fifth verse of the 57th Psalm is a petition to the honor of God. Have you seen people so filled with grief and sorrow of their own, and yet when you went to sympathize with them, they would ask you how you or your family were? Grief of their own yet able to be interested in what concerned you. The Psalmist was that way. Great grief was in his life, yet he took time to consider the work and glory of God.

5. THE ASPECT OF PRAISE. The Psalmist was in a good frame of mind at this time. We would not say that all of his problems were solved and he didn't have any need to petition God for help at this time. No, because his life was no freer of troubles than ours are today. But do our troubles keep us from attending the Church services and praising God? Do you know people who are so tied up with their "terrible troubles" that they just cannot get to Church? We wonder what a change could be brought if these people would just once attend church and PRAISE God instead of sitting at home feeling sorry for their aches and troubles. We should always find time to praise God for His wonderful works which He gives to us day by day. The best place to praise Him is in the inside of the House dedicated to His praise. Amen.

6. HOW GREAT ARE HIS WONDERFUL WORKS? The fifth verse of the 40th Psalm opens with the word, "many." Creation, providence, and redemption are examples of His wonderful works. Have we today taken time to consider the greatness of the work which God has done for His children? Let us look up and praise His holy name. A brighter atmosphere would result in our lives. We well know that these are days which threaten to break the morale and optimism of many people. This danger also threatens the Christian. This can be prevented if we will but take the time to consider the excellent works of God, and praise Him for His love and Mercy.

7. WHOSE GOD IS HE? When the Psalmist prayed he said, "My God." Here is a statement which means everything to the Christian. God is not an immaterial, far-away, disinterested being that has sprung the universe into being to forever shift for itself. We are not humans on the face of a planet with no higher controlling power than fate. No, we are, as Christians, the children of God, in His love and care. He is a God that is at our side, at all times. The Psalmist knew this, so he said, "My God."

When we sing praises unto him in prayer we can know that what we are doing is heard by our God. We should spend much time in praising God in prayer. When days are dark, consider the good things God has done for you and then praise Him. When things are going good, then praise Him for it. All the day, and all the night we should

be in the attitude of prayer, both of petition and praise. A Christian so motivated will know the sweetness and joy of fellowship with God. He will know how to trust God when the going is rough and steep.

QUESTIONS

1. What are your problems in prayer?
2. What is your definition of prayer?
3. Locate and describe ten prayers in the Bible.



JUNIOR C. E. TOPIC

Mrs. Francis Heck, Jr. Superintendent

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Topic for April 7, 1946

WE LIVE IN A FRIENDLY WORLD AND WORK FOR JESUS

(This topic was planned and used by the Junior C. E. of the First Brethren Church of Hagerstown, Maryland.)

Call to Worship: Psalm 117—Praise the Lord all ye nations; Praise Him all ye people. For His merciful kindness is great toward us, and the truth of the Lord endureth forever. Praise ye the Lord.

Tune: "America."

God bless our Junior group
Be near each one today,
As now we meet;
We rest from work and play
On this thy holy day
O bless to us, we pray,
This service sweet.

God bless our Junior Group;
We gladly come today
Thy word to hear.
May we attention pay
To all our leaders say,
And learn of Thee, we pray,
O Savior dear.

Salute to the Christian Flag: First verse of "Battle Hymn of the Republic."

Salute to the United States Flag: First verse of "America the Beautiful."

Salute to the Bible: First verse of "Thy Word is Like a Garden, Lord."

Scripture: Psalm 23, in unison.

A Litany:

LEADER: For friends whose color and whose ways are not like ours, who came from other lands to live here.

RESPONSE: We thank Thee, God our Father.

LEADER: For friends in play and work and school.

RESPONSE: We thank Thee, God our Father.

LEADER: For eyes to see and minds to understand the good in others.

RESPONSE: We thank Thee, God our Father.

LEADER: For love which makes us have feelings, hope and joys alike for work to do together.

RESPONSE: We thank Thee, God our Father.

Offering:

Offering Response: All things come of Thee and of Thine own have we given Thee.

Scripture Reading: (By four Juniors.)

A True Friend—Proverbs 17:17.

How to Win Friends—Proverbs 18:24.

The Best Friends—Romans 5:8.

The Test of Our Friendship for Jesus—John 15:14, 15.

Topic for Discussion

Let each Junior tell how he can work for Jesus by being friendly.

Benediction:

Business Manager's Corner

(Continued from page 3)

Ollie Pickrell	3.00
Rev. D. B. Flora	5.00
Madge LeFevre	10.00
Mary and Lowell Felthouse	10.00
Mr. & Mrs. Chas. E. Shoup	10.00
Church Offering	120.66
Fair Haven Church, Ohio (Add'l)	10.00
Falls City, Nebr., reported as follows:	
James Riege	1.00
Florence Cleaver	20.00
Mr. & Mrs. J. H. Gruth	1.00
Ella Noyes	1.00
Mr. & Mrs. Dan Sargent	3.00
Mrs. W. F. Seeger	1.00
Ella Camblin	1.00
Rev. & Mrs. Cecil Johnson (Gen., \$5.00; Press, \$5.00)	10.00
Guy C. Lichty (Gen. \$50.00; Press, \$50.00)	100.00
Harvey Hinz	1.00
Agnes Hodges	1.00
Ida Becker	2.15
Mrs. N. W. Tomey	1.00
Mary E. Reiger	10.00
General .....	.10
Flora, Ind. Church Offering	32.00
Fort Scott, Kansas Church Offering	3.00
Goshen, Ind. reported as follows:	
Mrs. Maude Webb	25.00
Church Offering	151.10
Gratis, Ohio, reported as follows:	
H. J. Riner	10.00
Mr. & Mrs. W. E. Andrews	10.00
Mr. & Mrs. Focht	1.00
Mr. & Mrs. A. B. Flora	5.00
Mr. & Mrs. Harry Miller	1.00
Mr. & Mrs. Geo. Ridenour	2.00
Robert Zimmerman	1.00
Mrs. Loretta Lackey .....	.50
Mrs. Nora Bromer	1.00
Church Offering	3.75

Ashland College News Letter

By Arthur Petit

Two events of great importance have happened on the Ashland College campus since we last reported. The play "Magnificent Obsession" was presented Tuesday evening, March 19, to the usual large and appreciative audience. A number from the Brethren Churches had part in this play. Included were Donald Phillips of New Lebanon, Charles Munson of Johnstown, Pa., Ellen Stoffer of Homeworth, Ohio, Richard Leidy of Conemaugh, Pa., and Sam Richmond of Nappanee, Ind. Elizabeth Boardman, daughter of Edwin Boardman an Ashland College graduate, also had part in the play.

The other event was the appearance on the Ashland College campus of Paul Bixler, Ohio State Coach and brother of Raymond Bixler, acting president of Ashland College. Mr. Bixler spoke to the students assembled for the Athletic Banquet on Friday, March 15, when the letters were presented to the members of the various athletic squads. Among those receiving football awards were Jerry Hockert, Harley Himes of Bryan, Ohio, Gabriel Levers of Wooster, Ohio, Ralph Mills of Hagerstown, Md., Dale Roesch of Bryan, Ohio, Tom Shannon of Hamlin, Kansas, Tom Younkin of Masontown, Pa., and Glenn Shank, Hagerstown, Md.

Among those receiving basketball letters were Joe Brubaker of New Lebanon, Ohio, Ray Sluss, of Louisville, Ohio, Gabriel Levers, Wooster, Ohio, Gerald Banghart of Nappanee, Ind., and Forest Heiks of Smithville, Ohio.

The baseball schedule was also announced at the Athletic Dinner. The college opens its season at Wooster on April 13.

The schedule follows:

April 13—Wooster at Wooster
 April 16—Muskingum here
 April 17—Baldwin-Wallace at Berea
 April 24—Open
 April 27—Heidelberg at Tiffin
 April 30—Balwin-Wallace here
 May 4—Wooster here
 May 9—Heidelberg here
 May 17—Muskingum at New Concord
 May 18—Kenyon here
 May 21—Wittenberg at Springfield.

The baseball squad is working out every day, but spring football is attracting most attention on the campus now. During the month of March, Coach Donges is working the candidates for the 1946 team each afternoon in the stadium. About 25 candidates have reported and more are expected now that intramural basketball is over. With the number of freshmen from high schools who have indicated an interest in entering next fall, prospects are very bright for an outstanding team next year.

Frank Lonero, for many years connected with athletics and physical education on the hilltop, recently resigned to accept a position with the Veterans' Administration. The successor to "Tony" will be announced later this spring.

Wedding Announcement

EINSELEN-LEMASTER. Loren Einselen and Roselyn LeMaster were united in marriage on Sunday evening, February 3, 1946, in an impressive home wedding, with the single ring ceremony being used.

They are splendid young people of this community, the bride being a faithful member of the Loree Brethren Church.

They will make their home in this community. We congratulate the mmost heartily and pray God's blessing on them as they journey through life together.

Arthur H. Tinkel.

TYLER-MILLER. Dale Tyler of Eaton, Ohio, and Miss Marilyn Miller also of Eaton, were united in marriage on January 26, 1946, in the parsonage of the First Brethren Church, Gratis, Ohio, the double ring ceremony being used. Marilyn is the daughter of Mr. and Mrs. Harry Miller, one of the faithful families of the Gratis Church. Mr. Tyler is a member of the Lutheran faith.

After a few days touring west and south, they expect to locate in the northern part of Preble County, Ohio, where Mr. Tyler will pursue his life-time vocation, farming.

J. Edgar Berkshire.

Laid to Rest

FAHRNEY. Ralph A. Fahrney was called home on December 10, 1945, at the age of 52 years. He was a member of the Milledgeville Brethren Church. Up until several years ago he was a citizen of the Milledgeville community, serving his church and community in many effective and helpful ways. Mr. Fahrney served on the School Board of Milledgeville and was an active worker in the Carroll County Farm Bureau organization. A few years ago he moved to Mt. Carroll, that he might be closer to his work.

Mr. Fahrney for many years was director of the Milledgeville band. He had a great love for music and was active in Church quartet work and other activities. His congenial presence and cordial greeting will be missed from our community and midst.

Memorial services were conducted from the Church of his faith by the undersigned.

W. S. Benshoff.

STUMP. Emma Howell Stump departed this life on January 15, 1946, at the Good Samaritan Hospital in Dayton, Ohio, at the age of seventy-five. She was a native of Dark County, Ohio. Being united in marriage to John

Stump in 1889 the couple came to Preble County where they spent fifty-five years of happy life near the vicinity of Gratis, Ohio, until the passing of John in June of 1944.

Gradmna Stump, as many knew her, has been a faithful member of the Gratis church for the past fifty years. She, with her husband, entered the church under the pastorate of Dr. Martin Shively. Emma was found faithful to the end. Hence the reward for them who prove worthy to be called His.

J. Edgar Berkshire.



News From Our Churches

LINWOOD, MARYLAND

The New Winsor Service Center is situated about two miles from our Linwood Brethren Church. It is located on a beautiful slope overlooking the town of New Winsor, Maryland. The site was chosen for a Catholic school about 1850. It was taken over by the Presbyterians about 1877, and in 1901 the Brethren took possession and it was thus given the name of Blue Ridge College. It is an ideal place for the Service work that is being done.

About eighty tons a week are being packed and sent to Baltimore (which is only forty miles distant) to be shipped abroad. Both shoes and clothing are being sent in, and a great deal of it is new. About fifteen of us from Linwood have been going down every Wednesday evening, and we feel like we are helping to do something worth while. The Missionary and the Sewing Circle of the church made about one hundred garments for young girls and children last year.

On certain days as many as two hundred Brethren are on hand from all parts of the East to help in this worthwhile service.

A Layman, William McKinstry,
Union Bridge, Maryland.

PLEASANT HILL, OHIO

The Pleasant Hill Brethren church has, for the third consecutive year, enjoyed a very profitable evangelistic crusade under the capable leadership of Rev. and Mrs. Harry Richer. Perhaps more of our people think of Rev. Richer as an evangelistic song leader, and he is one of the best. But he is also an excellent evangelist.

Our meeting began February twenty-fifth and continued through March tenth. This time we designated the special effort as a "Home Coming Revival." Special effort was made to get every one of the booked membership out to the services. While we were not one hundred percent

successful in this endeavor, the effort was very worthwhile. In fact, we found one member that I didn't know we had. The effort was so effective and fruitful that we shall try it again at our next meeting. Quite a number of people were interested in the meeting who never bothered about a revival before. More people caught the revival spirit and worked definitely for the meeting than in any other previous meeting of our three-year pastorate here. The Brethren were very much spiritually exercised and enlivened by their own interest in, and effort for, the meeting.

Rev. Richer asked each person to read at least a chapter a day and pray for the revival effort. We believe that request was very generally fulfilled. A number of the young people volunteered the information to their pastor that they had read the chapter every day.

Rev. and Mrs. Richer are a very competent and efficient evangelistic team. Their services are full of life and inspiration. There is never a dull or lagging moment. The comment that we heard repeatedly was, "The time goes so quickly." Another said, "Each meeting seems to be better than the last." One lady said, "My! I just enjoyed the service so much. I love to hear him sing. I wouldn't care if he would go right on and sing his sermon too."

One car load of Brethren came over from New Lebanon to hear Rev. and Mrs. Richer sing. There were also delegations from Troy, Covington and Piqua, Ohio.

Mrs. Richer assisted at the piano, in vocal numbers and with her violin. Several lovely vocal numbers were offered at each service. Rev. Richer preached the Word with power and conviction. His sermons were as helpful to the church members as they were convincing to the unsaved.

In many ways this was conceded to be the best meeting of the three. The spirit of the meeting ran high from the start. More strangers attended the services than has been the case for some time. We also had by far a greater attendance of unsaved persons of the community than at other meetings. The crowds averaged larger than in former years. Sunday nights the folding chairs had to be pressed into service to accommodate the crowd. The Monday night crowds were the best yet. Most of the pews were filled. The weather was good. We had but one bad night with a heavy downpour of cold rain right at church time. We weathered the storm with forty-six present. The attendance and interest was even more commendable in view of the fact that our basketball boys pressed on to win second place in the district tournament during the meeting. The tournament was played off at Springfield about twenty-five miles from Pleasant Hill.

Time passed rapidly and left us with a feeling that another week would have been most profitable. At the close of the meeting ten people had presented themselves for church membership. Eight of these came by baptism and two by church letter. One of these had applied for her letter before the revival, and it arrived during the meeting. There were at least that many more good prospects when we had to close the meeting. Some of these will likely be baptized before Easter. Four young girls planned to make their confession during the meeting. One of these got the mumps. Two others were advised by their parents not to come because they were too young. It seems

a strange coincidence that in nearly every experience like this the advisers do not attend any church. The girls were eleven and twelve years old. We believe this to be a very opportune age for confessing the Lord Jesus. In these days, and in some cases, an even younger age is wise. The devil doesn't wait until the youngsters are nineteen or twenty years old before he claims their allegiance. In fact, many children are quite mature in their sins in these days at the age of twelve or thirteen.

In the group who made decision during the revival were a young married couple in the early twenties; a young father and two sons, and a young mother. The others were in a younger age group. Baptismal services were conducted in the church Wednesday night, March twentieth. A New Converts class began the following Sunday morning.

The pastor was doubly blessed by having his parents, Mr. and Mrs. Lewis Sibert of northern Indiana in the services over one Sunday. This privilege has never been ours before since most of our ministry has been in the past.

Our meeting is over. Souls were saved. The church has been strengthened. We have been blessed. The Richers have gone to Decatur, Indiana for their next meeting. Now we turn to plans for Holy Week services and an Easter Sunrise service. Last, but not least, we are watching every mail now for a sketch of plans for a new building. We need a new baptistry, Sunday school rooms and basement space and rest rooms. Our work has been greatly hampered by lack of this much needed addition to our present building.

Floyd Sibert, Pastor.

Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

The Predicament of Modern Man. By D. Elton Trueblood. "An able and profound analysis of the spiritual situation of our time." Not only the predicament, but also the solution is the theme of this book. Most grievous of man's ills, says Dr. Trueblood, is the failure of his spiritual growth to parallel his technical progress. A genuine religious faith must be more than an individual belief—it must be an active expression in his daily life and thinking and a cooperation with like-minded people.

Harper and Brothers—\$1.00.

William and Dorothy. By Helen Ashton. This is a delightful story of Dorothy Wordsworth and her brother William; of their youth together; their travels in Europe; their walking trips with the eloquent young Coleridge. Though she keeps faith with her facts, Miss Ashton glances behind the scene and draws her own deductions. The author writes, "I am anxious that it should not be described as a historical novel, for it seems to me that the Wordsworths and their circle were all quite modern in their attitudes and their behavior. I have invented nothing except their conversations, and even these I have based on the family letters wherever I could.

The MacMillan Company, N. Y.—\$2.50.



THE REVISED STANDARD VERSION of the New Testament is an authorized version of the American Standard Version of 1901 and the King James Version of 1611.

This Version embodies the accuracy of the American Standard Version along with the enduring diction of the King James Version, and presents an illuminating text for Christian readers who insist on God's truth as He revealed it.

The Revised Standard Version contains no changes in doctrinal or fundamental concept. Inaccuracies and errors of older versions have been corrected in the light of ancient manuscripts. Archaic form of expression have been replaced by the language of today.

The paragraphing is logical. Punctuation is modern and sensible. Poetry is printed as such. Cross references and occasionally necessary notes appear at the bottom of the page.

Leather binding, in addition to the cloth binding obtainable now, are planned in the future. The Old Testament, still in the process of revision, is planned for publication in the complete Bible in 1950.

Cloth bound edition, just off the press, now on sale. Good readable type, size 5½ x 7½, price \$2.00 postpaid.

WHERE TO SEND YOUR OFFERINGS

There still seems to be much misunderstanding as to where to send your offerings. We are listing below the entire list of the ones to whom you are to send your offerings. It causes much confusion and sometimes makes double entry on the part of those in charge of offerings when they are sent to the wrong parties. Please make note of these and list them properly in your books.

ALL MISSION OFFERINGS

(This, of course, does not include your District mission)

SEND TO:

The Missionary Board of the Brethren Church,
524 College Avenue, Ashland, Ohio.

*ASHLAND COLLEGE AND SEMINARY***SEND TO:**

Ashland College, Ashland, Ohio.

*WHITE GIFT OFFERING***SEND TO:**

Dean M. A. Stuckey, Treasurer,
523 Samaritan Avenue, Ashland, Ohio.

*PUBLICATION OFFERING***SEND TO:**

The Brethren Publishing Company,
524 College Avenue, Ashland, Ohio.

*BRETHREN'S HOME AND SUPERANNUATED MINISTERS'***SEND TO:**

Rev. L. V. King, Treasurer,
931 College Blvd., Ashland, Ohio.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

Jesus Before Pilate

By Thomas Morgan Bard



"I find no fault in this man."—Pilate

I find no fault in this man,
No fault in him at all,
To crucify this fellow
There is in me no call;

But to satisfy your selfish hearts
And to save myself, my name,
I'll wash my hands, I will be clean—
You Jews can bear the shame.

Behold your King! Behold the man!
He has proven himself just—
His faith lies far beyond the skies,
In me he has placed his trust.

But here I am, I'm Caesar's friend,
You my hands have tied,
Although in heart I know what's good . . .
I order him crucified.

Days have passed, and all have gone,
We live here in their place,
And I, for one, as I meditate,
See pain in Jesus' face.

Jesus, Savior, and my Lord,
My heart is not mine own;
Forgive, I pray, if ever I
Forget, and Thee disown.

Hagerstown, Maryland.

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

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Ashland, Ohio

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INTERESTING ITEMS

WE ARE SURE YOU WILL BE PATIENT

As the editor pens these lines (Friday afternoon, March 29) a truck is backed up to the unloading platform of the shop and the "force" is helping to unload the parts for the much talked of "ELEVATOR" and are scattering them all over the back of the plant. We never knew or dreamed that there were so many pieces to the elevator.

This necessitates the moving of our paper cutter, with which we trim all our magazines to size; the stitcher with which we stitch our papers together, and the mailer, which is an essential part of the mailing service. Of course, since these particular machines are essential to the movement of the publications out of the shop to you, it may be, and at this writing we feel sure it will be, that this current EVANGELIST (issue of April 6) will be late in arriving at your door.

We are sorry about this, but we are sure that under the circumstances, you will be patient and indulgent. We will be torn up for a couple of weeks now, but we trust that we will be able to get the remainder of our publi-

cations out on time. Until the elevator is completed and the place cleaned up by restoring order out of the present chaos, we will be working under severe handicap. But we are willing to endure this hardship in order that we may profit in the future by the bettered working conditions.

The editor had the pleasure of preaching to the Canton, Ohio, congregation on Sunday morning, March 31. It was a joy to be with this people that we had served for nine years. It was a strange coincident that this day marked by exactly twenty-six years the date of the preaching of the first two initial sermons at the Canton church, then on East Tuscarawas Street. We took over the regular pastorate the next Sunday, which was the first Sunday in April, 1920. In the audience yesterday there were many that had united with the church under our ministry, and scarcely one of the audience that we did not know, for we have had the pleasure of keeping in touch with them indirectly for all these years.

Canton is moving along in fine shape under the efficient leadership of Brother Eugene Beekley and his good wife. Our prayers are that their plans for the future may all work to the building up of a very strong congregation and a new place of worship.

BULLETIN GLEANINGS

Goshen, Indiana. Five people recently made public confession at Goshen. They will be received into full fellowship on the opening day of the Revival services, on April 7, when the McCartneysmiths will begin a two weeks' period of evangelism. It is to be noted that the "revival" must have already begun, even before the evangelist arrives.

Milledgeville, Ill. On March 4, Dr. Homer C. Boblitt, of Lanark, Illinois, was the Guest Speaker at the Public service which was held by the Milledgeville Senior Woman's Missionary Society.

Brother Benschhoff also reports the addition of a new Sunday School Secretary's Score Board, which shows the facts and figures which were formerly read at the close of the school.

Smithville, Ohio. The corrected honor roll of the Smithville Sunday School is as follows: Honor Roll—30; Honorable Mention—26; total 56. That is a fine record. A Loyalty Sunday School Attendance Contest is in progress at the present time. The averages for the months already gone are as follows: January—132; February—133; March (without the final Sunday)—not below 150.

Columbus, Ohio—Cooperative. In a revival effort soon to begin at Columbus, Brother and Sister C. Y. Gilmer, will form the Evangelistic party, Brother Gilmer as the preacher and Sister Gilmer as the Song Leader. The dates are April 14-21.

The Gilmers have now taken up their residence at Bryan, Ohio, where they have assumed the duties of pastor and wife as of April 1. The Stewarts are now installed as leaders of the New Paris, Indiana, Church, as of the same date.

Linwood, Maryland. We glean the news that the Linwood church is looking with longing eyes at a new Hammond organ. We trust that they will be able to do more than just look.

The Editor Thinks Aloud

Fred C. Vanator

WE ARE AFRAID OF FROST!

What weather we are having! Spring has come and the birds are all back, and the flowers are in bloom, and the fruit trees are in blossom. But every time the sun goes down we are fearful that when we waken in the morning we will see either a very heavy frost or that there might even be snow on the ground. Why all this fearsomeness? Just because we are sure that if it does happen, then we will have some more frozen buds and a little less fruit and that we will be deprived of that which we desire—the fruit which forms such an important part of our diet.

Well, just being afraid will not change the matter in any manner. We cannot rule the weather. We cannot change the temperature by worrying about it. We can just hope and trust. As long as I can remember we have had sufficient to keep us going. We should have confidence in the Word of the Lord which says, "While the earth remaineth, seedtime and harvest, and summer and winter, and day and night shall not cease."

"There is another word found in the Sermon on the Mount which should hearten us: "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" O, for a little more trust, and a little less worry.

And then when the "frost" gets on the hair! How we dread the whitened appearance. A little granddaughter stood at her grandmother's knee and looked for a long time at her beautiful white hair. Finally she said, "Grandma, what makes 'ur hair so white?" The grandmother looked lovingly into her little face and kindly said, "The frosts of many winters." The little girl pondered this long and seriously and finally queried, "Did it hurt 'ou?" No. such frosts don't hurt, except as they prey on the mind. Anyway, age is a relative thing. And after all, when one is in the hands of God, and has the grace of Christ in his heart, he becomes ageless.

So, why worry? It never got any one any place—unless it was to send them to an early grave or a sanitarium. Think it over!

Business Manager's Corner

George S. Baer

Publication Offerings Still Coming

We have received some good offerings this last week, and they are still coming in. But we have received none that tops the Smithville offering of \$401.65. Ashland now stands second with a total offering to date of \$309.25, and Hagerstown is third with an offering of \$269.25.

There are still a number of churches to hear from and we are asking that they will kindly report as soon as possible. We would like to have a 100% report this year—an offering from every church in the brotherhood. We hope you will do what you can as soon as you can, and we thank you all in His Name.

Johnstown, Pa., 1st Church, as follows—

Mrs. Maggie Frank	\$ 5.00
Mrs. Mary E. Hildebrand	1.00

Lanark, Ill. as follows—

H. A. Gossard	25.00
Mrs. Laura Emery	2.00
Church Offering	164.75

Lathrop, Calif. reported as follows—

Mrs. Agnes Elliot	5.00
Dr. C. F. Yoder	10.00
F. L. Kleist	1.00
Peter Facata	1.00
Miscellaneous	1.00

Lydia, Md., Church Offering	6.50
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Masontown, Pa., Church Offering	52.50
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Maurertown, Va., as follows—

W. P. Spiggle	2.00
Mrs. C. L. James	5.00
Church Offering	2.75

Meyersdale, Pa., reported as follows—

Mrs. Emma S. Foggie	10.00
Mrs. E. M. Bowser	1.00
Mrs. Mary Cook	10.00
Mrs. H. T. Staub	2.00
Mrs. Grace Baird	2.00
Mrs. Laura E. Bird	5.00
Mrs. Anna Bird Walker	5.00
Mrs. Miriam Bird	5.00
Miss Mable Baer	5.00
Miss Sidney Lenhart	5.00
Miss Naomi Lenhart	3.00
Miss Irene Lenhart	3.00

Mexico, Ind. Church Offering (Gen., \$29.50;

Press, \$11.00)	40.50
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Morrill, Kansas, as follows—

Edgar Flickinger	1.00
Mr. & Mrs. Raymond Landis	1.00
Anonymous gift for new press .....	.75

Mt. Olive Church, Va., as follows—

Rev. & Mrs. John F. Locke	2.00
Mrs. Annie Saufley	1.00
W. R. Miller	1.00
Mrs. Maggie Showalter Smith	5.00
Mrs. I. H. Powell	5.00
Mrs. Mollie Baker	5.00
Loose Offering	23.55

Mt. Zion Church, Ohio, as follows—

Mrs. H. B. Imboden	10.00
Miss Estella Blackstone	2.00

Muncie, Ind., Church Offering	49.00
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New Lebanon, Ohio, as follows—

Mrs. Della Shaffer	5.00
Mrs. Sadie Snyder	3.00

(Continued on Page 14)

The Christian's Tomorrow

Once Napoleon was passing with Baron Denon through the galleries of the Louvre, and he said, "That is a fine statue, Denon." "Yes, immortal!" answered the other. "Immortal? How long do you think that statue will last?" "Five thousand years, sire." "And this," exclaimed Napoleon, "you term immortality." Both were wrong. Mere duration, even if it were forever, is not immortality. A tree lives, and in one sense it lives longer than a man. A brainless pebble on the seashore outlasts them both.

No, that was not what the Psalmist meant when he cried exultantly, "I shall be satisfied when I awake in thy likeness." It was not what John meant when he wrote, "We shall see him, for we shall be like him, as he is"; or Jesus when He said, "I go to prepare a place for you, that where I am there ye may be also."

That which fills the Christian with enthusiasm of anticipation when, in hours of weakness, he looks toward the dawn which shall be, is not that he shall continue to enlarge, with a thousand faculties of which now he may not even dream, with ever increasing momentum in all knowledge; in all holiness; in all likeness to God from whom we came, not merely that he shall be, but that he shall *become* "more than the eye hath seen, or ear heard, or it hath entered into the heart of man to conceive."

Try to grasp for a moment what such a revelation means. Every created thing except man has time to reach its full development here in this life. Beyond that point we may say it never can go, for in all these ages of human history it never has gone.

The silkworm, after she has spun her little task, lays her eggs and dies. The chicken picks its way out of its shell, and in a week is far beyond the child of equal age in point of intelligence—it becomes its own feeder. But it stops. It can never be anything but a chicken, and it is essentially nothing better than the chickens before the flood. It has had time to reach its fullest possibility of expansion in a single summer. I am not speaking of the species, but of the individual.

No one ever dreams of an immortality for the barnyard. The ox knows enough to chew his cud. He may be taught the meaning of gee and haw,

but he knew as much as that ages and ages and ages ago, and he knows no more now than he did then. With each of these there is a point of definite limitation. Can one imagine a cow speculating on the possibility of her immortality?

But who shall attempt to stand on the shore of human knowledge and say to the mind of man, "Thus far shalt thou go and no farther?" Who can read the ever-ripening history of human thought through all these cycles and then fancy that he can draw a line which marks the limit of the human soul?

What makes your babe more precious than a thousand cattle? The dimpled darling peeping out from his mother's arms is not worth today in Government money as much as a good sized sheep. We can find all we want of such for nothing at any orphan asylum. *But he has a tomorrow*, and that is what the sheep has not. Within that tiny bundle there slumbers the latent possibilities of an Augustine, or a Newton, or a Paul. This head which now needs a woman's hand for a support may some day lift itself among the stars and learn to solve the problems of the universe. This babbling tongue may command the lightnings that they shall go and say, "Here we are."

What makes the helpless babe to us a holy thing? We sanctify it against tomorrow, and though it does not give us wool and would not bring as much in the market for its present value as the variest lambkin, nevertheless, because of that hidden "*tomorrow*" within it, how much better is a babe than ten thousand sheep!

And not only are we taught this wonderful expansion of the soul by Jesus and by analogy with our present experience, we learn it from our self-consciousness. Graven upon our hearts by the very finger of our Maker is the assurance that the massive Cathedral of St. Peter's of Rome will not live for ages and that the master mind of a Michelangelo which conceived it will be blotted out in sixty years; that the melody of a Mendelssohn will not go on singing its way into human hearts from generation to generation and that the soul which gave it birth will be puffed into nothing after one short life.

And have you yourself never had a vague intimation when standing out at night under the

silent stars of a thousand faculties as yet undeveloped? Have you never felt in some favored moment of spiritual exaltation like an eagle trying to mount upward and suddenly drawn back again by its chain to the earth? Have you never heard, like the roar in the sea shell of the ocean which is afar off, indefinable hints of capacities, the fulness of which you can no more guess than Mozart could dream of the ecstasy which should thrill his being in coming years? Our Maker tells the birds of a sunny South, and, though they have never seen it, listening to the voice within them, they spread their wings and the South is always there. He will not keep His word with the birds and break it with you. He is "a faithful Creator." How the Bible swells and overflows with such intimations of a limitless unfolding!

One of Christ's great difficulties among men has always been to make them realize their own worth, and so He says to them, "You are not worms; you are not insects of a summer to buzz away your little lives in thoughtless folly. You have a destiny which should lift you above these petty envies and jealousies and worries!" *Sons of God*, rejoice not as though this world were immortal. They are passing away. "Sanctify yourselves against tomorrow."

And, O man, as yet thoughtless of your great

endowment, does it now seem to you a weak or unmanly thing to become a Christian and begin to live for your destiny? I do not mean to say that necessarily such an immortality awaits every soul. I do not believe it does. I believe that when a man, to every holy holy impulse which comes knocking for admittance to his heart, persistently says, "I pray thee have me excused," that then, according to the parable of our Lord, the time will come when he will be excused. When one persistently expels from his heart the Spirit of God, at last the time comes when he may be guilty of spiritual suicide, and he will go out into nothingness, eternal oblivion, because he has at last expelled from himself the very principle of eternal *LIFE*. He has "lost his soul." *We grow toward that toward which we turn; if darkness, deeper darkness; if light, more light and more.*

Be not deaf, O my soul, to thy Maker's voice within thee, telling of a yonder sunny clime, where no storms shall beat, and where "They shall hunger no more, neither thirst any more, neither shall the sun light on them nor any heat; but the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of water, and God shall wipe away all tears from their eyes." O my soul, spread thy wings toward thy destiny! "*Sanctify thyself against tomorrow.*" —*The Presbyterian.*

"Where Is Abel, Thy Brother?"

The gates of Paradise were closed, and guarded by the flaming swords of cherubim. Eden's dream—its day of sinless joy had forever passed from our first parents, and they went out into the world to wage its weary battle, to toil, to suffer, to die; he with bowed head and she with broken heart, yet clinging to him with a strength of devotion that no reverse of fortune could ever change.

The sun sank that night into a bank of angry storm-clouds, for the shadow of the fall was upon the world. Sorrow was fast furrowing the brow of that first human mother as she pressed her first-born to her aching heart, and with dreams strangely mingled with grief and joy, she hummed a lullaby in the gathering gloom. Paradise was hers no longer, but much of its morning glory still rested upon that fair young brow and shone in those gentle eyes now sadly touched by the fading light. As she pressed her babe to her heart did she dream that the red bolt of God's wrath would some day brand that brow where now clustered those locks of gold? Did that mother dream that the little hand that now rested upon her white bosom would some dark day drip with crimson from his brother's veins? Behind the dim unknown the future hides, and we thank heaven that it is so. It is well that we do not know

what a day, a year, or a life will bring forth. If we did, cries of broken hearts would now ascend to the very heavens, and the greatest mercy that could reach our sorrow would be the mercy of the tomb.

Years passed. A little boy stood by his mother's side, and another babe—a little brother—was in her arms. Together they played in the shadow of the walls of Eden. They grew up to manhood side by side, the elder tilling the soil, and the younger tending his flocks. They builded their altars and offered their sacrifices to the God of heaven. The elder offered his fruits, the younger his fatlings. The sacrifice of the one—its language reaching away through the ages to the Sacrifice upon Calvary—pleased God and was accepted. The sacrifice of the other—making no confession of sin, and offering no hope of a vicarious redeemer—did not please God. Cain was angry with God and jealous of his brother; and after hot words in the field, he slew his brother.

There was a strange sad cry in the world, and the earth drank its first baptism of human blood. "Alas, the fruit of the forbidden tree begins to fall!" Oh, the bitterness of agony, when that mother, lifting the blood-stained locks

from the broken temples of her younger son, sobbing and kissing the silent lips, knew that her firstborn son was a murderer.

The blood of the slain went up to heaven, and God said to Cain, "Where is Abel, thy brother?" And the poor, cowering, angry criminal insultingly answered: "I know not. Am I my brother's keeper?" And that has been the cry of the world for six thousand years. In far too many cases today that same cry is going up. It may be couched in different language; it does not refer to any one single individual as in the case of Cain—but it carries the same implications and is stemmed from the same root. In all ages men have sought to shift their personal responsibilities and cover their crimes against humanity with this same taunting insult, "Am I my brother's keeper?"

The very first fruits borne upon the tree of sin were hatred, anger, and murder, and repudiation of any obligation of man for man. Men justify their crimes against their fellows by disclaiming any responsibility for their brother's care. When asked, "Where is Abel, thy brother?" the well-nigh universal response is, "I know not. I am not my brother's keeper."

But God thinks otherwise, for he thunders, "The voice of thy brother's blood crieth unto Me from the ground; thou art cursed from the earth; a fugitive and a vagabond shalt thou be in the earth." And like Cane, we must say, "My punishment is greater than I can bear!"

Yes, Cain's act and his attitude is multiplied in this day many thousand-fold. Is there any reason to believe that the attitude of God has changed? He says, "I am God, I change not."—E. L. E.

BIBLE AND CHEESE

What carries more influence in the world: the Bible or a slice of cheese?

This is no idle question on our part, for no less a personage than King Farouk of Egypt has gone to the trouble of providing the answer. The story is told in two news dispatches from the Middle East. The first one states that the Egyptian Government confiscated a Hebrew Bible sent by a bookstore in Palestine to a Jew in Alexandria "as Zionist goods subject to the boycott." The second dispatch tells us that King Farouk who has developed a taste for the Roquefort cheese produced by Jewish dairies in Palestine, could not endure the lack of his beloved brand of cheese for more than a few days and ordered his palace housekeeper to get him the "Zionist cheese," boycott or no boycott.

The shipments were resumed and the gracious King is reported enjoying his cheese once again. King Farouk does not miss the Bible.—Palestine.

To the influence of this Book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future.—Grant.

All things come to him who waits, providing he knows what he is waiting for.—Woodrow Wilson.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER III

CHURCH MEMBERS—DUTIES

Becoming Members:

1. As the church is a spiritual body, entrance is by spiritual birth. John 3:3-5; 1 Cor. 12:13, and the members are "new creatures." 2 Cor. 5:17.
2. The agents are: The Spirit of God who prepares the heart. 1 Cor. 12:3, 9; Titus 3:5.
3. The Son of God who makes reconciliation. 2 Cor. 5:18; Rom. 5:8-10; 8:2.
4. The Word of God calls to faith and obedience. Rom. 10:10, 17; 1 Cor. 12:6.
5. The successive steps are faith, repentance, baptism, enduement and the victorious life of love and service. Heb. 11:6; Acts 2:38, 39; Gal. 5:4-6.
6. The evidence of the new birth is seen in obedience. Acts 5:29; 2 Cor. 10:5.
7. The manifestation of spiritual gifts. 1 Cor. 12:7; 11, 31.
8. The "more excellent way" of brotherly love. 1 Cor. 13; John 13:34, 35.

Personal Duties:

1. In order to live worthy of their high calling, Christians must do their part. Spiritual life requires spiritual food. This is not found in worldly pleasures or with worldly companions. 1 John 2:16, 17; James 4:4.
2. The Bible is an unfailing source of spiritual food. 1 Peter 2:2; 2 Tim. 3:16.
3. Prayer and fasting go together. By prayer we lay hold of God, and by fasting we let go of the world. Luke 18:1; Matt. 17:21.
4. The fellowship and worship in the church must not be neglected. Heb. 6:25; Col. 3:15-17.
5. As eating requires digestion, so reading of the Word requires meditation. 1 Tim. 4:13-15; Phil. 4:8.
6. Companionship with Jesus and with those who love him, is of priceless value. Acts 4:13; Matt. 28:20; Heb. 12:22, 23.
7. Work strengthens muscles; Christian activity strengthens character. 1 Tim. 4:7; Titus 3:8.

Domestic Duties:

1. The home is the first and most fundamental institution of society. Gen. 1:26-28.
2. But harmony and happiness require that Christ be the head of the home. Eph. 6:1-10; 2 Cor. 6:14-18.
3. Under Christ, the husband is responsible. Eph. 5:23, 24.
4. But his responsibility includes unfailing love for his companion. Eph. 5:28.

5. And equally unfailing love and care for the children. Eph. 6:4.

6. Love unites in one all members of the family. Eph. 5:33; 6:1-3.

7. Since marriage has its legal aspect, the laws of the state are to be respected. Rom. 13:1.

Domestic Troubles:

1. True love is the best remedy for most troubles. James 5:20; Eph. 4:32.

2. In the beginning God made one wife for one man. Gen. 1:27, 28.

3. Because of the hardness of their hearts God was patient with Israel under the law. Matt. 19:8.

4. But under the Gospel the only cause for divorce is the sin which destroys the home. Matt. 19:3-9.

5. However, an unbelieving companion may be allowed to depart. 1 Cor. 7:15.

6. The death of a companion gives freedom to remarry "in the Lord," 1 Cor. 7:39.

7. The new covenant, however, is of the spirit, not of the letter. 2 Cor. 3:6.

Parents and Children:

1. Children are the gift of God and should be answers to prayer. Ps. 127:3; 1 Sam. 1:20-22.

2. It is a good Bible custom to consecrate them to the Lord. Matt. 19:13-15.

4. The earliest years of a child are most important in training. Prov. 22:6.

5. If obedience is required from the first, it will not be lacking at the last. Prov. 13:24.

6. Parents should pray that their children may be called to Christian work. Matt. 9:38; Eph. 6:4.

7. Parents should remember that a heritage of character is better than money. Prov. 22:1.

Christian Customs:

1. Family worship is invaluable to a Christian home. Eph. 6:4; Rom. 16:5.

2. Children should be taught to take part. 2 Tim. 3:15; Matt. 21:15, 16.

3. Christian music and singing help to make home happy. Eph. 5:19.

4. Christian conversation comes from Christian hearts. Mal. 3:16; 1 Thess. 5:16-18.

5. Christian love begins at home and makes it glorious. Rom. 12:10; 1 Peter 1:22.

6. The Golden Rule should mark treatment of servants and strangers. Matt. 7:12; Eph. 6:5-9; Heb. 13:2.

7. Jesus should be considered an ever-present Guest. Rev. 3:21.

Social Duties:

1. Christians should avoid offence to others. 1 Cor. 10:31, 32.

2. They should set the pattern of life for others. Rom. 12:2; 1 Peter 2:21.

3. Their adornment should be inward graces. 1 Peter 3:1-6.

4. Their differences should be arbitrated according to Matt. 18:15-19.

5. Causes of stumbling to others should be avoided. Rom. 14:21.

6. Their conversation should be edifying, kind and helpful. Eph. 4:15.

7. Their Yea should be yea and their nay, nay, without oaths. Matt. 5:34.

» » » » Our Poet's Corner « « « «

THE PRINTING PRESS

I'm made of copper, brass and steel,
And other things, I guess.
I'm daubed with ink from head to heel:
I am a Printing-press.

I have no will I call my own:
I do as I am bid;
I'm helpless as a rounded stone
That from a mountain slid.

I take whatever's put on me—
My boss is firm, tho kind;
His eyes are mine; I cannot see:
I'm deaf and dumb and blind.

I am alert and always here;
And I'm a public slave.
I have no feeling, and no fear,
Therefore, I'm very brave.

None can attack me should they try,
For round me there's a Shield
That shifts and turns each missile by
That human hate might wield.

I'm here for business, and I hope
For pleasure too I'll thirst;
Should my boss grab too wide a scope,
I'll work "him" 'til "I" burst.

—H. A. Gossard.

MY PRAYER

Mrs. Elmer Ebbinghouse

Lord, let me place my hand in Thine,
And say, "Thy will be done."
Let me not long for selfish things—
But just to help someone.

I want Thy guidance all the way;
Without it I would fail;
Lord, Help me use my talents
Lest life be of no avail.

—North Manchester, Indiana.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

HERE ARE SOME CAMP PLANS FOR 1946

The Brethren Berean Band of the Northern California District has set the dates of their Camp as June 24 to July 1. Last year was the first time for them to give National Sunday School Association credits for their courses. They will, no doubt, again have classes for Juniors, Young People and Adults. The accompanying views (see below) will give some idea of the fine opportunities they have on their new Camp grounds, purchased by the District. Your Educational Director hopes to be with them again this summer and enjoy the wonderful mountain scenery and atmosphere, and especially the Christian fellowship of these fine Brethren.

Camp Juniata in Pennsylvania is adding another to their list, making three camps, one for Juniors, one for Young People and one for Young Adults. Their sched-



A Juniata Camp Group

ule will run from June 23 to July 8. Brother Walter Wertz of Cone-maugh is working hard to get the staffs organized and everything ready. We were privileged to have some new cuts made, showing the graduating class of young people from last year and a scene of Baptism in the beautiful Juniata river. The location of these Camps is the same as it has been the last few years, the grounds of Camp Reynolds, near Entriken, Pennsylvania. This is one of the most inspiring beauty spots in the Pennsylvania mountains. There are many young people from that District who will cherish life-long memories of their Camp experiences there.

Some plans for Shipshewana, Indiana, have already been published. First, June 13 to 16, Shipshewana will sponsor the Leaders' Camp for all staff members and prospective staff members from everywhere. Camp staffs are hard to find, because Pastors and other leaders are so busy. We must depend on Pastors and Sunday School superintendents to see that those who need this training should be there, whether or not they can come themselves. We have plenty of graduate campers who are willing to help. They need to be trained and used. We must depend on your help to start this new venture.

Our camps this summer are in danger of suffering for want of good leaders, because we will let other things keep us too busy. Do you realize the tremendous importance of one week at Camp for your young people? If you do, you will be willing to sacrifice something for them to have that experience. Our success will depend on the willingness of Brethren people to give of themselves and their time.

Shipshewana camps for Ohio and Indiana campers will be scheduled as follows:

June 30 to July 7, Juniors, ages 9, 10, 11.

July 7 to 14, Intermediates, ages 12 and 13, or seventh and eighth grades.

July 14 to 21, Seniors, ages 14, 15, 16 or freshmen, sophomores and juniors in High School.

July 21 to 28, Young People, ages 17 up, or High School seniors and graduates.

Other camp plans will appear as we receive them. We're counting on a big Camp summer, IF there are enough willing Brethren people to help. See you in Camp!

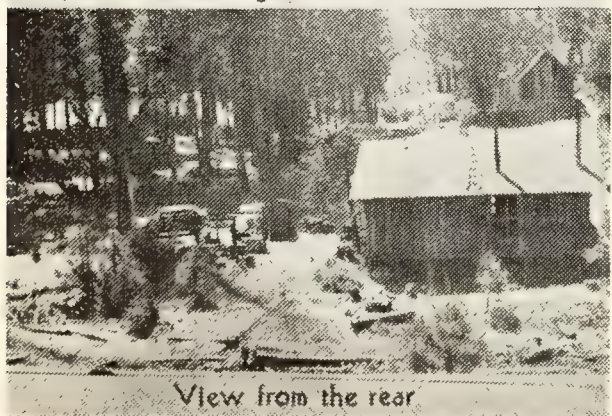
L. E. Lindower, Educational Director.



In the Sierras. White spot (below center) is white canvass over dining room below



Out-door dining room and Cook house



View from the rear

Let the Parents Help

The time is here when we must begin our preparatory training for the boys and girls who are to unite with the church at Easter Time. We should be anxious to make this training as helpful as we can and thus prepare the hearts of our children for the step they are taking.

In relation to this thought some one wrote the following: "Why do you not ask the parents of the boys and girls to help with such plans? They know these youngsters better than you do. They can tell you what their needs are. They know what will and what will not interest them. Why not have the Sunday School teachers call at the homes of their pupils or invite the parents to meet with your workers' conference when you plan for this work? You will then be in a position to meet the real needs."

The above was written to a Sunday School Superintendent and he acted on this advice. The results are told as follows:

He invited the parents of the boys and girls who had said they would like to join the church, to meet with the pastor and the teachers of the Junior department. He told them to come prepared to make suggestions as to the kind of training to be given their children before they entered into full relationship with the church.

Most of the parents accepted the invitation. Those who did took the superintendent at his word and came prepared to talk.

One parent said that his boy was worried for fear he was not a Christian. "He wants to belong to the church but he is not sure that he should," he explained. "I think it would help him if some of you would explain in very simple terms just what it means to be a Christian. Maybe you have already done so, but my boy is still puzzled about it. I think it would be a good idea if you would talk about it again."

A mother said she was afraid that her boy was going to feel out of place in the church services. "He hasn't attended church very much," she said. "He has always gone to a church school where they had some special work for children at the time of the service. I suspect it has been the same with many of the others. I think it would be a good thing if you would do something to make them feel at home in the services, teach them some of the hymns in the church hymnal, and explain about the meaning of worship."

While several parents nodded agreement with this suggestion, one said, "I wish you would explain about the reception service, too. Maybe you could have a kind of rehearsal of it. My daughter is dreading it."

A father turned the discussion into a new channel when he said, "Why don't you teachers tell us parents **something we can do?** We would like to help, but we don't know how. You tell us where we can fit into this program. You'll find that we will do our share."

A teacher replied that this gave her a chance to say something she had wanted to say for a long time. "I've been wishing the parents of my pupils would talk to the children about the things we discuss in our church school



Baptism at Camp Juniata

class," she explained. "Ask what the discussion has been about and pick up where we left off. You see, our time on Sundays is short, and often we have just started to discuss a topic when we have to stop. It would help a lot if parents would encourage the children to go on thinking about these problems at various times through the week, if they would tell them what they have found out about them and what prayer and Bible reading and church attendance have meant to them."

When it came time for the meeting to break up, both parents and teachers felt that they had profited greatly from it. The teachers believed that they were in a much better position than they had been to plan the work in such a way as to meet the needs of the pupils. The parents were happy that they were to have a share in it.

Perhaps the plan might not work out as well in some situations as it did in this one. Perhaps not so many parents would attend a meeting of the workers' conference if they were invited to do so. Perhaps not so many of those who did attend would make suggestions. Perhaps it would not even be advisable to try to have such a meeting. But surely there are some parents in every church group who are able and willing to help.

The experience of this group suggests that it would be worth while for every superintendent to ask whether there is not some way of getting this help in preparing the pupils for a step that should mean much in their lives. —Selected.

The Lord's Supper is the connecting link between the first and second coming of Christ. Looking back we see the finished work of Jesus, the sacrifice which He has made; by which one sacrifice, once for all, He hath perfected forever them that are sanctified . . . Looking forward, we expect the world to come; we show the depth of the Lord till He come.—Adolph Saphir, D.D.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 14, 1946

THE CONQUERING CHRIST

Scripture: Matt. 21:1-11

For The Leader

We are in the season of the year when we think of new life, of victory over the cold of winter, and of rejoicing in memory of Christ's victorious work. With the awakening of the things of nature comes like awakening of our spiritual nature. At least, every true Christian should feel the thrill of new hope and determination as they study the glorious things which occurred on this Sunday and next.

Christ is the Victor. His whole life is one of victory. The events of this Palm Sunday are prophetic of the day when our beloved Christ shall come victorious into the Holy City forever more. Tonight as we read anew this wonderful story of the triumphant entry into Jerusalem, may our hearts be renewed in spiritual power, that we might serve Him better day by day.

DISCUSSION

1. HIS LIFE OF CONQUERING AND VICTORY. To the average person today, the story of Christ from start to finish would appear to be one of complete loss. He lost many of His followers along the way. Many times He went without a place to lay His head. The people who followed Him took His food and His healing, but didn't take His principles of living. To the observer, it would appear that the people "took" Jesus for what He had to give. In other words, when Jesus ceased giving, the multitude forsook Him. And when His enemies sought His life, His own disciples forsook Him and fled. He had no one to come to His defense when He was standing trial, and when He went out and was put on the cross, He went alone. Thus the average person would say that He lost everything.

2. BUT DID HE LOSE? Early prophets of Jewish land foretold the coming of the Messiah, and the suffering He would find His lot. More than that we must look to the final outcome, the reason for His coming, and the results. The average person may say He was defeated. But to those who have learned to know why He came and suffered as He did, we find that there was no loss at all. For in the work that He did, He saved mankind. That is why He came. He came to suffer and to die. That was His original purpose in coming to earth, for He knew that in so doing, the sin penalty would be paid, and all men who believed in Him would be saved eternally. The allegiance of countless millions to Him since the days of Passion week, gave evidence of His life of conquering and victory. Jesus lost nothing when He gave His life. He gained for Himself a people, a Bride, a Church eternally redeemed from Sin.

3. WHAT DID HE CONQUER? Consider all things

in which sin has a part. Disease, pain, hate, selfishness, greed, war, death, eternal separation from God. Any of these things are terrible and fatal. We don't like to think of them. Yet before our Christ made His great and loving sacrifice, these things possessed the hearts of the men of earth. When Christ touches the hearts of people, and they yield themselves to Him, the things of sin are conquered. What remains is what is held onto by those who are supposed to be yielded to Him. For instance, we have disharmony and hatred between us, as Christians, because we have not fully tried to live as Christ wants us to live.

In due course of time, the things of this earth will be destroyed and Christ's victory will be complete. As we see now through a glass darkly, so we see the complete victory of Christ over the world as through a glass darkly. Christ has said He will conquer and when the moment comes, the victory will be complete.

4. WHAT HIS CONQUERING MEANS TO US. It may be that the winter has brought to us a measure of discouragement and sorrow. Perhaps we think that life holds little for us of joy and happiness. Yes, perhaps the trees in the forest think the same thing because they lost their beautiful leaves and now stand cold and naked in the winter breezes. But note, there comes a soft, warm breeze from the warmer climates. In a few days the swift spring season has come and the buds come forth on the naked trees and new life is born in them. Likewise with the Christian. We read and study of Christ, the Conquering One. Then we realize that He has overcome this world of sorrow and discouragement. Does not this command us to take new courage and new hope? If any season of the year should cause us to rejoice, it is the season we are now in. For what more can we ask? We have eternal life, salvation, daily help, prayer, His word, and His companionship. "Be of good cheer," Christ has said, "I have overcome the world."

5. NOTE WHAT THE DISCIPLES DID. We note that Jesus commanded His disciples to go into Jerusalem and bring the donkey out to Him, so that He might ride on it into Jerusalem. But what if the disciples had not gone? Can we not see how important their particular work was to the glorification of their Lord? The disciples went and did as their Lord commanded them. Thus their humble efforts brought glory to their beloved Master. Here is our lesson for tonight. Christ will ride high in the hearts of men if we, His disciples of today, will do as He commands us. The Church, its members, and workers are to blame if men who should know Christ do not know Him. We are to blame if we have not had the courage to launch out in a greater program of gospel preaching in our Church. May it not be said of us that we failed to do what the Lord commanded us to do.

6. THE CONQUERING CHRIST RIDES ON. Brethren young people, it's up to us. In every community there are more unchurched and unattending people than there are people who attend and belong to Church. (Make a survey if you don't believe this!) Can this situation be remedied? Think of the communities which do not possess proper church coverage. Wonderful opportunities for young people and church people to launch out on faith, for Christ. The opportunities which are ours today will be gone by tomorrow. If your Church has no program

of service for others, you are doomed to a quick death. We survive by growing. If we are to do as the Lord commands us, we will be busy in spreading out over our surrounding territory with the gospel.

QUESTIONS

1. About how far did Jesus ride on this journey? From where did He ride?
2. What class of people composed the multitudes?
3. Why did the multitudes later turn against him?
4. How can we enlarge our local work that others might be brought under the preaching of the gospel?
5. Is our community "overchurched?"



JUNIOR C. E. TOPIC

Mrs. Francis Heck, Jr. Superintendent

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Topic for April 14, 1946

DECIDING FOR CHRIST

(Topic planned and used by Hagerstown, Md., Juniors.)

Prelude: "The Church's One Foundation."

Call to Worship:

God is in His Holy Temple;
Earthly thought we silence now,
While with reverence we assemble,
And before His presence bow.

He is with us now and ever,
When we call upon His name;
Aiding every good endeavor,
Guiding every upward aim.

(Sing—"Amen")

Hymn: "Onward Christian Soldiers."

Leader: And the people who walked in darkness saw a great light.

Juniors: They that dwell in the land of the shadow of death, upon them hath the light shined.

Leader: Let your light so shine

Juniors: That they may see your good works and glorify your Father which is in heaven.

Leader: Come ye and let us walk in the light of the Lord.

Song: (Tune—"Jesus Loves Me.")

Holy Jesus, be my light
Shine upon my way today,
Through this tempting changing life
He will lead me day by day.

Leader: Today we are thinking of Jesus when He was a small boy. He grew in wisdom and stature and in favor with God and man. May we grow as Jesus grew. He came to save the lost. May we share the story of Jesus with others.

Song: (Tune—"What a Friend We Have in Jesus.")

Be ye kind to one another,
Watch for something sweet to do
For a loved one or a stranger,
Do it for the Dear Lord, too.
Jesus wants us to be loving,
Helping everyone we may;
While to others joy we're giving
We'll be happy all the way.

Leader: Before Jesus returned to heaven, He told his followers to go into all the world to preach the gospel.

Juniors: May we give our lives to Christian service.

Scripture: Acts 2:36-42; 8:26-39; 16:25-34.

Prayer: By several Juniors; Lord's Prayer by all.

Hymn: "Savior, Like a Shepherd Lead Us."

Poem: Selected.

Hymn: "Hear Thy Children, Gentle Jesus."

Offertory:

Special Number:

Sermonette: By the Superintendent.

Benediction

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 14, 1946

OUR RESPONSE TO CHRIST'S CALL

Lesson: Mark 1:16-20; 5:18-20; 10:46, 52; Luke 5:28.

When one "calls" there is a reason. A response is expected—either by word of mouth, or by a coming to find the reason for the call. Only fear will keep one from answering when called. Human calls seemingly bring forth a readier response than Divine calls. Man's voice is heeded much more quickly than the Voice of God. It is difficult to understand this when spiritual rewards are of much greater value than material.

Responses are of different nature:

1. **The Response of Necessity.** A child answers the call of the parent because he knows it is necessary that he do so in order to escape punishment. He answers because he knows he must. The rapidity with which he answers often depends on the degree of punishment which he knows will follow disobedience. This thought can easily be applied to our spiritual calls.

2. **The Response of Selfishness.** Another child answers because he knows it is to his personal advantage to answer. He thinks in terms of what he will receive as a personal reward. It may be summed up in the expression of certain of the apostles when they said, "Lord, we have forsaken all and followed Thee: What do we get?"

3. **The Response of Desire.** Still another child, having been taught to obey, answers because of his desire to please the "caller." He has a feeling that at the end there will be a reward, but he does not stop to evaluate that reward. He is careful to obey, but it is because of the inner urge of habit that he comes. His response is the kind that follows the inner impulse. It may be a willing obedience, but it is often a thoughtless one.

4. **The Response of Love.** This child answers "immediately" because he hears the voice of a loved one calling. There is that personal drawing together of two loving hearts. The voice bears the urgent message of need and the child readily responds because love leads the way.

This latter is the center of our lesson today. Note the very many times Mark uses the words "immediately" and "straightway" in his gospel. The disciples, when called, came immediately because they found the answer to the call in the love the Master bore for them and the love they bore for the Master.

Spiritual Meditations

Rev. Dyoll Belote

THE VALUE OF A NAME

"Wherefore God also hath highly exalted him, and given him a name which is above every name;

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2: 9-11.

At the close of a successful college football career a young man was approached by the representative of a tobacco company. To get him to endorse a certain brand of cigarettes, the young man was offered a fabulous sum of money—but he refused the offer.

Later his friends questioned him as to the reasons for his action, and his reply reflected honor on the name of his father and credit to the son.

"My name isn't for sale," he said. "I remember my father saying once that he could not give me riches or fame, but he could give me a name that I never need be ashamed to own. I will not do anything to change that record." That was commendable pride in a family tradition.

But while it is a worth-while thing to honor our family name, yet there is another name which demands even greater loyalty, because its founder gave his life for it. Thousands, yea millions have faced persecution and death rather than bring dishonor upon that name. And other countless multitudes have counted not their lives dear unto themselves that they might go to the uttermost parts of the earth to tell every tribe and nation about Him whose name has brought peace and strength to all who have taken His name unto themselves. As the young man would not do that which might reflect discredit on his father's family name, so those who bear the name Christian should

remember whose name they bear, and strive always to bear it with honor and faithfulness.

"Jesus, and shall it ever be,
A mortal man ashamed of Thee?
Ashamed of Thee, whom angels praise,
Whose glories shine through endless days!

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"REDEMPTION, RENEWAL AND REWARD"

John 1:12; 2 Cor. 5:17; 1 Cor. 2:9.

Love came down and died for sin.
Faith reached out and took it in.
Hope looked up and made its claim.
Hallelujah! Praise His name!

Came the Word and I believed!
Came the Son and I received!
One receipt and this poor clod
Found itself a son of God!

Pleasures old are passed away.
Pleasures new are come to stay.
All the old life wavers dim,
Now that I am hid in Him.

Hid with Him to tell the story.
Hid with Him, the while in glory.
God, according to His plan,
Long prepares a place for man.

Things too great for tongue to tell
Throng the place where I shall dwell.
Beauties never seen or heard,
Ever settled by the Word.

Glory hallelujah! sing
Glad hosannas to the King!
Praise the One Who overcame!
Hallelujah! Praise His name!

—Gene Farrell.

SALUTATION AND SONG

Rev. 1:4-6

The number seven symbolizes all churches as the figure seven is symbolical in Scripture. Any church or period of church history will find its classification among the seven churches of Revelation. St. Paul also wrote to seven churches. See the use of "seven" in Scripture (Prov. 9:1; Acts 6:3; and the seven gifts of the Spirit Rev. 4:5). "He that hath an ear, let him hear what the Spirit saith unto the Churches" proves that the praise and blame distributed among the seven is of universal application.

"Grace be unto you, and peace from Him." The word "grace," which is unmerited favor, is used a hundred times in Paul's epistles, but only six by John. Yet John's

APRIL 6, 1946

use of the word is full of meaning (John 1:14, 16, 17; 2 John 3; Rev. 1:4; 22:21). Paul and Peter commonly used the salutation, "Grace and peace." There is a peace possessed, made, imparted and sustained—peace with God; peace in God; peace of conscience; peace in hope (John 14:27; 16:33; 20:19, 21, 26; Eph. 2:14; Col. 1:20; Phil. 4:7). In this dispensation there is individual peace, for world peace is yet to come. Peace is of grace which is conditioned upon obedience (Heb. 5:9) and "first works" (Rev. 2:5), not works of merit. There are "dead works" of self, not moved by the Spirit (Heb. 6:1; 9:14); "wicked works" and "works of darkness" (Rom. 13:12; Eph. 5:11; Col. 1:21); and the "good works" of the saints (Mt. 5:16; Acts 9:36; Eph. 2:10; 1 Tim. 2:10; 5:10, 25, etc.). Salvation is impossible through the deeds of the law (Eph. 2:9; 2 Tim. 1:9; Titus 3:5, etc.). We cannot "make" our peace with God, but we can accept the peace which Christ has made (Col. 1:20).

Here we have a benediction from the Triune God; the deity of Christ in His claims of pre-existence; the doctrine of salvation through the atoning blood; His resurrection and second coming. Christ is "the faithful witness" (Jn. 18:37). "Unto Him that loved us, and washed us from our sins in His own blood" is a frequent thought with John (Rev. 7:13, 14; 1 John 1:7; 5:6-8). The precious name of Jesus

" . . . tells me of a Savior's love,
Who died to set me free;
It tells me of His precious blood,
The sinner's perfect plea.

"It tells of One Whose loving heart
Can feel my smallest woe,
Who in each sorrow bears a part
That none can bear below."

"And hath made us kings, and priests, i. e., "a kingdom of priests" (Revised Version). Read 1 Pet. 2:9. "Each member of Christ shares in His eternal priesthood." He stands between a world that knows not God, and Him whom to know is life, to point the way to the wanderer, to plead with him for God and to plead with God for him.

"Unto Him That loved (loveth) us . . ." is an upspringing of praise, such as is used by Paul, Peter and Jude (Eph. 3:20; Rom. 16:25; 11:36; 1 Tim. 1:17; Heb. 13:20; 1 Pet. 4:11; 5:11; Jude 24). If the spirit of Christ's love touches us we are ever ready to give forth praise. If we are Christ's and Christ is ours we will not say or sing—

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His or am I not?"

Let us have the certainty and like precious faith of John.

If you have not yet found out that Christ crucified is the foundation of the whole volume, you have read your Bible hitherto to very little profit. Your religion is a heaven without a sun, an arch without a keystone, a compass without a needle, a clock without springs or weights, a lamp without oil. It will not comfort you. It will not deliver your soul from hell.—Ryle.

ONE CUBIC INCH OF "BIBLICAL WHEAT" GROWS TO 2,500 ACRES IN SIX YEARS . . . WOULD COVER THE GLOBE IN THIRTEEN YEARS

Inspired by a sermon in his local Quaker church in 1940, Perry Hayden, a Quaker miller of Tecumseh, Michigan, set out to illustrate some of the Bible lessons on "Tithing," "Rebirth" and "Returns on what we sow."

Hayden started with a cubic inch of wheat, which he planted in a patch 4 feet by 8 feet. A year later, he harvested the patch; deducted 10% of the crop as a tithe to the church, and planted the balance again the following year. The second, third and fourth years he again deducted the tithe and replanted the entire balance of each crop. Last year's crop, which was the fifth, had grown from the original cubic inch of 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. If continued for nine years it would require all the land in West Virginia, and in ten years would cover the whole United States. It is estimated that the thirteenth year would cover the whole globe—all starting with a cubic inch of wheat, a little faith and God's promises.

Land for the first five years, was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it, so the seed was parceled out to about 250 farmers throughout the country, who have planted the genuine "Biblical Wheat" and will give the tithe to more than 150 different churches representing all faiths.

A representative field of the famous "Dynamic Kernels" has been planted inside the race track at Adrian, Michigan, Fair Grounds, where the huge official celebration will be held during the harvest this summer. The wheat will be cut, threshed, ground into flour, baked into biscuits and fed to the multitudes in the grandstands, right before their very eyes.

"Now that the war is over, elaborate plans are being completed by Parry Hayden, in co-operation with the Lenewee County Fair Board, to make this the most spectacular international human-interest story in the world," says Raymond J. Jeffreys, an Ohio publicist.

"The colorful parades, cutting and harvesting pageants, showing equipment used from the Biblical days down to the modern combines, and reports from the farmers throughout the country who are making possible the completion of this stupendous final year of the project, will make this great religious event a living demonstration of the Biblical truths regarding sowing, reaping, re-birth and tithing," says Perry Hayden, the Quaker miller and founder of the demonstration.

"It is surprising how soon some people lose interest in an organization when they lose leadership."

Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the great fools for it. There is no fool so great as a knowing fool. But to know how to use knowledge is to have wisdom.—Spurgeon.


Books Worth Reading

Books Selected and Recommended
Mrs. J. Allen Miller

Not Alone. By Joseph R. Sizoo. In an era when every individual is faced with war, confusion, and chaos, and the resulting problems in his daily life, "Not Alone" brings a message, not only of hope, but of courage.


Christianity tells us that we are not alone. There is a Divine Being, a God, who is with us and who is not only a place of refuge, but a source of strength. This is not only a timely message, but a timeless one. This is an inspiring book for every reader and splendid sermon material for the minister.

The Macmillan Company, N. Y.—1944. Price \$1.00.



Business Manager's Corner

(Continued from page 3)



Church Offering	122.35
Oakville, Ind., Church Offering	31.00
Peru, Ind., Church Offering	20.75
Vinco, Pa., Church Offering	104.84
Ashland, Ohio, Church, including gifts sent direct..	309.25
Center Chapel, Ind, Church Offering	21.90
Mr. & Mrs. James Stone for Center Chapel	10.00
Dayton Church, as follows—	
Harrie C. Funderburg	10.00
Miss Alma Smith	2.00
Emma Aboud	2.00
Church Offering	116.00
Jones Mills, Pa. by Mr. & Mrs. J. G. Harkcom	5.00
Loree, Ind., as follows—	
Daniel Stout	3.00
Church Offering	87.00
North Vandergrift, Pa., as follows—	
B. F. Buzard	5.00
Mr. & Mrs. Irvin Kelly	5.00
Rev. & Mrs. Percy C. Miller	2.50
C. W. Kridler	1.00
Mrs. W. A. Davis	1.00
A Friend	1.00
Clyde Garland, Pittsburgh, Pa.	50.00
Prosperity Church, W. Va., by B. H. Showalter ..	8.50
Rittman Brethren Church, as follows—	
Mr. & Mrs. Andy Blatter	5.00
Mr. & Mrs. I. V. Kime	5.00
Mr. & Mrs. E. O. Frank	20.00
Gift by a Friend	2.00
Sergeantsville, N. J. Church, as follows—	
Sadie Fauss	1.00
Church Offering	10.00
South Bend, Ind., Brethren Church as follows—	
Clarence Swihart	10.00
Church Offering	91.00
Summit Mills, Pa., by Mr. & Mrs. H. C.	
Hostetler & Helen	7.00

Ashland College News Letter

By Arthur Petit

When Miss Barbara Hulit, 1946 May Queen selected her court recently, a large proportion of the attendants were from Brethren communities and will be known to Evangelist readers. Included in the court were Mary Alice Dafler, New Lebanon, Ohio; Loris Hibbs, Fairmont, W. Va.; Mary Alice Crider, Smithville, Ohio; Jean Stout, Pleasant Hill, Ohio; James Ross, Louisville, Ohio; Ray Sluss, Louisville, Ohio; Joe Brubaker, New Lebanon, Ohio, and Tom Stoffer, Homeworth, Ohio.

Miss Ellen Stoffer, 1945 queen, will be Maid of Honor. This is a tradition on the campus and is the reason for electing a junior queen each year.

The pages, freshmen members of the court, are Doris Hart, Washington, D. C. and Donna Bechtel, Canton, Ohio.

In a report from the recorder's office recently, it was revealed that the honors of the senior class this year were won by two girls from the city of Ashland, Betty Yeagle and Grace Phillips.

Another social event, the roller skating party, held last Friday was very successful. A large proportion of the students reported it a lot of fun. Planned for this week is a "white elephant" auction for the benefit of students in foreign countries.

Laid to Rest

RUNNELS. Dr. Burget Runnels, of Milledgeville, Illinois, passed to the life beyond on November 1, 1945, at the age of 68 years. He was a member of the Milledgeville Brethren Church. Dr. Runnels came to Milledgeville to begin his medical practice in the year 1907. He remained faithful to his practice until but a short time prior to his death.

His death removed from this community a man who had endeared himself to everyone. Throughout the 38 years he served this community as Physician he was a man having high standards, always good natured, pleasant and accommodating. Through the years he proved himself to be not only a good Physician, but a good citizen, always interested in the affairs of the town and community, helping in every way he could. He endeared himself to the people he served. His passing removes from our midst one who will be missed in many ways. His friends are numerous, his good deeds and friendly smile will never be forgotten.

Memorial services were conducted from the Church of which he was a member by the undersigned.

W. S. Benshoff.

KUNS. Amos Wolf Kuns, son of Lewis and Catherine Kuns, was born in Piatt County, Illinois, on February 13, 1873. He passed to his eternal reward on February 26,

1946, at Rome City, Indiana, where he had gone for treatment for illness. This illness was of short duration. He was 73 years and 13 days of age at the time of his passing.

In his young manhood he was united in marriage to Clara J. Clark, who died April 14, 1928. His second marriage was to Fannie Flora Craig, who was at his bedside when he passed away. He leaves beside the widow, two sons, Russel of south of Flora, and Raymond, of New Carlisle, Indiana; two step-children, Lewis Craig of Flora, and Mrs. Garnet Timmons of California, besides grandchildren and a host of friends who mourn his passing.

Brother Kuns was a valued member of the First Brethren Church of Flora, Indiana. He was always faithful to his duties and untiring in his efforts in behalf of the church.

Short services were held at the residence on March 1, where scripture was read and prayer made by Rev. Claud Studebaker, pastor of the South Bend Brethren Church. The service at the Flora Brethren Church was in charge of the pastor, the undersigned, with the sermon delivered by Rev. Bert Hodge, pastor of the North Manchester, Indiana, Brethren Church, who was a former pastor of the Flora Church. Burial was made in Maple Lawn Cemetery.

Woodrow B. Brant.

NORMAN. Mary Barber Norman was born April 19, 1864, the daughter of James and Rebecca Lancaster Barber, pioneer residents of Luzerne township, Fayette county, Pennsylvania. She was translated to be with her Lord on February 9, 1946, after 81 years, 9 months and 21 days of earthly pilgrimage.

On May 19, 1910, Calvin Norman and Mary Barber stood before the writer and were united in marriage. For 22 years they lived in marital happiness, and then the bond was broken by the death of the husband, and Sister Norman was left to walk life's pathway alone for some thirteen years.

Sister Norman was a life-long member of the Brethren church, and until mental weakness clouded her mind, always interested in the work of the church. She leaves one sister and a number of nephews and nieces (most of whom are members of the Second Brethren Church, of Uniontown, Penna.,) to cherish her memory. Burial was made in the Acklin cemetery, near the Hopewell Presbyterian Church, in Fayette County, Pennsylvania, to await the Coming of the Lord to bring Resurrection life to His "Beloved."

Dyoll Balote

SRIVER. Willis M. Sriver departed this life after ten months of severe illness. He leaves a wife and two children, four and ten years of age.

CARPENTER. Mrs. Claud Carpenter was called to her heavenly home on December 22, 1945, after an illness of several years and extremely severe for the last few months of life. She leaves a husband and daughter, Mrs. John Reidel. Mrs. Reidel was organist of this church (South Bend) for a number of years.

CAUDLE. Charles Caudle was called from earth on the 21st of December, after several years of ill health, which

became critical a few weeks before his departure. He leaves a beloved wife.

The pastor conducted the funeral service for each of these. The loss of three members of the church in one month is quite a heavy death loss. In spite of our tears we rejoice in the confident hope of heaven.

Claud Studebaker.



News From Our Mission Points

Furnished by the Missionary Office

LOST CREEK, KENTUCKY

Report of the Bible Reading Band for 1945

Owing to the shortage of help, no printed report of the Bible Reading Band was given last year, but it was encouraging the way the individual reports came in. But this year we find quite a number have given no account of themselves, due, no doubt, to neglect. A number have said they like to read every book and chapter, yet sometimes they skip around in doing it.

We read recently about a woman above ninety, who was losing her sight, but her face would light up with joy as she said, "O how thankful I am that I read the Bible when I was young." The Spirit can only help us recall that which once we have known.

Numerous testimonies as to the value of Bible reading have been received from members of the Bible Reading Band.

The time was, and only three centuries ago, that people were jailed for reading the Bible. And now with over 3,000,000 children in the United States getting no religious teaching either in the Sunday School or the home, and with the movies making sin attractive and teaching the nation how to sin and get by (?) with it, God may permit our nation to plunge into a moral darkness such as we never dreamed could come to America. Only the Word of God planted in the hearts of the people, can keep us secure.

Again, we state, as we do each year, that the Bible Reading Band is just a group of folks who intend to make a practice of reading the New Testament through every year. We report at the close of the year. We find this to be a tie that binds us all in a lovely fellowship. Often an interest is created in the whole Bible. We find the Old Testament more helpful and can understand it better after we have read the New Testament through several times.

There were eleven who read the whole Bible through in 1945. But there were twenty-eight who read the New Testament through in that same period! This does not rep-

resent all the reading done by members of the Band. Some with failing eyesight did not get through. Others say they got careless, but are beginning over again, determined to finish this year. If the Band gets one person to reading the Bible, it will have been worth while. Sixteen new ones have joined our Band so far this year.

Here is something we are not able to explain. There were forty reported having finished. Only eight of these were men and boys. We have sixteen new members. Only two of these are boys. If any one can figure why this is, write us. We do know one thing, there would not be a lack of preachers and missionaries were the men folk of our churches diligent Bible readers. We know another thing. If any church would get its members prayerfully reading the Bible, that church would soon be bold in witnessing for the Lord. That is not all we know. We

know Bible readers do not stay home Sunday morning when they should and could be at church, trying to ease their conscience by saying that they listen to the radio.

But there is that first question yet unanswered. Will someone please answer? George Mueller always read the whole Bible through three times every year. Martin Luther said he was so busy he could never get through with all his work, and did he not spend a couple of hours every day in Bible reading and prayer?

"More about Jesus let me learn,
More of His holy will discern;
Spirit of God my teacher be,
Showing the things of Christ to me."

Lost Creek, Kentucky.
George E. Drushal,

"SKY MATES" By Ilse Lefton Schlaitzer

This dramatic story of 166 pages will captivate all who read it. It tingles with excitement, mystery and romance from beginning to end, and is vibrant with a sincere presentation of the power of Christ to save from sin, and to mould lives unto his own purpose and choosing. An unusual Christian novel. Price \$1.50 postpaid.

"A WORKABLE PLAN OF EVANGELISM" By Dawson C. Bryan

(Recommended by Rev. Vernon D. Grisso, Dayton, Ohio)

This plan of visitation evangelism has been tested in parishes of all types over a period of years, a plan by which any church can double its active membership within a few years. 160 pages, cloth bound, Price \$1.50 postpaid.

"THE CHURCH BEAUTIFUL" By John R. Scotford

A Practical Discussion of Church Architecture

Protestant churches have long needed a practical guide such as this book offers by one who has given many years to the study of the problem. 170 pages, 6½x9½, \$3.50 postpaid.

"HOW WE GOT OUR BIBLE" By J. Paterson Smith

Traces the story of the Bible from early manuscripts down to the last version in our hands, brim full of useful information. Handy volume, 153 pages, \$1.00 postpaid.

"AND GOD SPAKE THESE WORDS" . . By W. H. Griffith Thomas

How We Got Our Bible and Why We Believe It Is God's Word

"A tremendously fine book." Handy volume, 127 pages, \$1.00 postpaid.

FIVE BOOKS TO READ AND KEEP

"TAKE HEART" by Ernest G. Hoff.—Reason why one should take heart. Ninety-odd pictures and ninety-six large-sized pages. \$2.00.

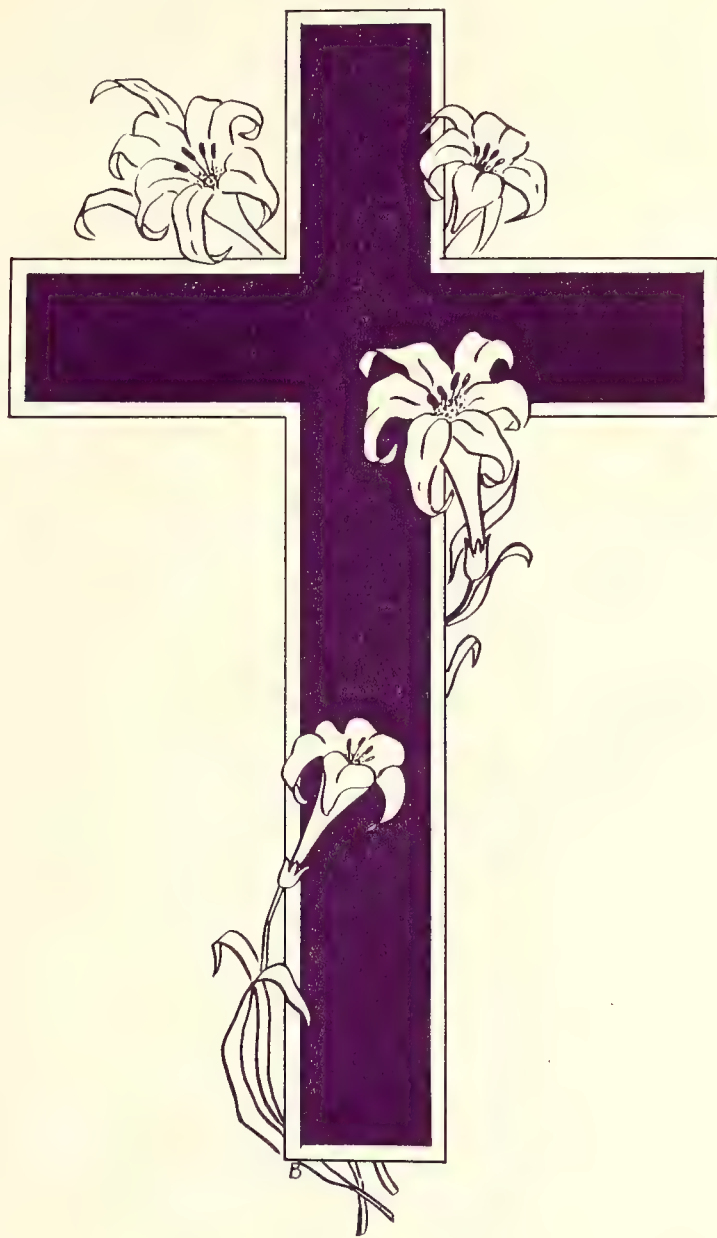
BASIC BELIEFS by Edward Frantz. A statement of the great fundamentals of essential Protestantism. \$1.00 postpaid.

SCENES FROM THE PSALMS by H. A. Brandt.. A photographic interpretation by the use of American scenes suggested by nature passages in the Psalms. 64 pages, 75c postpaid.

THE TOUCH OF THE MASTER'S HAND by Myra Brooks Welch. Poetic thoughts covering the whole range of human emotions, interpreting life in the Christian way. \$1.00 postpaid.

ANN ELIZABETH by Lucile Long. A delightful story of the experiences of a Dunker maid of colonial Pennsylvania, recreating the thought and life of a family of some two hundred years ago. \$1.00 postpaid.

The _____ *Brethren Evangelist*



*"Fear not ye: for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said."
Matt. 28:5, 6.*

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Brethren Service Briefs

The Service Committee gives the following relief report
(March 20):

Clothing and bedding received at New Windsor have hit a low. More than 100 tons used to come in weekly. Last week only 45 tons arrived. We can keep materials moving rapidly overseas by sending more materials to Mosto, Nappanee, and New Windsor.

More shoe repairmen are needed at New Windsor.

Sixteen hundred bales sufficient to provide supplemental clothing for 19,200 people are being readied for shipment to Germany.

A card from Mrs. Wilma Kern, Missionary Superintendent of the Oakville, Indiana, Brethren Church, tells of their help in getting clothing to the needy of Europe. "The committee appointed to handle the clothes collection for the needy of Europe is today sending a large size shipment to the Brethren Service Center, New Windsor, Maryland. Response was excellent. Members of this committee were Mrs. Blanche Turner, Mrs. Ethel Rutherford, and Mr. Guy Edwards."

The whole community of Goshen, Indiana recently joined in an "Auction Sale for Relief" which proved very successful. Receipts from the sale (including donations) totaled \$10,303. This will provide 187,000 pounds of rolled oats which will be shipped to the starving of Poland.

John Steele, of the Church of the Brethren, who had just returned from seeing the actual need in Poland supplied "the impetus" for the sale. The "community" included churches and individuals for many miles around Goshen. Our Brethren Church in Goshen had Demain Warner, chairman of the Board of Trustees, as their representative on the planning committee. Many of our church members contributed generously; one member made a gift in cash of \$100.

For the benefit of others planning a similar relief goods campaign, we might add that anything that could be sold was accepted by the sale committee in Goshen. Handbills were donated by printers and advertising space by the newspapers. The use of the sale barn was donated and so was the service of auctioneers and clerks.

(Our hats are off to the Goshen community and to the Oakville Brethren for their splendid efforts! Let's have more of these campaigns!—Ed.)

SPECIAL NOTICE

With housing at such a premium, it will be absolutely necessary that you get your reservation for the Ministerial meeting at Ashland April 22-25, in the hands of the Chairman of the Housing Committee, AT ONCE. Otherwise you cannot be assured of rooms. Address:

Mr. R. A. Hazen,
1106 Grant Street,
Ashland, Ohio.

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The Power of His Resurrection

By John F. Locke
Maurertown, Virginia

(A fine sermon on a vital theme!—Ed.)

Text: Phil. 3:10, "That I may know him and the power of his resurrection."

The text states what ought to be the aim of every Christian on this coming Easter Day: **That I may know Him and the power of His resurrection.**

Among all the powerful figures of all the world, both present and past where is there one who had power over death and could promise to His followers this same power? The story is often repeated that a certain man attempting to found a new cult asked a learned man what suggestions he had . . . the celebrated reply was: "There is one plan that you might at least try: I should recommend to you that you be crucified and to rise the third day."

This report was more than just clever. "The center of the center, the real heart of Christianity," said Strauss, "is the doctrine of the resurrection."

The real heart of Christianity is Christ . . . may I know Him and the power of His resurrection. It ought to be the aim of every Christian parent to teach his children; the aim of every preacher to preach the aim of every college maintained by the Christian Church. All is vain if we have failed to know Him and to teach of His birth, His life, His teachings, His death, His resurrection, His ascension, His coming. If we forget the very heart of Christianity, then we have put our faith on the same level of the other religions of the world. If we haven't Christ and the power of His resurrection, we are without the faith that saves and the hope that comforts.

This Easter let us think of two things.

THE RESURRECTION IS A FACT.

There were two main topics in the preaching of the early church: The crucifixion of Christ and His resurrection from the dead. In the synagogue of Antioch of Pisidia, St. Paul (Acts 13:30) rapidly surveys Jewish history and then relates the crucifixion of Christ, "But God raised him from the dead and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you good tidings."

He did the same thing at Thessalonica (Acts 17:3). There three sabbath days he reasoned with them from the scriptures, "Opening and alleging that it behooved the Christ to suffer, and to rise again from the dead and that this same Jesus, said he, I proclaim unto you, is Christ."

Again in Athens he told the philosophers of that cultured city that God had raised Him from the dead.

To learned and unlearned and to Jew and Gentile St. Paul put the resurrection of Christ foremost in his preaching.

Thus did Simon Peter in his first sermon on the Day of Pentecost and then when he and John had given health

to a lame beggar and the people had excitedly run together at Solomon's porch, Peter declared fearlessly again the resurrection of Jesus, "The prince of life that death could not hold."

If His body had been stolen away, then the enemies of Jesus would have gladly produced it to counteract such preaching.

Simon Peter also preached thus to Cornelius and his household bearing witness of the fact of the resurrection and preaching remission of sins to those who will believe.

When the disciples were told that they were to be witnesses to the ends of the earth, they seem to have understood that the chief fact that they were to bear witness to was the resurrection, for Acts 4:33 says, "Then with great power gave the apostles their witness of the resurrection of the Lord Jesus."

But the critics of Christianity today would have us hold the Easter faith without the Easter fact. There are those who declare that Jesus still lives but yet can't believe, they say, that the tomb was empty. They try to explain the testimony of the early church as that of a trance or a legend or vision. But try as these critics will to destroy the message of the empty tomb, they fail at every point. **There is the testimony of the astounded guards to refute the critics, the sure belief of the disciples who saw Him die and fade, hopelessly away, the tests by eye, ear, hand as to the bodily reality of the Master.** We are dealing with fact, not fiction. The Easter message of the resurrection is a necessity if we are to believe in Christ and that necessity is a fact.

THE RESURRECTION IS A TRANSFORMING POWER

Not only is the resurrection a fact more adequately established by witnesses and testimony of various kinds than any other fact in history . . . it is a transforming power in life today as it was in the life of Mary, of John, of Peter, of Paul and all the glorious company of those that died for that belief.

1. It lifts us out of the grave of doubt into the life of faith. Recall again how Mary stood weeping by the empty grave thinking that someone had stolen the body of Jesus and then behind her He spoke her name. At first she supposed it was the gardner. Then she sees Him and exclaims "Master." Uncertainty is transformed into faith. Recall Thomas who is still skeptical and unbelieving after eight days. He couldn't take the other's word for it. Then when the doors were shut Jesus stood in the midst and said, "Peace be unto you." Looking at Thomas He invited him to reach forth his hand and touch His hands and His side . . . be not faithless but believing. Then Thomas confesses, "My Lord and my God." Doubt is transformed to faith.

Today do those who stand weeping over a new grave . . . do the suffering ones believe that the loved one is gone forever? No! Their hearts are convinced that they

shall see Him again. As St. Peter said, "We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled and that fadeth not away." Our courage in life's darkest hour is begotten through faith in Him.

2. The resurrection lifts us out of the grave of suffering to the life of peace. St. Paul told the Corinthians how that while preaching the gospel he had endured beatings, stonings, shipwrecks, was in perils of water, robbers, heathen, weariness, hunger, thirst, cold, etc. "Nevertheless our light affliction which is but for the moment, worketh for us a far more exceeding and eternal weight of glory."

To all who suffer and see their strength waste away; to those who see some loved one do so and are powerless to help, it is comforting above all else to remember Easter and know that the grave and death have been conquered by our blessed Lord . . . conquered so that whosoever liveth and believeth in Him shall never die.

For Christians Easter is the power that transforms pain, disease, affliction.

3. The resurrection of Jesus lifts us out of the grave of death to the life of eternity. The resurrection is a figure of the rising of the believer from the death in sin to the life that is righteous. But it is more than that. There is a union between the believer and His Lord that cannot be broken by death. "Because I live ye shall live also." There is more beyond this vale of tears.

It is said that Spanish coins prior to the discovery of America by Columbus bore the Latin words "Ne Plus Ultra"—"No more beyond." But after Columbus discovered the new world, the inscription was changed to read "More Beyond."

Before Christ the world had only its intimations of immortality. True, there was the manifestation in nature, the longing of the human heart, the arguments of the philosophers. But the resurrection of Christ opened the door to the reality of the spirit's existence.

Because He knew before He could comfort His disciples with the words, "Let not your hearts be troubled . . . In my father's house are many mansions," but after He arose again from the dead these words of His had transforming power. Nothing could stop the march of Christianity across the face of the ancient world. The diabolical persecutions, the life in the catacombs, the burnings at the stake, the racks that pulled bodies apart bone from bone was not enough. He lived and they were unafraid.

Jesus had taught immortality, then He proved immortality. He fits man for that life. "He that believeth on me even if he shall have died physically, shall live eternally, And every one that liveth physically and believeth on me shall never die eternally." (Plummer—John 11:25).

As we face another glad anniversary of the happiest and best of days, there is a personal question for you and me—a question that we ought not try to evade. WHAT DIFFERENCE DOES IT MAKE TO ME? AM I LIVING AS THOUGH IT NEVER HAPPENED? This is no day to think of new clothes and colored eggs. It is no day to liken to the bursting of life in tulip bulbs. EASTER IS THE MOST POWERFUL FACT IN THE WORLD. It is the very heart of the faith that overcomes. Let it speak to you all its glorious meaning that you may be lifted out of the grave of doubt to faith, out of suffering to hope, out of the life that is death to the life that is eternal with Him.

INCIDENTAL INTELLIGENCE

Did You Know - - -

That a *post card* by every reader of this paper addressed to President Harry S. Truman, White House, Washington, D. C., requesting him to call off the atomic bomb test for good and to tell the world we will never use it save as a counter measure to restrain an aggressor—might cause this frightful experiment to be permanently cancelled?

That *Time Magazine* of March 25 had a full page advertisement carrying such a plea sponsored by the Military Order of the Purple Heart? The Veterans pled that these atomic explosions should not be allowed to take place, thereby saving a billion dollars or more, and more important still, "Contribute to lessening suspicion in a hurt and angry world." Your post card might help to stop this senseless waste, aid the peace and prevent a reaction of atoms which might kill millions of people by tidal waves or otherwise.

That a total of \$1,500,000,000 will be needed to rebuild destroyed or damaged church edifices in Europe, according to Dr. Hugh Thompson Kerr of Pittsburgh, who recently returned from a three months' visit to the continent?

That 70% of all arrests are due to liquor?

That *committees* from the United Presbyterian Church and the Reformed Church in America held a joint session in Pittsburgh recently to consider the possibility of union of the two denominations.

What Goes On At New Windsor

by Wilda Mae Good

When I was asked to write of my five-week experience at the United Church Service Center, New Windsor, Maryland, I was very happy to do so.

I believe everyone is aware of the great needs in the war stricken countries of Europe and Asia. The Christianized people of this United States have felt their responsibility to God and Man and have responded generously to the cry "Relieve human suffering for our fellowmen." They have and are still making splendid contributions in money, food, clothing, shoes, seeds and other beneficial materials that will aid those that are cold and hungry.

The United Church Service Center at New Windsor, Maryland, one of several in the United States, is so far, the largest relief center and is still growing. Located on the campus of the old Blue Ridge College, which was purchased by the Church of the Brethren in 1943, the Brethren Service Committee started this very worthy relief project. As various other denominations began to make their contributions through the Brethren Service Center, the project was soon converted into a United Church Service Center and it is now operated by the Church Committee on Overseas Relief and Reconstruction, with more than 30 Protestant denominations sending their relief materials to New Windsor.

The workers for this project are volunteers from all denominations and represent at least 23 states. They are housed in the college dormitories which offer real institutional living. With the volume of work on hand to be done and the desperate need of helpers immediately, the housing problem has been somewhat acute. But in spite of the crowded dormitories and limited accommodations, one enjoys the constant living and working together to the utmost.

All meals are served cafeteria style in the college dining room. One hundred and fifty to 300 people have been served in this way at a single meal. The meals are excellent, good, plain, home cooking. With new workers coming in daily, the dining room affords excellent opportunity to fellowship with new personnel at almost every meal . . . just one big happy family. Although a merry place at meal time, one does not fail to notice the spiritual reverence throughout the group in the dining room.

In the college gymnasium, the contributions of clothing are unpacked, sorted and baled into 100 pound (approximately) bales. The bale is then wrapped in heavy, waterproof paper, banded in steel, sacked into heavy burlap and finally stenciled and thus is ready for shipment. A

few women at first did the mending of torn articles, but with the volume of clothing coming in and needing mending and also laundering, this too great a task was solved by packing the bales with boxes of thread, needles and soap and labeling, "For Mending." The highest record of baling in one day was 305 bales. This was accomplished during the regular eight-hour work day, plus four hours baling by the night shift. Various nearby church groups have volunteered for night shift work, so great has been the increase in the work.

In the basement of the gymnasium is the food department. Here canned goods of all descriptions come in, are sorted and packed for overseas. Ten to twenty tons of food had been coming to be processed; this slackened a bit when the seed project drive started. When I left, this drive was just about completed and a carload of garden seeds was ready to be shipped. The seeds were packed in garden-size packets and were going to Holland, Belgium, Denmark, France, Greece and Italy. Over 58 carloads of wheat have been shipped and quite a number of carloads of corn are in the Baltimore terminal awaiting shipment. These carloads were all donated by church and community drives, as was the canned food. **In the food department, cash contributions are especially appreciated as it enables the Center to purchase food in bulk, ready for shipment, at wholesale prices.** This is not only more economical, but allows them to purchase food of highest caloric value and also saves much time and labor in processing and packing the food. If I seem to elaborate too much on the food project, it could probably be due to the fact that I served as secretary to the director of the foods department during my five week stay at the Center.

The shoe repair shop is another interesting project. Here, with modern machinery, at least 400 pairs of shoes are repaired weekly. Approximately 75% of the shoes arrive in good condition and need only to be tied in pairs and packed for shipment. Next door to the shoe shop is the cutting room where an electric machine is in operation, cutting 60 thicknesses of material from a single pattern. The material is sent by churches and relief agencies to the Center to be cut, then it is returned to the senders who sew the garments, then returned again to New Windsor for shipment.

Last, but not least, is the heifer project which the Church of the Brethren people started some time ago. Here the boys come to be accepted as cowboys and then while waiting for their boat to leave, work at the Center. Most of these boys are ex-C. P. S. boys, or are in the C. P. S. reserve, although all denominations are represented. These boys serve as the cattle-tenders on the boats going overseas with the cattle.

For social gatherings, Windsor Hall has a large assembly room. Here religious services and choir practice are held. Also for entertainment, one has use of the library, can enjoy ping-pong, folk games, and other activities. Life

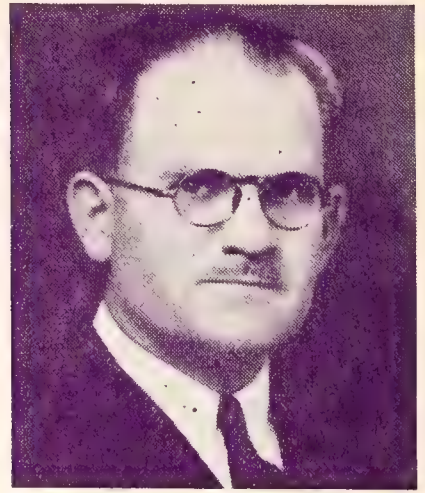
Editor's Note—Miss Good faithfully attends Bethlehem Brethren Church near Harrisonburg, Virginia where her father, Stuart Good, is a Deacon. Since writing this article she has changed her name to Mrs. Earl Weygandt. While she was working at New Windsor, her husband-to-be was making a trip with a boatload of cattle to Trieste.

(Continued on page 13)

African Changes

by Dr. Howard Bosler, M.D.

GARKIDA, NIGERIA



(This fine article by Dr. Bosler, medical missionary of the Church of the Brethren, is very enlightening in regard to the hospital and leper colony at Garkida, Nigeria. It shows the significant changes that have taken place there in the years between 1931 and 1945. Dr. Bosler, formerly of New Paris, Indiana and friend and physician of our Brethren there is now doing a magnificent work for our suffering brothers in Africa; this is a large needy field. We have just contributed \$5,000 toward this hospital and leper colony.—Ed.)

In 1931 the Garkida hospital wards had mud walls, grass roofs and floors of pounded clay. In each cubicle besides the ashes and dust were to be found wood, gourds, chickens brought along for food and the relatives who accompanied the patient to the hospital. The patients lay on grass mats on the floor. Foul odors and general filth were great problems in caring for the sick. Diets were inadequate for the convalescence of the patients, most of whom were usually suffering from malnutrition. At that time it was the custom to come to the hospital only when all hope of recovery was gone. There was a big question in the minds of the Africans concerning the white man and his medicine. There were whispers about the cannibalistic practices of the white doctor.

What a difference in 1945! Patients by the hundreds come from all directions. God's medicine and God's people are able to do things that are nothing short of miracles in the eyes of the Africans. Infant mortality is decreasing. A mother's wailing for her dead baby is a much less frequent sight at Garkida. Mothers with babies on their backs come to the hospital in seemingly endless lines and from miles away. Mere skeletons are given milk, meat, nursing care and with the help of sulfa drugs are made well and happy.

The surgery, which is spacious and has plenty of light, is equipped with adequate instruments

for any of the surgical conditions. Both the men's and women's wards are of stone and cement with good light and ventilation. Iron beds with mattresses and sheets make them more like regular hospital wards. Christian boys and girls in white uniforms scrub and clean, make beds, bathe patients, and carry out the orders of the doctor and the nurse with an efficiency that is most gratifying. Patients admitted in a hopeless condition are now a very small minority.

In 1931 it was the practice for all missionaries to go into the villages and encourage parents to allow their children to attend the school, which is free to all. Since it was for children, adults did not care to attend, for they would be humiliated by being seen attending with the young children. To start a village school away from the mission station was a problem. Only the small children would attend and the attendance was very irregular. They had to bring the sheep and goats near the school so that they could be watched during class. The little girls attended with baby sisters or brothers on their backs. Those who did attend were wanting to learn to read and write and were not much interested in the new religion which the white men were bringing to them.

In 1945—what a difference! Christian African teachers teach well-attended classes of children who have bathed and washed their clothes. Children pay tuition. A great number of villages are asking for schools and teachers. The mission is in need of a large number of additional teacher-evangelists to go to the villages to teach, build up a church and do medical work in a community that will become Christian. We must push forward in this respect, for where we are unable to do it the government will establish schools which will be Mohammedan. We have an opportunity to make this part of the country Christian. But we must not delay.

In 1931 most of the work of the church was carried on by the missionaries themselves. On Sunday afternoons young Christians accompanied the missionaries to villages for religious services which were often poorly attended. The program of religious services and the classes of religious instruction were carried almost entirely by the missionaries. The church building was small and the services were attended best when school was in session, for the students were encouraged to go. It was a good beginning.

Now in 1945 we see a great difference here, too. The church building is twice as large and was built by the Christians. Attendance is better and more regular. The missionaries are present at the services, but often the whole service is conducted by African Christians. The Christian women also give short talks, lead in prayer, teach Sunday School classes and are active in Christian service in the community, caring for the sick and needy. The men of the church are working in a similar way and the church is becoming a great living force in the life of the people.

In 1931 the Garkida leper colony had been established but a short time. Most of the ninety-eight lepers were mutilated and advanced cases that had been moved in from the old colony at Yola. Many of the new ones being admitted were advanced cases. The colony was a smelly, depressing place. The dispensary was a grass-covered room with an adjoining veranda, where injections and other treatments were given. The roof of the school building had been lifted off onto the ground by the wind and leper patients met under this low, hot roof in the dust for their religious services and school classes. This was the beginning of a great work.

Now what a difference in 1945! In the first half of the year there were 1,068 lepers under treatment. The majority of them are early cases who have hope and joy in their hearts, for their

symptoms are clearing and they look forward to going home well. The school with more than 200 students is conducted in four well-built school buildings with proper benches and tables. The classes are being taught by Christian teachers who have been trained in the colony and in most cases are free from the disease.

The colony consists of seven widely spaced villages in a good fertile agricultural area of 1,000 acres upon which the strong have their farms. Each village has its chapel for prayer meetings



A leper girl carrying water.

and other services. Each also has its resident medical worker and dispensary. A medical staff of forty trained assistants take temperatures, dress ulcers and treat the multitude. Injections are given more than a hundred patients per hour.

The church is a large building into which 500 people can be crowded and where around 400 now attend regularly. The Garkida leper colony church is a living, growing institution that is the leading influence throughout all the activities and work in the colony. It is composed of a devout group that pray and serve in a most admirable way. The colony is a growing Christian work that is honoring Christ in Nigeria.

These are a few of the many changes which we have seen in the past fifteen years. Further Christian progress in Northern Nigeria can be made only if we will but live for Christ in service to those who need and want our help in finding the Saviour and life eternal.

He died!

**And with Him perished all that men hold dear;
Hope lay beside Him in the sepulchre,
Love grew corpse cold, and all things beautiful
beside**

Died when He died.

He rose!

**And with Him hope arose, and life and light.
Men said, "Not Christ but death dies overnight."
And joy, and truth, and all things virtuous,
Rose when He rose.**

Our Work In South America

Report From Superintendant

Adolfo Zeche

News from all our mission fields in South America shows that the missionary work here progresses with enthusiasm and good success.

We have had a time of blessing in Rosario during this past year—extending our district to a larger sphere by means of activities with the tent in many campaigns of evangelization. So we could, with the Lord's blessing, open other annexes and complete a year of steady growth of real progress in the work.

Not only is our sphere larger in activities, but we have reached a larger number of souls with the Lord's message of salvation and eternal life.

We are thankful for the efforts to help toward our new building here in Rosario. The building is now nearing completion and it is hoped that it can be inaugurated in the beginning of the month of April. It is a very great joy to the congregation to know that we have our own church built.

With great happiness the Brethren Church in Rosario now has pleasure in having a new building amongst the largest churches in Rosario; it will be a most privileged place to glorify our God and Saviour. About the celebration of the inauguration we wish to write soon again with a great amount of details.

I wish to add also, that we have increased the number of children in our Sunday Schools, not only in Rosario, but in the other mission fields also—Villa Constitucion, Cordoba, Gerli and Remedios de Escalada.

VILLA CONSTITUCION:

This new district which has been attended for a year by the missionary, Miss H. Louisa Kugler, who is living there and who is visited weekly by some helper from Rosario for the preaching of the Sunday message, is one of which we can be proud.

I would like to insert a few lines of a letter from one of the elder members of the congregation there. He is a very faithful and consecrated brother—Miguel Manzano. The letter was written to the "Testigo Fiel," the Argentine Brethren's church paper.

"With joy and great spiritual rejoicing and profound gratitude towards our beloved Heavenly Father we have finished the year.

On Sunday, December 23, we had a gathering to celebrate Christmas day. With this purpose our esteemed sister, Miss Louisa Kugler, prepared a beautiful and extensive program in very good order in which a great number of children and young ladies of our Sunday School acted.

We also had amongst us our very dear Pastor, Adolfo Zeche, with three more members of Rosario. Our brother gave us a very eloquent message related to the meaning of Christmas. The room was full to the brim—reaching

even the pavement and everything was in order, as, thank God, we had the support of the authorities, whom we have to thank also and pray for.

Also Miss H. Louisa Kugler made out a pretty program with poetry, songs, and testimony, using the opportunity with a short and clear message about 'the new year, new life, new earth and new heavens', and what to do to be a new creature. We leave the results to Him, who will understand."

CORDOBA:

Recent letters from Cordoba show the satisfaction of having completed a year of steady growth in the work there.

The hall, when rented, had to be remodeled with their own help to meet the demands of a growing congregation and evangelization purposes.

The membership of the Brethren Church there is of greater number now.

The pastor has abundant and efficient help. Brother Alberto Andenmatten and his wife are in charge of the work while Brother Iztueta is out in evangelistic campaigns with the tent that was purchased last year for that work.

What is needed is a more adequate means of transporting and other equipment to go with the tent from one place to another. But we are praying that all this will be supplied in the future. There is a nice group of young people which is the promise of the church in the future.

GERLI AND REMEDIOS DE ESCALADA:

The work in the suburbs of Buenos Aires has also followed a steady course of extension and activity. A number of folk were added to the church by the ordinance of baptism. But we have also witnessed with sorrow that some families had to leave the district on account of their work, which is a thing that happens frequently here where means of living are scarce and people are forced to move from one place to another. But this very fact makes it possible to reach new folk with the gospel.

We have been thinking that these places can soon be attended by Brother Anton's children who are attending the seminary—thus leaving Pastor Anton and his wife free to take charge of the work in some other place.

The field in Argentina is very large and there is great need of workers in almost any direction. We were invited recently to the city of Victoria, not far from Rosario, which has 12,000 inhabitants and no Evangelical work is being done there, to carry the light to those who do not know our dear Saviour,—Jesus Christ.

NEWS FROM A SOUTH AMERICAN SEMINARY STUDENT

Maria Magdalena Anton,
Buenos Aires (Gerli)

We have many blessings to report which we have received during the past two months. Our attendance has been good and a number of new people are now coming regularly.

Brother Varela of Rosario spent some time with us giving us gospel messages and repairing our organ in our branch mission.

A young man, Miguel Guerrero, who formerly attended and then was absent, has now returned and along with other young people, has been added to the church by baptism.

We have now been able to secure lumber and make a nice pulpit stand and good seats for our mission. This is a good step in advance.

Last month we held a meeting in which the meaning of baptism was explained and then four women and two young men were baptized. One of the women was from our branch mission in Remedios de Escalada.

After baptism we had the laying on of hands with prayer for the receiving of the Holy Spirit, according to the scriptures. The day was full of joy and blessing. Pray for these new converts that they may be faithful and may also win others.

Our Christian Endeavor Society has had a good year. Our young brother, Antonio Caruzo, gave us a monthly Bible message which was very helpful.

In Remedios de Escalada the meetings are growing in enthusiasm, and, especially on Sundays, we have a large attendance. On Sundays a large group from Gerli go to Remedios de Escalada to help in the meetings there.

Our Christmas program under the direction of Josefina Anton was a great event and contributed much to the winning of souls.

We are now preparing to hold a series of meetings in the court of the home of brother and sister Hermiello in Villa Marconi, which is a large town near by with no gospel mission there.

Please pray for us as we try to give the gospel to all the world within our reach. May God bless all our dear brethren in the home land.

AND A LETTER FROM VILLA CONSTITUCION

Missionary Board of the Brethren Church
524 College Avenue
Ashland, Ohio

Very dear brethren in Christ:

It is with joy that I give you an account of the activities pertaining to my work during the past months. I thank the Lord that He has called us to His service, for our love in Him and our common interest in the salvation of souls unites us across the distance. In our Friday night prayer meeting we always remember our brethren in the far north who are doing a real work of faith and love in our country, and we ask the Lord that our united effort may be for His glory through the lives that have been regenerated and transformed by His power and grace.

It will soon be a year since we came with the tent to Villa Constitucion, and seeing the great interest the people showed in the gospel, we looked for a hall, and the Lord led us to find a very appropriate and well located place. Since then we have been having three meetings a week—preaching services on Sunday and Wednesday and prayer meeting on Friday. On Mondays we have choir practice and various groups of children's meetings on Sat-

urday. The meetings are well attended and our Sunday School children are a promise for the future of our work. We enjoy the good will of the town people in general. Many persons, even those who do not attend the meetings, have asked for our prayers and the Lord has blessed and thus we have gained an opening in various homes. I also visit two farm homes, using my bicycle because of the distance. The two families bought Bibles and hymn books and listen with interest when I speak to them about the gospel. They are very happy with my visits.

As yet we have no organized church here as it is relatively a short time since we began. Nevertheless we were able to organize a young people's gathering in August of last year. We had visitors from Rosario, San Nicolas and Buenos Aires—nearly 100 persons in all. Our local youth helped enthusiastically with the work and expenses connected with the cakes and tea we served our guests.

In December a group of young folks spent several hours one night pasting posters on prominent walls; the posters said, "Read the Bible." We also had our Daily Vacation Bible School in December. This lasted two weeks and was successful in spite of the intense heat. At the same time we prepared our Christmas program. The Lord blessed our efforts to glorify Him.

In all my activities I can count on the help of a faithful brother, Mr. Miguel Manzano, who with his wife and daughter have meant a real blessing to me and the work here. Praise the Lord for them!

On the 19th of January, Senorita Maria Moya was baptized, which meant a real joy for us and especially for me, for since I have been living here, Maria has been with me to accompany me and help me in the work in any way she can. Maria is very consecrated and the Lord has gifted her so that she can be a blessing in the hands of the Lord. She comes from a very poor family and her parents have been in poor health for many years. I help them all I can.

Soon we will have baptisms again. Miss Noemi Manzano and Ismael Moreno have expressed this wish. This is a joy for us as this young man and women are very promising. We hope then to be able to organize our church.

Our only income in the way of offering comes through our Sunday School and, thanks to the Lord, we have been able to take care of several expenses. We were able to buy a collection of good books so our Sunday School could have a library. We have been able to pay for our Sunday School literature. At the end of the year we were able to reward our Sunday School children with hymn books, New Testaments and wall texts, according to their attendance during the year. And lately we were able to help out a poor family with the sum of 14 pesos. They had a sad experience. While both parents were away at work, the small children who were left alone in the house, accidentally set fire to the bed which meant a great loss for this poor family. They come to our meetings and are very grateful for this help from our Sunday School.

I believe I must close or my report will become too long, will it not? We appreciate with all our heart your love and sacrifice, and may the Lord's blessing be with you always.

Yours in His service,

H. Louisa Kugler.



At the Cornerstone Service of the Rosario Brethren Church

THE OTHER HAND

*His hand that would betray the Lord
Is not alone
The Hand upon that table laid.
It is my own
When I see less than Brotherhood
In humankind,
See race dividing man from man
And do not find
Myself an eagerness aflame
To send the word
But work with Judas where the world
Betrays its Lord.*

—Grace F. Guthrie.

From Letters to Dr. C. F. Yoder

(Following are excerpts from private letters written by our Argentine workers to Dr. C. F. Yoder)

From Juan Iztueta, Evangelist:

"I am very busy making the benches and pulpit for the tent since I want to begin a campaign with it soon. The work here in Cordoba is going well. January 12 we are to have more baptisms and then I want to go to Rosario and Firmat. I beg of you that both you and your church will remember me and my work in your prayers, that this evangelistic work, which is yet in its beginning, may grow and prosper."

From Titus Andenmatten, Assistant Pastor in Cordoba:

"Among those who are to be baptized soon is a family next door neighbor to us. He is a Jew and his wife is Argentine. They are good and faithful believers and are great workers to bring others.

Now we have a beautiful hall. It was built for us by a business man who was converted and now rents it to us. We are sorry you could not be here for the dedication.

The Sunday School is growing and it is a great joy to us to see the children coming faithfully and learning well. They are the hope of the church. Our little daughter, Martita, is now three and sings a lot and preaches, too. We are so happy for this good little girl that God has given to us. The young men are coming faithfully. Several give great promise for the future. Norman will be a great preacher. He speaks with exactitude and authority and is very helpful in every way."

From Ruth Rowe Yoder (Wife of Robert Yoder):

"On December 8 I was baptized in Gerli by Brother Jose Anton and besides there were baptized two young women and two young men. I am now in Cordoba and expect Robert to come on his vacation soon. Here there is a beautiful attendance at the meetings."

From Eleanor Yoder Romanenghi:

"Things are very expensive here now. Worse still is the unnecessary rationing of kerosene, sugar, flour, etc. We are having nice weather and the meetings are well attended. New subscriptions keep coming in for our church paper, so it must be appreciated.

The government is increasing the army and not exempting any boys whatever from military training. They neglect other needed things to do that. They have given the priests money for buildings instead of finishing roads and streets.

The children are getting along well in school. They always help in the meetings. I am kept busy, too. I want to finish my English course in the University soon and thus get the title of National Translator.

Norman is out of school temporarily because the University students took a stand against the government and the President of the National College was put in jail.

The Baptist Church is again pastorless here and they are having a hard time to get a man to come. It seems that pastors are afraid of this place because of several men in it of the bossy type. Tito and Maruca are doing fine work. They are always busy.

... February 1—Our summer camp was much better prepared this summer than last. We had both a raft and a canoe for crossing the river. Don Juan made a stone oven so that we could make bread. Grace and others were going to bring a cook, but on account of the strikes the cook would not come, so I had to take charge, but Mrs. Horsmann made the bread. The average attendance was thirty, but one Sunday we had fifty for dinner.

We charged only fifty cents a day and everybody ate much more than at home. The good air and water increases the appetite. The meetings in Cordoba went on twice a week and were very nice. Norman went back and forth on his bicycle and there were outside speakers. Quito Llense and David Powell are two that have begun to use their speaking talent there. Last evening Luisa Kugler spoke.

Now that I am back home there is plenty of work. Our house has become an orphan asylum. The girl who works for me is one of six orphan sisters. They had to give up the house in which they were living and were unable to find another and so ended up here. They are occupying one of the class rooms of our English school and we will need it soon.

Tomorrow we will have our monthly Lord's Supper. The number who attend has doubled. Domingo Reina left the work in Rio Cuarto and is now living in Cordoba with his family.

I have been wondering whether it might not be profitable to have Miss Kugler travel among the sisterhoods and churches to represent us. She knows English pretty well."

From Grace Yoder Farre:

"Brother Iztueta would like to have for his tent work some glass slides with colored Bible pictures—3½ by 4 inches in size. He needs them badly to use in talks to the many children who come to the tent meetings.

A letter from Luis gives his new address near the University of Southern California in Los Angeles. He likes his work there."

From Elsie Romanenghi:

"We have just come from the summer camp. This year it was much better than the last. People who came for part time wished they could stay for all the time. Last Thursday was the first time I spoke in the meeting. I only preached fifteen minutes. I am secretary of our Christian Endeavor Society. In the Normal School I got a big 'A' to wear; it stands for adalid or leader."

CONVERTS AT CORDOBA

Alberto Andenmatten



As we have already informed you before, since we set up the tent last summer, and later, upon opening the new hall, we have had a number of confessions. These new converts wished to fulfill the command of the Lord and be baptized. So before Brother Juan Iztueta returned to his missionary work and also taking advantage of the warm weather, we decided to celebrate the baptisms on

the 12th of October. The Lord gave us a splendid day and a kind hearted lady, Mrs. C. G. Padros, offered her farm where there was not only a good place for the baptisms, but adequate places for changing clothes and lovely shade trees to spend the afternoon.

Mrs. Padros not only offered us the place but she went so far as to make chocolate for everybody and home made cakes and sandwiches. Right after lunch we gathered out there—some went by bus, others in a truck and others by car—until there was a group of about fifty.

At about 2:30 in the afternoon Don Juan opened the meeting with a hymn and then made a careful explanation of the act, which was appreciated by the believers and strangers as well. Those who descended into the waters were Dona Quintina Ledesma, Dona Ernesta Casino, Sen-

oritas Celestina Errica and Amanda Ibarra, and Mr. and Mrs. Jose Horsmann. They were baptized according to the custom of our church—in the name of the Father, of the Son, and of the Holy Spirit. I cannot but express my feelings as I write these lines—it would not be natural for me to omit saying that while I watched these souls taking this step there in the stream, wishing to listen to the loving voice of the Saviour, firm in their determination to follow Him, tears came to my eyes and my heart was full of gratitude. It was as a confirmation of our calling to the work of the Lord, for here were these people whom we had sought and talked to and learned to love, and now in answer to our prayers, they were being baptized. This time there were only six, but for us it meant a great deal, for we are young and new in the work. It meant a great deal for Don Juan Iztueta with his silvery hairs, too, and for the Lord whose wish is that "none shall perish." Brethren, let us pray for these new members that they shall have faith and peace and grow in grace in the Lord.

On Sunday, the 14th, after a helpful sermon, and following the apostolic custom of Acts 8:17, the pastors of the church prayed for each member baptized asking for the special gift each one should manifest for the growth and progress of individual and church.

On the 17th it was Don Juan Iztueta's birthday, his 54th, but he was at work as usual, for he had come to equip himself with benches for the tent we had purchased at the beginning of the year and which he had taken to Firmat. The benches were partly constructed in our own yard and by doing part of the work ourselves we brought down the cost. The efforts have been worthwhile and now Don Juan can go ahead with his most important work of evangelization. May the Lord give Don Juan many more years in his service that many more souls may see the Light.

OUR HELP IS STILL NEEDED

(This letter was recently received from H. Spenser Minnich, Financial Secretary of the Brethren Service Committee.—Ed.)

Dear Friends:

By this time literally hundreds and thousands of people who have tasted of bitter hunger and cold and hopelessness have received a substantial token of the Christian love expressed by many people in America. The Church of the Brethren is trying, through its Brethren Service Committee, to minister to human need. We greatly appreciate the friends of our church who have entrusted to us money and goods.

The needy peoples are eagerly looking forward to Spring. But even with the coming of milder weather it will be a long time until any food has been produced. Meanwhile, it is our purpose to continue doing all we can. In this effort we invite you or any of your friends to join us.

Very cordially yours,
BRETHREN SERVICE COMMITTEE.

"Therefore, Go Ye"

by Rev. Claud Studebaker

This imperative command of our Lord just before he ascended back to the Father, has lost none of its importance. He commanded the apostles to "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen." Therefore, is used many times in God's word and of course connotes a premise of importance. The first time it is used in the Bible is the great event of the creation of woman. God presents her to Adam in the beautiful garden of Eden with the first wedding ceremony. "Therefore, shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2:24) The command is just as binding today, and the success and happiness of mankind in all the world is built on the foundation of well ordered home life. A nation of good homes will be a strong nation. A nation of broken and unfaithful home life will rot out at the heart, and no political action, nor any mighty army can save it. You may violate God's laws and suffer, but you cannot break them nor set them aside for your own desires and program. In the command of this text in the gospel of Matthew, "Go ye therefore," the Lord has just announced his inherent prerogative, "All power is given unto me both in heaven and in earth."

"THEREFORE"

"Because all power is given unto me, both in heaven and in earth, I have every right to command. I came from heaven; the Father has put all things into my hands"; "I go to prepare a place for you"; "No man cometh unto the Father but by me"; "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life." These statements of Christ concerning Himself and the way of salvation could be multiplied many times which adds to the great importance of the premise which gives rise to the "Therefore." All man's schemes and plans to redeem confused mankind, though they may be motivated by the highest of ideals and from

the most altruistic purposes, yet they are all doomed to failure. The Jewish Rabbi, with all his religious fervor and worship of God, with all his humanitarian idealism, with all his wealth and skill and intellectual and cultural development, rejects the only hope for Jew and Gentile to be united in one body, and that is in Christ. He has all power; He will destroy sin; He is the Prince of Peace; He will judge the world in righteousness; He, and He alone will usher in a reign of peace and righteousness.

Our gospel is imperialistic. There is no compromise or substitute. The gods of the Philistines fall to the ground and are broken in slivers when placed by the side of Christ. The UNO and UNRRA and every combination and hope of statesmen or politicians to bring the world to a state of peace and blessing, are doomed to defeat and failure—without Christ and His gospel.

"GO"

"If ye love me, keep my commandments." "And why call ye me Lord, Lord, and do not the things which I say?" There is no Christian excused from this command of Christ to "Go." Our "GOING" with the gospel has been at a mighty slow pace. Salvation brings peace and rest to the soul, but it also sets up activity in the things of the soul. "I must be about my Father's business" spoken by our Lord when only a boy, certainly indicates the urgency of the business for God. If every person could grasp the "Go" in the command of Christ and realize that He who speaks has all power, and our own eternal destiny depends on our obedience to Him, then certainly we would begin to "Go" We get greatly interested in the things of life that are wholly material, and allow the things of God to go very lax. Even members of the church do not "GO" to worship very regularly, they have plenty of money for various things, but not much for Christ and the church. Christ commanded to "Seek first the kingdom of God." Many put it last.

"YE"

"Passing the buck" may sound a bit slangy, but most people know what is implied. The Brethren Church generally, and many of her members, particularly, have been evading the issue and disobedient to the command of Christ. Our church has in a very meager way responded to the call for the evangelization of the world. We should increase our activity and offerings many times, which would be a great blessing to ourselves. The church with the greatest missionary vision and action will not find it difficult to carry on at home. The need for missionary work was never greater. We need workers. We need money. There are very few people who are unable to give anything. Christ commended the poor widow for casting in her living. I have never known a tither to suffer financially from his generosity. The common testimony is that it enriches the life and blesses the soul. We would like every member of our church and friends who worship with us to have some part in the great missionary work of the church.



(1) The great field in South America (Argentina) might be enlarged to tremendous proportions and can be with workers and funds.

(2) The great field of Africa (Nigeria) with its ignorance, disease, superstition, and poverty certainly is a good investment for missionary money and life.

(3) The relief and rehabilitation of the desolation that war has wrought in Europe is another field where much must be done to help rebuild in Christian love and mercy.

(4) Any other field where you desire your mission money to be invested we shall be only too glad to direct your gifts to the desired field.

You may feel free to write to the Missionary Board in constructive counsel or in critical tone. We shall welcome knowing wherein we have failed and appreciate suggestions from our Brethren. This is the work of the church and the members of the Board serve without remuneration and only as trustees of the Lord's work through His beloved church. We thank you in advance for an offering consistent with your ability to give.

COME TO THE SOUTHERN HIGHLANDS

(Continued from Back Page)

Has God called you to be an evangelist or Bible teacher? And would you like to go where your ministry is really needed, and where people have had few opportunities of listening to trained teachers and preachers? Then, by all means, go to the hills, where it can still be said, "How can they hear without a preacher?" You will meet difficulties and opposition, but God will cause "the mountains and the hills to break forth before you into singing."

Not only have we an **open door** (II Cor. 2:12) before us in the mountain work, but it is also a **great door** (I Cor. 16:19). Perhaps you are of the opinion that not many people can be found in the isolated parts of the highland areas and that the population is sparse. To your amazement you will learn that almost every house shelters a large family, and that along the creeks and up in the "hollers" are many houses not seen from the roads. For example, a mile up the creek from my house is situated a post office serving about 225 families, and only two miles down the creek is another post office serving perhaps 250-275 families! Other post offices succeed at distances of not more than two or three miles.

The possibilities are also greater than you might suppose, as well as the population. Every bit of training you may have acquired, every skill at your command, all your resources—all will be taxed to the utmost. The majority of the mountain people have little conception of what the rest of the world is like, and so you will have to adapt all your teaching to their understanding. With stores and sources of supply at a distance, you must resort to every kind of ingenious inventions to make up deficiencies in your equipment. You will need to adapt yourself in a great measure to their style of living, and you will develop a very healthy respect and admiration for many of their contrivances which at first excited your amusement.

The door into the mountain work is not only an open door, and a great door, but it is also a **door of faith** (Acts 14:25), because "there are many adversaries." Have you wished the Lord would trust you with a great responsibility in a hard place? Are you willing to face difficulties

and opposition? You will find them all here in the hills—multiplied, giant-size, and threatening—not only the ones you have met before, but all their relatives. You can prepare yourself for suspicion, misrepresentation, misunderstanding, hostility, treachery, indifference, and all the rest. Often the people of whom you are most hopeful turn out to be the greatest disappointments, and sometimes your best friends will betray you. But "if God be for us who can be against us?" And "we are more than conquerors through Him" in all these things. Difficulties are the very means God uses to gain a mighty victory.

St. Paul prayed and asked others to pray, that God would open before him "a door for the Word," Col. 4:3 (RV). We have before us a door already opened, and great, and a door of faith. Let us not fail to enter!

The Lonely Jesus

The mocking crown, with all its thorns stained red,

Is crushed, with cruel force, upon a Head
Drooping beneath the agonizing pain
Of quivering flesh, where flaying scourge has lain.

Those Hands, which knew naught but the tender touch,

Whose mission was to heal and give so much,
In meekness lie before Him now fast found,
While He, though suff'ring, utters not a sound.

He stands alone before a jeering crowd
Who taunt, deride, and curse at Him aloud.
Where are the friends who all, so lately said
They'd die with Him? Can it be they who fled?

The lonely Jesus stands again today,
Waiting for men to turn to Him and say—
"Master, forgive us for our treachery,
O may we never more be false to Thee."

—Kathleen MacAlpine.

WHAT GOES ON AT NEW WINDSOR

(Continued from page 5)

at New Windsor is anything but dull. Many work day and night, as their choice, so have little time for amusement.

My experience there has meant more to me than I could ever put in words. There is a lot of worthy work being done at New Windsor and lots more to be done. There is a great cooperative spirit throughout the workers at all times, and all aiming at the same goal, "To help those less fortunate than ourselves." May I commend this work to anyone having a little extra time, whether it be only a day, a week or a month. And will you keep remembering these suffering people with your contributions of money, food, clothing, and your prayers?



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 21, 1946

FROM DEATH TO LIFE

Scripture: Matt. 28:1-8

FOR THE LEADER

Easter is here again. It is here with its immortal story of the resurrection of our Lord. It is here again to give us new hope, new strength, and new victory. From death to life is truly the story of Easter. This story is more than a new spring outfit or hat, more than a large crowd of Christmas and Easter worshippers swelling the normal crowd in our churches. For this story of new life is vital to our Christian life. Had there been no resurrection there would be no hope for us. Christ's death meant the penalty for our sins was paid. His glorious resurrection assures us of complete and perfect salvation with the guarantee of the greater life to come. We should greatly rejoice this Eastertide. First, because of what it means to us, and second, because we have been permitted to enjoy this Easter as we have. The new life and promises which are ours today should inspire us to go on to greater heights of service for Him.

DISCUSSION

1. COMMEMORATING EASTER. How often do we celebrate the resurrection of Christ? Off hand we would say about once a year. Then on second thought we would say that sometimes our preacher refers to the resurrection in his sermons on other Sundays. Even at that do you think that such a great event should be limited to once a year or so in celebration?

Let us look at the facts. The scripture states that it was on the first day of the week that Jesus rose from the grave. It was not the seventh day as the Jews celebrated their Sabbath. It was the first day, and other events of that time encouraged the meeting of worshippers on the first day of the week. Thus we today have our Holy Day on the first day of each week. The very fact that we use this day for worship is a sign that we believe in the resurrection of Christ on that day. So, each Sunday of the year is a memorial day for Christians of the resurrection of the Lord. So, each Sunday we will want to think as we come to church, that we do it on this day because Christ rose from the grave on that day.

2. WHY THE STONE WAS ROLLED AWAY. We remember that the scriptures tell us that when the first people got to the tomb that morning, that the stone was rolled away, and an angel was sitting upon it. We believe that Jesus could have come forth from the tomb without the necessity of having the stone rolled away, and He probably did. So there must be another reason why the stone was rolled back from the opening of the tomb. It was not done by men, but by the hand of God. It took the whole Roman army to put the stone in place and to seal it. Certainly they would not want to do the work necessary to

removing it. No, the hand of God rolled the stone away. But why?

It was rolled away as evidence. Had Jesus appeared to His disciples that resurrection morning with the stone still in place, He would have frightened them out of their wits. For to them, their Christ would still be behind the sealed tomb. And how could His humble disciples convince the people of the day that Christ was risen except the empty tomb could be shown as evidence? The greatest fact of the rolled stone is what it means to us. Instead of death being a dark, cold, sealed tomb, it holds no fear for us. As the open tomb was radiant with brightness, so the tomb of death for the Christian is radiant with eternal light. The seal of death is broken. That is why the stone was rolled away.

3. HE IS NOT HERE. The women came seeking the body of their Lord. The angel told them that "He is not here." Why? For He is risen as He said. What did the words of the angel mean to them? It meant that their beloved Christ was no longer in the cold tomb, nor under the spell of death. He was gone from the bowels of the earth. He is risen. He had accomplished His word of redemption. Now He was free and death could have no more power over Him, nor over His faithful followers. But where was He if He was not in the tomb? He was among them in body and spirit.

We do not go to a tomb or marble statue to worship our Christ today. We serve and worship a risen Savior. We have no tomb, no dead bones, but instead we have a living, vital, and powerful Lord who walks with us through life. If this doesn't make us rejoice and sing praises unto our Lord on this day, then nothing this side of heaven, or the other side will ever cause us to sing. Our Lord is the one who has conquered death. Our Lord is the first to come out of the tomb to live forever more. And because He has done this, we too, can hope. "Because I live, ye too shall live," is the theme of Easter. Do we really believe it as we should?

4. GO QUICKLY. Note the command given on the beautiful morning. It was, "Go quickly and tell." Tell what? Tell that Jesus was risen from the dead. Here was the great commission all over again. The command signified haste and urgent need. Specifically they were to tell the other followers of Christ. More generally it means to go unto all the earth with the story of the new life which is possible in Christ. We cannot imagine the women of that morning, after hearing the command of the angel, sitting down and eating a lunch they had brought along for breakfast. Yes, it was a beautiful day for a picnic, but when they heard the command they dropped everything and went. This is a different picture than the Church paints today. Christ tells us to go quickly and tell the glad news of salvation, and all we do is sit and make ourselves believe we won't be held accountable for our indifference.

5. HE GOETH BEFORE YOU. Christians, please note. Christ goes before His disciples into every field of endeavor, or task of Christian service. He leads, we follow. Only when we try to force ourselves out in front, do we get into trouble. "Where He leads me, I will follow," is a fine theme song for our life. If we are wondering just what Christ wants us to do, and are fearing that we can-

not do it, then read this verse again, and go to it. Faith and trust will bring us through. From death to life means more than an event. It is a challenge to a life of continual, consecrated, separated service for Christ. Are you willing to so dedicate your life that others might hear of the resurrection story?

QUESTIONS

1. Who first appeared at the tomb?
2. About how many followers of Christ visited the tomb on that first Easter day? Who were they?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THAT BLESSED HOPE

I have a hope that keeps me pressing on,
That gives me strength to press toward the goal,
That purifies, and causes me to groan within,
To be released from this old clay, a mortal soul,
And don my glory robe so fashioned after Him
Who wore my robe of flesh, yet knew no sin;

A hope that holds my hand fast to the plow,
Nor will it let me turn my face to look behind,
Lest I discouraged be, or faint at what I see—
My crooked furrows, or the barrenness I find.
Instead I see the untilled plains of higher ground,
My hungering, thirsting soul has never found.

I have a hope that makes each cross a crown;
Faith lets me see the crowning day that waits
Within that matchless city of our King, so real
That oft I find myself within its pearly gates,
Rejoicing with that great unnumbered throng
Who've overcome, and sing redemption's song.

I have a hope that there's reserved for me
A mansion bright, that fadeth not away,
For I've the earnest of so great inheritance
In outpoured blessings of His Spirit for today;
Soon shall the glass through which I darkly see,
Reveal the lovely face of Christ to me.

I have a hope that he is soon to come,
He Whom I long to see, and Whom I love;
Oft in distress I long to fly to glory's rest,
To find my place in Father's house above;
But as I wait and watch the midnight skies,
That blessed hope I soon shall realize.—Eldora E. Taylor.

THE SECOND COMING OF OUR LORD

Rev. 1:7

"Behold He cometh with clouds" (Mk. 14:62; Dan. 7:13). When He comes there will be two kinds of mourning, "godly sorrow" on the part of repentant Israel (Zech. 12:10), and "the sorrow of the world" unrepentant (Mt. 24:30). The gorgeous magnificence of clouds are a fit symbol of the majesty of the Lord. The clouds show

Mystery (Psa. 97:2), Might, as they darken the face of the earth, and Mercy in "times of refreshing." To the Church that loves His appearing the cloud will stand for Mercy (Rev. 22:20). It will be a literal cloud. It was so at Mt. Sinai, and at the Transfiguration which was a forecast of "the Son of man coming in His Kingdom" (Mt. 16:28).

"All . . . shall mourn because of Him." Many are indifferent now, but none will be indifferent then. The one thought of all will be their relation to Him! In the parable of the ten virgins we are told "ALL those virgins arose and trimmed their lamps," though for the foolish ones it was all too late (Mt. 25:7). There will be the mourning of vexation, rags and terror. Some will be hardened, impenitent to the last: "We will not have this Man to reign over us." Others will be frantic as those who try to exercise "deathbed repentance!" It is "a fearful thing" for an unforgiven man "to fall into the hands of the living God." Read Acts 1:11; Phil. 1:10; 2 Tim. 1:12.

"Every eye shall see Him." Not only will the Jews see Him (John 19:37; Zech. 12:10), but mankind generally. Not only will Israel mourn, but the Church will wish she had been more faithful! Why do we now so ill serve Him Who has done so much, yes, all for us? The heathen shall mourn in their varied misbeliefs because they had not known of Him. "All the families of the land," "all the tribes of the earth," shall mourn. When it comes to the mourning of families, cannot you godly parents understand this? You that are so intent on your children's earthly good to the neglect of their spiritual welfare had better mourn over your many failures right now! If they do not love the Lord, it may be your fault! How will these things look to you in the presence of your Lord? Are you going to be "ashamed before Him" at His coming? Let every individual flee swiftly now to that "fountain open for sin and all uncleanness," and pray while it is yet opportune. "For of that day and hour knoweth no man" (Acts 1:7; Mark 13:35-37; Matt. 24:36-44).

THE SIGN WHICH WILL INDICATE the approaching end is not the convulsions of nations which mark the entire duration of this dispensation, BUT the ripening alike of tares and wheat, bad and good. The bad will get worse and the good will get better. The angel will thrust in the sickle when the harvest is ripe! The second coming of the Lord has a tremendous bearing on the meaning and outlook of our daily life (1 Jn. 2:28; 2 Pet. 3:14; 2 Cor. 5:10; Rom. 14:9-12; Mt. 7:21-27; 1 Cor. 3:13-15). Instead of rivalry as to who knows most about the coming day, a little more faithfulness to present Christian duty to prove oneself ready, let the Lord come whenever He may, would be better!

A Book for Every Church Leader

"The Use of Candles in Christian Fellowship" by Dr. William H. Leach. 56 pages. Attractively bound in heavy board. Price \$1.25. One of the interesting developments of Protestant Church Worship has been the recovery and extension of the use of candles.

Brethren Youth

"Come to the Southern Highlands!"

by Mrs. G. G. Reed

Letcher County, Kentucky

Mrs. G. G. Reed, a Pastor's widow, formerly of Letcher County, Kentucky, who labored for many years as a city missionary in some of the leading Eastern cities as well as in Kentucky for six years, is at present studying for an M.A. in Christian Education at Wheaton College in order to better prepare herself for the Lord's vineyard.

Young men, young women—are you looking for the Door of Opportunity? Have you consecrated your lives to the Lord for His service, and are you looking for a place in which He can best use you? An open door stands before you! It isn't necessary to cross the ocean to reach it; you can find it right here in our own country. You don't have to learn a foreign language; you may speak your own native tongue. For in the southern highlands of Kentucky, Tennessee, the Virginias, and the Carolinas lie fields of Christian service that will challenge the most talented and best trained Christian young people.

Is God calling you into a Sunday School ministry? Then here in the mountains you will find hundreds of country school houses which are available on Sundays for services. It won't require expensive advertising to start a Sunday School. Just tell the local store-keeper or postmaster that you intend to hold a service the following Sunday, and he will pass the word on to everyone who comes into his store or post office, and in short order the entire community will know about it. Obtain permission to use the school house from the county superintendent of schools, and be on hand early Sunday morning. Many folks in the mountains have no clocks, so they will start for Sunday School soon after sun-up. Don't make the service too brief, or they will feel disappointed and cheated; they are in no hurry, and many of them have come a long way.

Are you interested in teaching? The mountain schools are in direst need of good teachers—men and women of ability, resourcefulness, and refinement. Besides public schools, there are many settlement schools whose over-

worked staffs would welcome you with open arms, and where you would have opportunities of contacting boys and girls from outlying regions, as well as those in the local communities. Such a place is the Riverside Christian Training School at Lost Creek, Kentucky—a real challenge to any young Christian worker who wants his life to count for the Lord.

Has the Lord laid upon your heart a ministry in week day church school teaching? What better opportunity could you possibly find than that in the mountain areas, where scarcely any restrictions are placed upon the Christian worker? Teachers and pupils alike welcome the visits of the Bible teacher; a liberal allowance of time is granted for the lesson; and it is the principal attraction of the week to the entire school. In many cases this is the first real Christian teaching any of the boys and girls have ever received, so you need have no fear that you will duplicate or repeat what they have learned previously.

Is the Lord leading you into child evangelism or Bible Club work with children and young people? This type of work is still in its early stages in the mountains, and many organizers and teachers are needed. Can you imagine starting a class in a community where you have 75% or more of the local children in your meeting? It is possible and likely in the mountains, where boys and girls have very few other attractions to claim their attention. And even the parents come, too! You will often have a capacity crowd.

Has the Lord given you a special joy in personal work and in house to house visitation? You will never know the possibilities of this sort of work till you have done it in the mountains, where people always welcome strangers and visitors. They don't resent being addressed on the road by a stranger; they expect it. They feel highly honored if you call at their home, and all the neighbors will gather in at once. They will consider it a still greater honor if you eat with them, or "take a night."

(Continued on page 13)

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



The Brethren Evangelist

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INTERESTING ITEMS

BULLETIN GLEANINGS

Waterloo, Iowa. Tuesday evening, April 2, was set aside for another of those "Family Nights" in the Waterloo Church. A fine evening of entertainment was planned, with the Junior choir singing and the Sisterhood girls dramatizing a hymn.

We note that the Waterloo Boys' Brotherhood has collected \$17.00 worth of waste paper.

Brother Meyer reports that with the stoker in and a revamping of their heating system, they can heat "one or any combination of four different parts of the building by simply turning a thermostat."

Further report shows that there were 130 present at the Ex-servicemen's dinner. It proved a great success.

The Waterloo Laymen are engaged in an intensive "calling campaign" which should mean much to the entire church.

Washington, D. C. A further advance in planning for a building site for the Washington Church was made re-

cently when several committees were appointed to report on desirable building sites.

Twenty-six young people recently enjoyed a Christian Endeavor party at the home of Brother and Sister Fairbanks. At this time officers were elected for the coming year and they are looking forward toward much progress.

Brother Fairbanks also reports a fine time with Brother E. M. Riddle, Ashland College Field Secretary, who was with the Washington brethren recently.

Goshen, Indiana. The Goshen church has inaugurated a unique Sunday evening feature which they call "Seeing the World through the Eyes of our Returned Servicemen." Service men who have returned from the various fields of action around the world are telling their experiences and taking the audience on trips to distant shores.

Masontown, Pa. Brother Ankrum reports progress in the work on the parsonage. We trust that the recent ruling will not hinder their work in that cause.

We also note that the Laymen are adopting a constitution to be used by their newly organized Laymen's Organization.

A CARD from Brother E. M. Riddle, Ashland College Field Representative, tells us that he has had a fine trip through at least a part of the Indiana District. He tells us that he is bringing back checks for both the Publication Offering and the Benevolence Offering, which checks were handed to him on this trip.

And by the way of a REMINDER! May we call your attention again to the list of individuals and places to send the various offerings which was printed again on the back page of *The Evangelist*—issue of March 30. Within the past week various Board Treasurers here at Ashland have had to indorse checks to other boards because they were made out to the wrong individuals or boards, with note attached that they were offerings for a different cause. Will you not PLEASE see to it that these are turned to the proper boards when you send them in? Much confusion is oftentimes caused and records are difficult to keep.

WHY NOT FOLLOW NORTH MANCHESTER'S LEAD?

A recent newspaper clipping came to the editor's desk which should give each one of us a "lift." It is short, but very meaningful. Here it is:

"There was an election in North Manchester, Indiana, recently to determine whether hard liquor should be sold by the drink, and the vote was 1214 against and 107 for, or 11 to 1, not to sell it that way."

That does away with a few saloons, but the whole nefarious traffic should go.

THE PASSING OF BROTHER EPHRAIM CULP

Brother Rowsey, pastor of the Goshen, Indiana, church informs us that Brother Ephraim Culp, well known layman of the Goshen church, passed to his reward on March 29, with funeral services at the church on Monday, April 1.

The editor was for many years associated with Brother Culp in the work of the Benevolent Board, and we knew his sterling worth. Our sympathies go out to the family.

The Editor Thinks Aloud

Fred C. Vanator

OUT OF THE MOUTH OF BABES

How often the little children make us think! And how grateful we should be that they understand, to a great extent, what we are trying to tell them.

This is particularly true of those who teach the children in our Sunday Schools. Many times these children gather new ideas about things related to the scriptures because of a failure to be sure they realize the significance of what they are being told.

In our own home we once had visitors. The family went to Sunday School with us. The small six-year-old of our visitors came home from the services and astonished us greatly by singing at the top of his voice, a song which we had helped to sing in the Primary Department. From the tune he used we recognized that he was endeavoring to sing, "Brighten the Corner Where You Are." But the thing that brought astonishment to us was the words, accompanied by a doubling of the tiny fists: for he was singing, "Fight In the Corner Where You Are."

Which reminds us of another incident that came to our notice. Bobby had been to a Sunday School picnic and when he came home his mother asked him what he had done at the picnic. He answered, "We ate." "But," said his mother, "didn't you do anything but eat?" "O yes," he replied, "we sang a hymn called, 'We Can Sing, Full of Praise to Thee.'" The astonished mother found upon inquiry that the hymn had been "Weak and Sinful Though We Be." Bobby had gotten the wrong impression.

A false impression had been left in the little mind, but it was nothing that could not be easily corrected. But far too many times impressions of a very serious nature are left because of a misunderstanding of what was meant to be said.

How careful we should be in our statements in the presence of child life. Often a mere flippant remark, said in jest, and in the presence of a child whose mind is open and alert, will tend to bias that mind in a manner which is not at all healthy. Children grasp a sentence in a conversation far more easily than we realize. Especially when we don't care to have them do so.

A good rule to follow when talking to children is this: be positive, but kind; do not use difficult words; be sure they understand what you are talking about, but likewise be sure you know also. Help them to believe and trust by not betraying either their belief or trust. You help them and they will help you.

Think it over!

"Boys and Girls of the Bible"—By Rev. Harvey Albert Snyder, told in a way that will bring joy and inspiration to all the younger people, Profusely illustrated, Durably bound, Size 5¼ x 8¼, Price \$1.50.

Business Manager's Corner

George S. Baer

Elevator Being Installed

We are tickled that the elevator is being installed, but we are terribly cramped while all the work is going on. It turns out to be a bigger job than we anticipated. We have our part of the work completed, namely, digging and cementing the pit, and building the shaft; but the elevator men, while boring the hole for the piston, ran into some rock and had to bring in a machine for that kind of digging. The estimate on time is that two weeks will complete the job.

Thankful for More Rags

Brother C. Y. Gilmer left a sack of rags at the Publishing House as he passed through Ashland on his way to his new pastorate at Bryan, Ohio. Also Gertrude Lake of Johnstown, after inquiring about the kind of rags suitable for the print shop, sent us from the ladies of the First Church of that city, the largest bag of rags we have received, and more carefully selected than any we might have received from commercial concerns. We are very grateful for these contributions. They save us real money.

North Georgetown Stays 100%

This church is being served by Dr. L. E. Lindower from Ashland, and in addition to other activities that indicate the life of the church, they sent us a renewal of their 100% Evangelist subscription list. And unlike most churches, this is being paid for by the Sunday school. We thank our good friends of North Georgetown and their aggressive pastor for these thirty-two subscribers.

Lost Creek Also on 100%

One of the finest efforts in behalf of Evangelist circulation was put forth by the good Brethren at Lost Creek, Kentucky. We recently received a list of 31 subscribers, most of them new, and we take it to be a 100% list. We congratulate Brother G. E. Drushal and his fine co-workers. They are doing a good work for the Lord in that place and we trust the Evangelist will be a great help to their progress.

Publication Offerings Still Coming In

There are still some yet to report, but we appreciate those that have been recently received. Let's make it a 100% response—an offering from every church. The offerings have come in more slowly than usual, but the total is turning out to be

A Banner Offering

The total as of April 9th was \$5,826.56. That is the most we have ever received from a single effort and we greatly appreciate it. Of course it is a long way from the \$10,000 goal, which included \$5,000 for the new press. But our offering time came when the country was in the midst of the greatest financial confusion and uncertainty and strike-enforced unemployment that we have experienced in years. We appreciate the fine loyalty displayed in spite of conditions. We are confident that the money will yet be forthcoming for the new press in due time.

Victory Over The Grave

Jesus did not give up till the last enemy was overcome. "Death is the last enemy to be stopped." Jesus' final victory was marked by his triumph over death. No sepulcher could retain Him. His body came forth from its burial place; He was alive again. That victory marked Jesus as unique. To none but to Him was given power to conquer death and the grave.

But to what end was such a victory? Why not be content to let death end all and the grave be the final covering up of all that once was Jesus? His human enemies conquered Him. His conquering power asserted itself in overcoming death. Today we think of Jesus, not as a victim of death, but as the Lord of life. Our Easter renews and emphasizes Jesus' strange victory over death. It holds before us the basis of the certainty of resurrection. Our faith clings to this assurance. The Gospel has stability because Jesus, crucified, dead, and buried, "is risen," to die no more, but to abide as the living Lord.

We have become so used to Easter. It is a climax of each year, especially in church plans, and, for many, in church attendance. For weeks there has been a gradual approach to this great festival. Our minds have been directed along the way to the Cross. Our thoughts have been turned to our sins and the offer of forgiveness if we repent, confess, and exercise faith. But this has been annually our experience. It is far too easy for us to consider Easter as a mountain peak that we have climbed with zeal and faithfulness, but, having reached the top, we slip back quickly into a lower level, which for many is a plane of indifference.

It is shocking to think what would have become of Jesus' body had not two secret disciples buried it. Pilate granted permission to an influential Jew to have the body. This was Joseph of Arimathea. He was joined by Nicodemus. These two men of standing threw off their secrecy as Jesus' disciples and openly showed their concern for Him. In respect for Him they defied Jesus' foes after His death. However, Luke records that "this councillor, a good man and righteous, had not consented to their counsel and deed." He was another thoughtful Jew who was looking for the kingdom of God, and secretly believed that Jesus was the Messiah. He, like Nicodemus, had delayed too

long open allegiance to Jesus. They could not rejoice the heart of Jesus by openly confessing faith in Him. His untimely, unjust, tragic death impelled them to courageous proof of their belief in Him.

There probably was nothing extraordinary about the burial of Jesus. There was nothing illegal about it; they had Pilate's consent. Joseph's appropriating his own new rock-hewn tomb for the purpose merely indicated great devotion. Apparently there was no other tomb available. Details of burial were carried out. These men finished their love task and departed. In contrast with these rich men of standing and influence two women of no wealth or social prominence are named. But these women were happy in realizing that while Jesus yet lived, they had proved their love and loyalty to Him.

Who would think of disturbing Jesus' tomb? Why did the chief priests and Pharisees ask for special protection of the tomb lest His body be taken away? They had put Jesus out of the way. They were gloating over their victory. His lips were silenced. No more could He interfere with their doings. They were in no more danger of His turning the common people against them by exposing their hypocrisy. What they feared was that some of His words at which they had jeered would at least seem to be true. He had said that His death and burial would be followed in three days by His living again. While boastfully denying any credence in this statement, they hinted that they might be seriously embarrassed if His disciples opened the grave, took the body away, and claimed that He had risen. Pilate did not take sides as believing or not believing what Jesus had said. He prudently granted a guard to watch the tomb. Added precaution was taken by sealing the tomb with some kind of signet-stamped wax to lessen the danger of having it tampered with. Then he threw the whole matter back on the priests, telling them to go about their business, use the temple guard, and do the best they could about making the grave secure. Pilate had been worried enough about Jesus, and it did not concern him what Jesus taught or what was done about His body. He had allowed honorable burial for the body, though Jesus had died as a com-

mon criminal. Why should he be annoyed further in the matter?

On the word, Resurrection, our interest centers. Jesus coming from the tomb is the chief fact of this record. His burial was rather incidental, but His resurrection was essential: our Christianity would not have become a world force had not Jesus been raised and appeared again, living, after this death and burial.

The fact of the resurrection is well attested. The report of the Marys who visited the tomb early on the first day of the week, stands as proof. This was not a concocted story to deceive the people. Had it been, its falseness would have been exposed long before the Gospels were written. It would have been no less than folly for the writers of the gospels to make up the story of the resurrection. There were yet too many living who had been in and around Jerusalem for them to tolerate any such senseless fraud as the resurrection story if it had been repudiated. The details as given were not such as would be woven into an imagined story. We accept the fact of the resurrection of Jesus, just as we do the other recorded facts of His life. More than that, the power of the resurrection story could not have been maintained had there not been truth in it. While it is unwise to turn to argument to prove the resurrection of Jesus, we can follow the example of the angel, who said to the women, lest they doubt, "Come, see!"

The experiences of these women deserve attention. Moved by love, they planned customary honor for the body of their Lord. Respecting the sabbath law, they did not visit the tomb till the morning after the Jews' Sabbath. Carrying their spices they started "very early," but were worried about the stone that closed the tomb. What hope had they of having it rolled away? On the face of it, was not their journey futile? How could they have access to the body of Jesus in the fast-closed tomb?

Arriving at the garden where the tomb was, in which they had seen the body of Jesus buried, startling experiences began. First they saw that the stone was rolled away. They dared approach the tomb and endeavor to enter. Facing the opened tomb, their minds might have relapsed into hopeless discouragement. The angel's message assured them that their quest was in vain as far as honoring the body of Jesus was concerned. But the news was given them that He was not there, for He was risen.

When they seemed surprised they were asked to recall what Jesus had told them when with them in Galilee. These women were not insensible to all the facts that surrounded this present experience. They remembered the words of Jesus, words which they had not at the time of their utterance understood. Something caused them to hurry from the place of burial to the others, the disciples of Jesus, and to begin to tell them that the body of Jesus was no longer in the tomb. We are sure that they were very emphatic in their declaration that Jesus was no longer to be found among the dead, but that "He was risen indeed."

Years separate us from this event, but as these years have sped on the wings of time, the assurance given to these women that they should not be fearful, but believing, has been taking firmer and firmer root in the minds and hearts of mankind. As each succeeding Easter comes there is more of that abiding confidence in the facts which were that day revealed—to women who dared to come to a tomb where, as they thought, rested merely a body of one that they had loved and revered. A tomb no longer—but rather an empty tomb, cleared of its dread and shorn of its terrors.

Yes, the message sounds forth today in even more clarion tones than ever before—"He is risen, He is not here—Come, see the place where the Lord lay"

THE MYSTIC HOST

Good Angels have swift feet and willing hands,
Intelligence and speech, and loving hearts;
The urge to serve. As for their unknown charts,
Where God directs, they but obey commands.

When you are helpless, but of help denied
By those who could, but would instead despise,
Did not the Mystic Host forthwith advise
The Father?—Was your need not well-supplied?

Perchance you met one somewhere on your way
And heard it speak, or felt its lift of grace . . .
Perhaps one asked you, kindly, face to face:
"May I assist?—I will, if I but may."

Has one not been your guardian and guest,
Your sole admirer when the fickle crowd
Derided you?—If so, were you not proud
To know it,—tho' unknown to all the rest?

At eventide one came and heard you pray:—
"I'm weary, Lord, I'd rest within your sight."
And then it kept its vigil thru the night . . .
When you awoke it manned you for the day.

—H. A. Gossard.

The Trial of Jesus (A Summation)

Thurston F. Bittle, Attorney at Law

(Brother E. J. Beekley, pastor of the Canton, Ohio, Brethren Church, gave us the following summation of the defects in the trial, testimony and false condemnation of the Lord. We are glad to pass it on to the readers of the *Evangelist* for study and meditation. Brother Beekley was a close friend of the writer of this brief, while he was pastor at West Alexandria, Ohio, not far from Eaton, the author's home.)

The story of the life of Christ is of lasting and abiding interest to all of us, and it might be of interest to discuss some of the legal aspects of that most memorable trial in all history, considering him as a mere man and laying aside all thought of his divine nature and character.

First, we must know something of the law and procedure in force at the time of the trial.

1. A criminal case could not be heard by a single judge. Twenty-three members constituted the court of the Sanhedrin, and it required a majority vote to acquit or convict. Sentence on a verdict of guilty could not be pronounced until the third day after the finding, and then only after a second vote resulting the same as the first. One day must elapse between the two votes, and any person voting for acquittal the first time, could not change his vote to one of conviction when the second vote was taken. An unanimous verdict of guilty was considered as indicative of a conspiracy against the accused and had the effect of an acquittal.

2. There was but one law alike for Israelite and alien, and the stranger was to be treated kindly.

3. No man could be convicted of a capital offense on the testimony of less than two witnesses to the same overt act. One witness was regarded as no witness.

4. The accused had the right to be represented by counsel. He could not be compelled to be a witness against himself, and even a voluntarily confession was not competent to convict him.

5. Circumstantial evidence was not admissible against the accused.

6. No capital case could be tried at night, on a Sabbath, or on a feast day, and no sentence could be executed on such days. No criminal case could be started on Friday, the day before the Jewish Sabbath, as trials could not be conducted on a Sabbath or continued over a Sabbath.

9. All witnesses testifying against the accused in capital cases, were required, in case of conviction, to take an active part in inflicting the death penalty, in order to add

greater certainty to their testimony.

10. The function of the court was to save and not destroy human life.

At the time of the trial of Christ, the Jews were under Roman subjugation and had no jurisdiction to try capital cases, but the various sects—Sadducees, Pharisees, Herodians, Scribes, Priests and Elders had temporarily put aside their differences and banded together in the attempt to end the career of Christ, for his many rebukes.

Even though the Sanhedrin had no right to try capital cases, and even before any formal complaint or arrest was made, a secret meeting of the Sanhedrin was held, and Caiaphas, the High Priest, declared Jesus deserving of death. This individual opinion of Caiaphas, made in advance of the trial, disqualified him under the law, from taking any part in the trial. At this meeting a secret order was issued to the effect that Christ was to be put to death regardless of whether or not he was innocent or guilty of a capital offense; but this was not carried out for fear of causing an uproar among the people on a feast day.

We recall then, the questions which were put to Jesus:

1. By what authority doest thou these things?
2. The baptism of John, was it from heaven or of men?
3. Whether or not it was lawful to give tribute to Caesar?
4. Which is the greatest commandment?
5. What think ye of Christ, whose son is he?

After Jesus had cleansed the temple, another meeting of the Sanhedrin was held and it was at this meeting that Judas appeared and agreed to betray Christ. We are familiar with the story of the arrest. Instead of putting him in ward until morning as required by law in case of a night arrest, he was taken before Annas, an ex-high Priest, who at time was a mere citizen and had no jurisdiction or authority whatever. No figure is better known

in Jewish history than that of Annas; no person deemed more fortunate or successful, but none also more generally detested than the late High Priest. He had held the Pontificate for only six or seven years; but it was filled by not fewer than five of his sons, by his son-in-law Caiaphas, and by a grandson. And in those days it was, at least for one of Annas' disposition, much better to have been than to be High Priest. He enjoyed all the dignity of the office, and all its influence also, since he was able to promote to it those most closely connected with him. And, while they acted pub-

"... BUT WHY?"

He died upon the cross!
But why? Why all this loss
Unto the world? Why must the Son of God
Pay such a price? Submit to rod,
And crown of thorns? Be spit upon;
To suffer deep humility till dawn—
Then, by false and sinful accusation,
Be lifted high to purge His chosen nation?
Reason, there must be! Ah, yes,
To for our sins atone—no less!
God in His love must give to us His best,
His only Son, that we may enter rest.

F. C. V.

licly, he really directed affairs without either the responsibility or the restraints which the office imposed. His influence with the Romans he owed to the religious views which he professed, to his open partisanship of the foreigner, and to his enormous wealth. The Sadducean Annas was an eminently safe Churchman, not troubled with any special convictions nor with Jewish fanaticism, a pleasant and useful man also, who was able to furnish his friends in the court with large sums of money.

We have seen what immense revenues the family of Annas must have derived from the Temple-booths, and how nefarious and unpopular was the traffic. The names of those bold, licentious, unscrupulous, degenerate sons of Aaron were spoken with whispered curses. Without referring to Christ's interference with that Temple-traffic, which, if His authority had prevailed, would, of course, have been fatal to it, we can understand how contrary in every respect Jesus must have been to Annas. He was as resolutely bent on His death as his son-in-law, though with his characteristic cunning and coolness, not in the hasty, bluff manner of Caiaphas. It was probably from a desire that Annas might have the conduct of the business, or from the active, leading part which Annas took in the matter; perhaps for even more prosaic and practical reasons, such as that the Palace of Annas was nearer to the place of Jesus' capture, and that it was desirable to dismiss the Roman soldiery as quickly as possible—that Christ was first brought to Annas, and not to the actual High Priest.

Also, a criminal case could not be tried at Night or by a single judge. Annas did not inquire into the charge against him, but asked him concerning his disciples and doctrine. Jesus said he openly spake in the synagogue and temple and said nothing in secret, for which statement he received an unreprieved blow in the face by an officer. Such an act would have been unlawful even against a person condemned to death.

He was then taken before Caiaphas, the High Priest, and son-in-law of Annas, where the entire court of the Sanhedrin had been waiting all night in anticipation of the unauthorized arrest. The entire court was disqualified as they had previously conspired to put Jesus to death, and, they were holding an unlawful midnight session of court.

There had been no formal accusation or arraignment made and no witnesses appeared against him. Finally two false witnesses appeared, one stating that he had said, "I CAN destroy this temple" and the other that "I WILL destroy this temple." As a matter of fact, he did not make either statement. What he did say was "Destroy this temple and in three days I will raise it up." Therefore, the two witnesses were not in agreement as to what he said and in the absence of agreement their statements proved nothing—for only one witness was the same as no witness. Further, he was required to make a defense without giving him time or opportunity to prepare it. Jesus remained silent, and having failed to make out a case against him, he was entitled to be acquitted, but in defiance of a rule of procedure prohibiting any member of the court from becoming an accuser, Caiaphas, angered by his silence, sprang to his feet and shouted, "I adjure thee by the living, God, that thou tell us whether thou be Christ, the son of God." He replied, "Thou hast

said." This was regarded as blasphemy and no further witnesses were deemed necessary, but no person could be convicted upon his voluntary confession. Further, he could not be legally convicted until his statement was proved to be untrue.

The first hearing before the Sanhedrin was conducted about three o'clock in the morning of Friday, the great feast day. This hearing was illegal for two reasons: 1. It was a feast day, and 2, no trial could be started on Friday, the day preceding the Jewish Sabbath. The court adjourned until day break for its second hearing, thus not complying with the law in that one full day must elapse between the first and second hearings. Until after a final conviction at the second hearing, he was entitled to full protection of the Court, but he was turned over to the guards and subjected to violence and insults. At this second hearing, conducted about six o'clock in the morning, no witnesses were examined and the court again violated the law by requiring him to testify against himself. He was asked, "Art thou then the Son of God?" To which he answered, "Ye say that I am." For this, he was convicted of Blasphemy the second time on the naked statement which was not competent to convict him, and without attempting to disprove the truth of his statement. After this, other insults and violence occurred, in which the members of the court participated.

Assuming now that the Sanhedrin had jurisdiction in capital cases, which they did not have, the next step would have been the execution of the sentence by stoning him to death; but this was not done for they knew they had no jurisdiction in capital cases, this right having been taken from the Jews by conquest and given to the Romans: hence, this entire Jewish trial was a farce, done simply to destroy his reputation and turn the tide of popular opinion against him when they would accuse him before the Roman officials.

Instead then of executing him by stoning him to death under the illegal conviction, he was delivered to Pilate immediately following his second conviction, and on the feast day. Pilate did not simply review the proceedings in the lower Jewish court, but heard the entire case anew. From his judgment there was no appeal, except to the Emperor. Pilate desired to favor Christ, but was lacking in moral courage. The charge against him was changed from Blasphemy to Treason against Caesar in forbidding to give tribute to Caesar. Pilate asked him, "Art thou the King of the Jews?" and he answered, "My Kingdom is not of this world." This answer absolved him from attempting to usurp the power of Caesar. Pilate then stated that he found no fault in him. This was an acquittal which could not be reversed except upon appeal to the Emperor, and it was Pilate's duty to discharge him, but he could do nothing more than make a desperate effort to save him at the same time keeping his own position.

Christ was next charged with Sedition in teaching and stirring up the people. A corrupt motive must be shown to prove the crime of Sedition, but Jesus taught charity, humility, and love. When Galilee was mentioned as a place of his teaching, in connection with the charge of Sedition, Pilate passed the buck, so to speak, to Herod, who asked him many questions, but he answered nothing, and Herod regarded the accusation as frivolous and sent

(Continued on page 11)

Sacrificed for our Sins

(An Easter

*He bids every seed rise and grow.
God wakens the Earth from its long Winter's rest,
The trees He has veiled in a white bridal dress,
The Spring, its sweet kisses bestow.
New carpet of green covers valley and plain,
The mountain shakes snow from its head;
The fields are now dancing with growing young grain,
With flowers the meadows are spread.
The birds, on the wing, come with songs to renew
Their love in the tree, the old nest;
The air is now sweet as with honey and dew
The Earth, by her Lord, has been blessed.*



EASTER

Mary Tash Lloyd

Friends of the Master, at break of day,
Roseate glow was proclaiming the dawn,
Entered the garden and found with dismay
The tomb in the rock held no death-fettered Form;
Wonderment followed, then joy banished fear,
Word of the living Christ raptured the ear.

Endless the light from that far-away hill,
Endless the love that is shielding our way,
Peaceful the garden lies fragrant and still,
Pilgrims are thronging the shrine here to pray;
Blessed assurance, rare truth for all time,
The victory o'er death of your Saviour and mine.

The world of today is like the world then,
Men wrangle and wrestle and strive after gain,
But friends of the Master, in happy retreat,
Acknowledge His power again and again;
Blessed assurance, rare truth for all time,
The victory o'er death of your Saviour and mine.



Raised for our Justification

dition)

*For God, who can raise the dead Earth from its sleep,
Whom seedtime and harvest obey,
I know He can raise my own loved from their sleep
In earth, where I laid them away.
He bids them to drink of the life's crystal stream
That flows in the garden of God;
They eat of the fruit of the tree by the stream,
Whose leaves are the words of their Lord.
They sit at His feet, in their wedding robes dressed,
All crowned in the glory of light;
They rest with the Christ in the joy of the blessed—
My loved who have passed from my sight.* —Selected.



BEAUTIFUL EASTER

Mrs. Elmer Ebbinghouse

Beautiful Easter! The day we love—
Because Christ arose from the dead;
And paid for our sins, with a love so true,
So no one need ever be sad.

We only need accept Him—
Then all the beauty of heaven
Can be ours for the asking, in His name,
For it is so freely given.

We'll walk with our loved ones over there,
In all its beauty so fair;
And those who have won it—accepted by Him—
Will always be free from care.

Let's use our influence for right while here,
So no one through us will stray—
But will be a star in our crown at last,
When we come to the end of the way.

—North Manchester, Indiana.



Spiritual Meditations

Rev. Dyoll Belote

EASTER MESSAGE

"He is not here, but is risen . . ." Luke 24:6.

Dan Crawford, author of the book "Thinking Black," used to tell how when his African servants were on the march and night came on they would lie down to sleep. But before dropping off to sleep there would pass from group to group about their fires the watchword "Lutanda" (Morning Star.) It was an understanding agreed upon among them to be up and ready to move when the morning star appeared. From this custom Mr. Crawford drew the beautiful lesson of the custom being a parable for those who lay down in the last, long sleep with heart and mind fixed on Him who is the bright and Morning Star, and Who will awaken the sleeping to resurrection life and glory.

A little lad, upon seeing the sun rise, dashed into his grandmother's room, put his hand on her shoulder as she lay sleeping and shrilled, "Wake up, Grandma, the world's begun!" Doubtless the disciples must have had something of the same experience when they learned that Jesus had arisen from the tomb. Their hopes had dissolved, and their dreams had been shattered; then they heard the glad news. For them the world had experienced a new beginning. Does Easter mean any less to us?

In many a church-yard you will find this epitaph on the tombstones: "Here lies." And then follows the name, date of birth and death, and possibly some praise of good qualities of the departed. But that is not the epitaph which appears on the tomb of Christ. It is not carved or written in stone; it is spoken by the mouth of an angel, and it is the exact reverse of what is put on other tombs: "He is not here."

A very learned man once said to a little child who believed in the Lord Jesus, "My poor little girl, you don't know whom you believe in. There have been many christs. In which of them do you believe?" "I don't know which one I believe in," replied the child. "I believe in the Christ who rose from the dead."

"He is risen! Banish fear;
Let this thought our spirits cheer;
Soon for us He shall appear,
Risen Lord and Saviour.

"It is surprising how soon some people lose interest in an organization when they lose leadership."

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER III

CHURCH MEMBERS—DUTIES

(Continued)

Industrial Duties:

1. In their industrial relations Christians should be kind. James 3:17.
2. They should make God first and riches last. Matt. 6:33; 1 Tim. 6:10.
3. They should labor and save in order to give. Eph. 4:28.
4. They should remember that they are stewards of God. 1 Peter 4:9, 10.
5. They should avoid work or business harmful to others. Rom. 13:9, 10; Hab. 2:15.
6. They should remember that day of final accounts. Luke 19:15.
7. Jesus says to them: "Come ye after me and I will make you fishers of men." Mark 1:17.

Political Life:

1. Christians should render to Caesar his dues. Matt. 21:21; Rom. 13:4.
2. This need not hinder giving to God his dues. Matt. 23:23; 1 Cor. 8:1-5.
3. Honest taxes should be honestly paid. Rom. 13:7.
4. Good laws should be scrupulously obeyed. Rom. 13:5.
5. They should pray for rulers and vote for the good. 1 Tim. 2:1, 2; Josh. 24:15.
6. They should leave vengeance to the rulers and to God. Rom. 12:19; 13:1.
7. In case of conflict we must obey God rather than man. Acts 5:2.

Church Life:

1. The church provides the best environment for the spiritual life. Col. 3:13-17.
2. Here the Holy Spirit inspires divine love in the heart. Rom. 5:5.
3. Here that love is, or should be, the law of life. Rom. 13:9, 10.
4. Here it bears its best and most abundant fruit. 1 Cor. 13:4-8; Gal. 5:22, 23.
5. Faithful believers are faithful to its meetings. Heb. 10:25.
6. They find in its work their chief joy. Phil. 4:1, 3 John 4; 2 Tim. 2:12.
7. They look to Jesus as their example. Heb. 12:1-3; Matt. 20:28.

Pastor and People:

1. Church members should love their pastors and missionaries. Gal. 4:15.

2. They should help them with their prayers. 1 Cor. 1:10, 11; 2 Thess. 3:1.
3. Sustain them with their offerings. 1 Cor. 9:7-15; Phil. 4:10-15.
4. Entertain them in their homes. Philemon 22.
5. Go to them for advice. 1 Thess. 5:12, 13; Heb. 13:7.
6. Call them for anointing in sickness. James 5:14, 15.
7. Honor them according to their merits. 1 Tim. 5:17.

A High Calling:

1. Pastors are first of all witnesses of Christ. Acts 1:8.
2. They are intercessors for the people. James 5:20.
3. They are teachers of the truth. Acts 8:4; 2 Tim. 4:2.
4. They are guardians of the flock. Acts 20:28; Heb. 13:7.
5. They are ambassadors of reconciliation. 2 Cor. 5:18-20.
6. They are shepherds of God's sheep. 1 Peter 5:1-4.
7. They are co-workers together with God. 2 Cor. 6:1.

Relations With God:

1. Christians love God with heart and mind and soul and strength. Matt. 22:37.
2. They express their love by their obedience. 1 John 5:2.
3. They treat their bodies as temples of God. 1 Cor. 3:16-18.
4. They count themselves dead unto sin and alive unto God. Rom. 5:11.
5. With Jesus they say: I do always the things that that please him. John 8:29.
6. They suffer chastisement as for their good. Heb. 12:7-12; 1 Peter 4:14-19.
7. They believe that all things work together for good to them that love God. Rom. 8:28.

The Place of Prayer:

1. Christians are reverent in prayer. 1 Tim. 2:8.
2. They say, "I will hear what God the Lord will speak." Ps. 85:8.
3. They are submissive; they say, "Not my will, but Thine be done." Matt. 26:39.
4. They come boldly, as loving children, to loving parents. Heb. 4:16.
5. They pray, not to images or saints, but to the Father, in the Spirit, and in the name of Jesus. John 16:23; Rom. 8:26; John 4:23.
6. They pray with confidence because they do his will. 1 John 5:14, 15.
7. They pray with patience, awaiting God's time. Luke 18:7; James 5:7.

The Place of Praise:

1. Praise is the spontaneous expression of joy. Luke 2:13, 14; Acts 5:46, 47.
2. Singing, as well as prayer, should be with the spirit and understanding. 1 Cor. 14:15.
3. It is not an exhibition, but worship in spirit and in truth. John 4:23.
5. It, as well as teaching, should be for edification. 1 Cor. 14:26.

5. The Psalms are inspired songs for true worship. 1 Cor. 14:26.
6. The garment of praise is for constant use. Phil. 4:4; Isa. 61:3.
7. Praise is an offering of sacrifice pleasing to God. Heb. 13:15.

THE TRIAL OF JESUS

(Continued from page 7)

him back to Pilate. This act of Herod in returning him to Pilate without rendering a decision one way or the other, amounted to another acquittal.

Pilate again told the people that he found no fault in him; that Herod had found none and that he would therefore chastize him and release him. This was a second acquittal on the part of Pilate, although in the form of a compromise, for why chastise an innocent man? He thought that he would satisfy the people. After being chastised, he was again entitled to his freedom because he had undergone the penalty ordered by Pilate, and another hearing would have violated the law that a man could not be twice put in jeopardy for the same offense. From then on, Pilate sought to release him, but as we all know, to no avail.

In summarizing then, we find that Christ was not tried and sentenced according to existing law and procedure. He was tried for three separate and distinct crimes—Blasphemy, Treason and Sedition. The Sanhedrin illegally convicted him of Blasphemy and when Pilate refused to acknowledge this conviction, he was charged with Treason and twice acquitted of that charge by Pilate. He was accused of Sedition before both Pilate and Herod and was acquitted by both magistrates.

The inscription, "Jesus of Nazareth, the King of the Jews" indicated that he was executed for the crime of Treason, but the fact is that the sentence was wrung from Pilate by threats and intimidation instead of being based on evidence produced against him. And last of all, the execution took place on a feast day, which was contrary to law.

Although Christ was charged with specific offenses under existing laws, he was only tried partially by legally constituted courts, and the whole procedure was permeated with such gross illegality and flagrant irregularities, that the result can be considered nothing short of Judicial Murder.

Whenever we feel that we have been unduly or unjustly persecuted by those about us, it would be well for us to reflect upon what He endured, not for Himself, but for others.

WE LEARN BY CORRESPONDENCE that Brother Wayne Swihart, who has been pastoring both the Cambria and Burlington, Indiana, Brethren Churches, has resigned as pastor of the Cambria Church. This was effective December 26, 1945. Contacts with the Cambria Church should be made through Mr. Claude Percy, R. R., Frankfort, Indiana.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for April 28, 1946

MANAGING MY LIFE

Scripture: Matt. 25:31-46

For The Leader

What are you doing with your life? When you get to the age of 50 or 60 or 70 will you be able to look back and feel that you lived your life well? Will you be afraid to face your Maker when He asks you to give account of the talents which you had? Our scripture inspires us tonight to think further than the earthly viewpoint of things. As we start out in life, the occupations of the secular world may look like more money for us. Friends and other members of the family may be trying to influence us away from Christian work. But if we feel that we have been called to do Christian work, then we are shirking our duty if we turn in other directions. The Lord's work, the Brethren Church, needs ministers and missionaries desperately. Our denominational advancement program is suffering from the lack of trained workers. The situation won't be any better a few years from now, when we would normally be trained to do our part.

DISCUSSION

1. WE WOULDN'T WANT TO DO WITHOUT CHURCHES. A few years ago a play was brought out entitled, "The Lost Church." It told of a man who had no good for the church, wouldn't support it, and made all manner of fun of it. In a dream he was permitted to live in a town and world without churches. His dream was a

nightmare, for there were no libraries, no hospitals, no law enforcement, no hope when loved ones died. This was a play, but unless we young people give our lives to Christian service, this same danger faces America.

Each young man that goes into school teaching or other work means one less minister for a Brethren church later on. And what good will school teaching or business success amount to if lawlessness, disrespect, crime and evil continue to increase because of the lack of trained Christian workers for our Churches?

2. OTHERS ARE INFLUENCING. Family members mean well enough, but sometimes they don't choose for the best, for us. After all, who is the manager of our life? If you have considered the ministry or other Christian service, you have chosen the greatest work in the world, and God's blessing will be upon you. So don't let others turn you away from it, in the "hope of getting more money in something else." After all, money helps, but it isn't everything. Perhaps you don't want to go so far from home as would be necessary in training for a minister or missionary, and in the actual work. Yet someone must do it, why not you? Furthermore, what good would it do to stay close to home if your church had no minister and minister's wife to spread Christian influence in your community. "I'll go where you want me to go, dear Lord" is a song each of us should memorize and sing, for distance means nothing when Christ goes with us.

3. WHAT WOULD CHRIST SAY? When you are considering your plans of earthly gain and employment, looking to the best advantage for yourself, ask yourselves a question. Ask yourself, "What would Christ say as to my plans?" He is your Saviour, your Lord and your Master, and He has a right to be "let in" on your plans. We should consider nothing without having asked Him about it. Most important would be your choice of a life's work. Christ has certainly been disappointed in times past when young people, with special talents to play, sing, lead, or talk have trained for secular jobs when they would have made

Co-operation and Camps

Nineteen years ago this summer the first Brethren Young People's Camp was held at Lake Shipshewana, Indiana. Since then there has been a phenomenal growth in the number of Camps and Campers, so that this year we can look forward to almost a thousand young people from Brethren Churches in all our Districts, attending at least a week of Camp. Such a successful project has been made possible largely by cooperation by Pastors and workers from the various churches. At the first it was one or two who "took the bull by the horns" and went ahead, when many were skeptical. But soon Brethren people could not help but observe the enormous values of Camp in the lives and service of their young people. Then the cooperation came.

Already this year, many who have enjoyed Camp life before, are offering their services, quite a few for more than one Camp. This is not only appreciated, but necessary. Pastors and Sunday School Superintendents, we depend on you to encourage potential Camp leaders to get their training. Help to make it possible for them to be in our first Leaders' Camp, June 13 to 16. This business of helping to make young people's leaders is the greatest work in the world. Pastors are too busy and too few to do all of it. We can each do the work of ten or a hundred through those whom we help to train for Christian leadership.

L. E. Lindower, Educational Director.

good preachers, wives, leaders, or missionaries. Before turning down the call to Christian service, be sure that you have not slapped Christ in the face. Remember, Christ goes with us, if we are willing to serve Him.

4. DOES ETERNITY MEAN ANYTHING? In our lesson tonight we find two groups of people who had lived on earth like any other group of human beings. Now they were being held accountable for their service to Christ. Some were O. K., but others were not. The point to remember is two fold: first, that all had the chance to render a life of Christian service, which some did and the others did not. Secondly, that at that stage of the game it was too late to change. Would you want to discover when you reach retirement age that you had served yourself and the world and had done nothing for Christ? Would you want to go out of life with the consciousness that you had a call to Christian service as a young man or woman, and turned it down? Think it over before you turn down the chance for a life of Christian service!

5. DOES THE CHURCH NEED YOU? We've run across a type of person that thinks that ministers come from some special, super-human, and unlimited supply. They think that while they would not give their young men to the ministry that there will always be a minister to keep them happy Sunday after Sunday. They would be the first to kick up a fuss if the church had to go for awhile without a minister, but they would never let their young men train for the ministry. The Brethren Church, or any denomination for that matter, will nevermore be over supplied with good ministers, minister's wives (good ones), and Christian workers. The trend is rather toward an increasing shortage.

And even if every Brethren pulpit had a Brethren pastor there would still be worlds of room for more workers. Always there is the need for Church advancement in the opening of new churches and mission points. Our churches are slowly waking up to the fact that preachers are human, and are treating them better financially. Churches which are not doing this will face the pastor shortage before too long. So the outlook is improving for any young man or woman who wants to train for this work.

6. THE NEED IS GREAT! Never was there a greater need for the preaching of the Gospel. Wickedness and sin have not lost ground in the last ten years. The Church needs to be prepared to battle this enemy of evil. But it cannot do it unless young people dedicate their lives to Christ in service, and become the leaders in the work. Souls are going into an everlasting hell because they have not the gospel. Christ will ask us about these on the day of judgment. What will you answer Him if now you turn down His call to service? In managing your life, consider the facts of the case. What we gain on earth, we leave behind; what we give to Christ, we have forever. Let us give to Him the most precious thing we own—our life. Many a person has had to walk out from the family or friends in order that he might serve Christ, but it has always been worth it. Don't you think so? You will, if you study the facts in the case!

QUESTIONS

1. About how many ministers and wives could we use in the Brethren Church?

2. How does our ratio compare with other denominations?

3. What disadvantages does a minister have that aren't present in other jobs?

4. What advantages does a minister have that other jobs don't have?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

WAITING

Tune: "Nearer, My God, to Thee"

Nearer Thy coming, Lord, so let it be!
Thy saints are waiting still, waiting for Thee;
Mourning the long delay,
Waiting the grand display,
Waiting the crowning day, waiting for Thee.

Nearer Thy coming, Lord, so let it be!
Judea still survives, waiting for Thee,
Smote with an evil rod,
Bearing their heavy load,
Stretching their hands to God, waiting for Thee.

Nearer Thy coming, Lord, so let it be!
Creation travails still, waiting for Thee;
Wending its weary way,
Feeling its sad decay,
Waiting Thy healing ray, waiting for Thee.

All hail, O Blessed Lord, so let it be!
All nature shall afford homage to Thee;
Many rebellious still
Bow to Thy sovereign will,
Thus Heaven, Earth, and Hell must honor Thee.

Come, Lord, as Thou hast said, so let it be!
Waken the blessed dead, waiting for Thee;
Death, Lord, has triumphed long,
Loved ones have come and gone,
Ages have rolled along, waiting for Thee.

Hasten the blessed day, so let it be!
Summon Thy saints away, waiting for Thee;
Ending the long delay,
Hasten the grand display,
Hasten the crowning day, waiting for Thee.

—Sam McDill.

HIS NAME FROM THE THRONE

Rev. 1:8

Verse 8 is a prelude to the book of Revelation. Before we enter the visions of this book let us understand who imparts them. Who is the Speaker? "I am the Alpha and the Omega." It is the Christ Who utters these words (Vs. 17; ch. 2:8; 22:13). In this book we have "the Revelation of Jesus Christ" as God and as the Almighty "Ruler of the kings of the earth." Since similar language is used of the Father (ch. 6:6; 21:6) John teaches that Jesus Christ is "equal to the Father as touching His Godhead."

Read Isa. 44:6; 43:11; 60:20; Col. 2:9; John 20:28; Phil. 2:6. That these sublime attributes are applicable to both God and Christ is shown in vs. 17; ch. 28; 21:6 and 22:13. Of these four, the first, second and fourth apply to the Son, and the third to the Father. In the sense of Christ being the Mediator between God and man, He is the Channel through Whom the words of our lesson come from the Almighty Father Himself.

The letters Alpha and Omega are the first and the last of the Greek alphabet and are here meant to include all the remaining letters, too. Compare Isa. 41:4; 43:10; 44:6; John 1:1-14. He only "is," "The I Am that I Am." As the Alpha and Omega God encloses all space in His infinite presence (Psa. 139), all time in His endless age. With Him there is no passing away for He IS.

"All thou dost make lies like a lake
Beneath Thine infinite eye.
Years on years, and all appears
Save God, to die."

All things are supported in the holdings of His power. He knows the end from the beginning, the origin, progress, and issue of every event. Scripture speaks of a beginning and an end (Gen. 1:1; 1 Cor. 15:24). But with God and Christ and the Spirit there is neither beginning nor end. Time, as known to man, is but an instance to Deity as He surveys the whole of eternity.

The comings of the "Coming One" are a unity five-fold: "by the angel of His presence to the patriarchs; by His Spirit to the prophets; by His incarnation to suffer; by Pentecostal gifts to inaugurate His kingdom; by His indwelling with the Church to complete it; and hereafter by His reappearing to consummate it."

These Words are of God, Who is now speaking to man. The LORD GOD speaks, and His Words are authoritative beyond dispute. These Words are for our belief and not argument! The Speaker CALLS for our attention, trust, study and obedience. For not one thing will fail of all that the Lord hath spoken. With holy awe let us await the visions as they are made to pass before our eyes and hearken to the words addressed to the Churches.



JUNIOR C. E. TOPIC

Mrs. Francis Heck, Jr. Superintendent

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Topic for April 21, 1946

"CHRISTIANS WHO WORSHIP

Psalm 98:1-9

For the Superintendent

Handwork for this topic may consist of making prayer books and a prayer list. Each Junior should be encouraged to make a prayer book for himself. Sheets of paper and pencils should be provided so all may start work immediately. Printed prayers may be gathered from many sources. Remind the Juniors that most printed prayers

began as extemporaneous prayers from the heart, and were repeated and improved till they took their permanent form.

Worship Period: Selected hymns by Juniors, emphasizing worship. Use some prayers selected by Juniors.

Talks: Four may be given as outlined below:

Why worship God by ourselves? Jesus went apart to worship and if He needed thus to do, how much more we need it.

Why did Jesus seek to be alone with God? For strength, direction, when in sorrow, to find rest, after doing some difficult thing, to gain a vision of God, in preparation for tasks. As He was helped, so can we.

Let the Superintendent explain about the "Quiet Hour" plan. Jesus kept a "quiet hour" each day, arising long before day break, going to a solitary place where he prayed and communed with God.

Superintendent's Talk: "Faith and Hope in Worship."

This is Easter, a day of joy and peace. It is the day when we remember that Jesus Christ arose from the grave. Two lessons we get from this are faith and hope. The disciples found this hard to understand, for they could not see how He could die and rise again. Their minds were too filled with what they wanted Him to do, and when He was crucified they were disappointed. They were very discouraged. Peter even suggested that they "go fishing." The other disciples decided to go with him. Their faith was weak. But Jesus knowing this came to them after He was raised from the grave.

It was the Risen Christ that gave them back their faith and hope. He also wants us to have faith. He asks us to pray as He taught His disciples, "Thy kingdom come, thy will be done, on earth as it is in heaven." Jesus would not have told us to pray such a prayer if it were impossible for that kingdom to come. And so the Risen Christ returned that we might also have faith and hope.

Worship With Others

Discuss and talk about the five parts of the worship service and how Juniors can take part in them.

First, there is praise when all join together in singing hymns.

Second, there is the reading of God's Word.

Third, part of the service is giving.

Fourth, prayer is one of the important parts of every service.

Fifth, the sermon.

Benediction.

Going up! No, this is not an elevator, but our Truck for Kentucky Fund is going up. We now have \$500.00 and hoping for more.

Do you want to help? Send contributions to:

Ashland Boys' Brotherhood,
Charles Munson, Sponsor,
829 Grant Street,
Ashland, Ohio.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for April 28, 1946

DEVELOPMENT OF A ROCK-LIKE CHARACTER

Lesson: John 1:42; Mark 8:27-29; Luke 22:54-57, 61-62;
John 21:15-17; Acts 5:29

One of the most representative human beings in this world, as far as actions and reactions are concerned, is the man whose life we study today—Simon Peter.

We do not know too much about Peter prior to the time he was introduced to Jesus, but we can gather a great deal about him from those things we find in his life after we do meet him. He surely must have been a very unstable character before he came in contact with the Master. He must have been one of those individuals who are plentiful today—who act first and think afterward.

We are not so much interested in what he was, as in what he became. When Jesus first met him He said, "Thou art . . . but thou shalt become." The qualities were there—they needed to be drawn forth, and Jesus, knowing all things, knew the possibilities that lay dormant beneath that "flighty" exterior.

One never cares to drink "surface water" if he has access to the deep driven well. Neither should one judge the qualities of an individual by the exterior view of that person. For take the average small boy. He likes to make you think he is something entirely different from what he actually is. And far too many times he is encouraged to develop those traits he puts forth for effect, to the very great detriment of his later character.

We can surely say that Peter never developed what might be called an enviable reputation, but he did develop a powerful and wonderful character. Christ saw his possibilities and set to work to develop what He knew was there.

Did he succeed? For reply, just trace Peter's life through the Testament; read his sermon at Pentecost; listen to his Great Confession; peruse his epistles. There is your answer.

Why did it happen? Simply because he was teachable; he was able to see his faults and correct them; he was not ashamed to confess his failures and his sins; he was able to go forward in the strength of the Lord.

Hamlin, Kansas. We note with regret that Brother Walter L. Penner, pastor of the Hamlin Church, is closing his work there as of May 1. We are very sorry to hear this, for we learned to know Brother Penner while attending the late Mid-West District Conference, and found a most lovable man.

A revival recently closed at Hamlin, with Rev. Harold Sweezey as the evangelist. There were a number of confessions.

Ashland College News Letter

By Arthur Petit

Announcement was made last week that James Richcreek, returned Army Major and member of the Nappanee Brethren Church, has been added to the coaching staff on the hilltop. "Jim" graduated from Ashland College in 1941 and left at once for army service. He saw service on New Caledonia and on Luzon. At one time he had charge of all army truck operations on that island.

Richcreek was discharged in January and is now at Ohio State University working on an advanced degree in preparation for the beginning of his work on the campus in September. He will be Basketball Coach and assistant Football and Baseball Coach according to present plans.

He will be remembered on this campus for his sterling play on the hardwood, gridiron, and diamond. As a basketball player his cunning and deception was unsurpassed while in football his backfield play will go down in history. While playing on the Eagles' baseball team, he was an excellent pitcher and infielder. In one game alone, Jim struck out 19 opposing batters. So if past records are any indication as to Jim's ability, then bigger and better things are to come in Ashland College athletics.

Mr. and Mrs. Richcreek, the former Marilyn Carpenter of Ashland, will move to Ashland in the fall.

Another of the Lecture-Concert Series appeared last week when Eugene Istomin, brilliant young pianist gave an unusually fine concert. This was the last concert on the series with a lecture yet to be scheduled.

Announcement was made that the play, "Angel Street" would be presented on the evening of May Day. Don Phillips of New Lebanon, Ohio, will have a prominent part in the production. Elizabeth Boardman of Philadelphia, Pa. and Pegge Shively of Nappanee, Ind. will also be members of the cast.



News From Our Churches

GRATIS, OHIO REVIVAL CAMPAIGN

It was our privilege to participate in a victorious two weeks of evangelism with Rev. J. Edgar Berkshire and his Gratis, Ohio, Brethren Church, March 4 to 17, 1946. Writing, after a week of retrospection, one cannot separate the splendid features which contributed to the campaign, and decide which were, from the human standpoint, more important.

The Gratis community, twenty miles southwest of Dayton, was in the belt which enjoyed splendid weather throughout the fortnight. This was an added challenge as well as a contributing feature, since many campaigns are handicapped by adverse weather. The families of Gratis (about 350 population), of surrounding towns, and of the prosperous farming community attended in increasing numbers. The opening service saw forty-one present, the closing service had one hundred sixty-three. The average attendance for the fifteen services of the series was one hundred six.

Rev. Berkshire and his faithful young people and co-workers led the song services during the first week. On Friday evening, Rev. Robert and Mrs. (Jane King) Byler, pastor and wife at West Alexandria, seven miles north of Gratis, took over. With their able directing, and special numbers in voice, piano, accordion and choruses, the interest was greatly accentuated, and continued to increase over the first Sunday and throughout the second week. On Monday evening, a chorus of twenty-four voices from the Gratis School, under the direction of Miss Grace Crichton, of the Church of the Brethren, sang. Several other groups, which the Pastor listed in his "Calendar" for the closing Sunday, also contributed musical numbers.

The goodwill enjoyed by the church and pastor was evidenced by numerous delegations which attended. The Gratis Business Men's Supper Club, following its Thursday evening meeting, attended in a body, thirty-six men filing into the church and sitting together. Rev. Clayton

Berkshire, brother of the Gratis pastor, had delegations from his New Lebanon Church, and delegations attended from Rev. Byler's West Alexandria Church. The Gratis Church of the Brethren and Methodist pastors and members also attended and shared. The power and blessing of our Heavenly Father are all the more effective when channeled through the cooperation of other men and women of good will!

The splendid weather, the inspiring praise services, and the good will and cooperation of the community, augmented the prayers and preparation of Gratis Brethren, and afforded a welcome and necessary basis for our humble preaching of the Gospel of redeeming love. The Lord blessed the efforts of His workers with eleven confessions and baptisms and one reconsecration. We trust the work of soul-winning and surrender will continue up to Easter—and beyond, until others who were counting the most, will fully align with the Lord and His Church.

We enjoyed our stay in the parsonage home of Rev. and Mrs. Berkshire and their lovely family, Carol 8, Lois 7, and Loren, 10 months. Almost every meal was enjoyed in the hospitable homes of the community. To these sumptuous dinners, the pastor's family was also graciously invited. The church's gift to the evangelist was in keeping with every other generous factor of the campaign. Again, we say, "Thank you, Gratis Brethren and friends!" and give glory to our Lord for His continuing to honor the efforts of His workers-together.

William S. Crick, Pittsburgh, Pa.

Large Type Home Devotional Bible, easy to read but not awkward or cumbersome, the highest achievement in Bible making. Genuine leather, King James Version, divinity circuit, red under gold edges, headband, silk marker. Contains Calendar of Daily Readings, History of the Apostles, Maps in Color, 24 illustrations in color, Page size 5¼ x 7¼. No S4. Price \$8.50.

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The Brethren Evangelist

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INTERESTING ITEMS

CHANGE OF ADDRESS

(For your annual number)

Rev. C. Y. Gilmer, from Rt. 1, Conemaugh, Pa., to 109 East Wilson Street, Bryan, Ohio.

Rev. C. A. Stewart, from 109 East Wilson Street, Bryan, Ohio, to New Paris, Indiana.

Rev. Milton M. Robinson, from Philadelphia, Pa., to La-throp, California.

A card from Brother Eugene Beekley, pastor of the Canton, Ohio, Brethren Church, says "Last night (April 18) at our joint communion which we held with the Louisville Brethren at Louisville, and which I conducted, we had a wonderful service with 125 taking part. Mrs. Louis Clapper, organist of the Louisville church, played soft music as a background, during the entire service. The service was made more effective by the soft lighting of candles and a few side lights."

The Good Friday services were also a combined service of the Canton and Louisville churches.

While typing the above Brother Beekley came into the office of the editor and gave us the fine news that the Canton Church had purchased three lots on the corner of 18th Street and Myrtle Avenue, N. W., at a very reasonable price. They are hoping to soon be able to put a building on this site. A few weeks ago the editor saw these lots and we are glad to say that we think the site is as fine a one as could be found.

In the meantime progress is being made in the church. Easter was a big day for them. With a goal of 100 for the services, they were able to reach the number of 129. During the service there were eight confessions. Keep praying for the Canton work.

COMMUNION NOTICE

The First Brethren Church of Lanark, Illinois, will observe Holy Communion Sunday evening, May 5, 1946, service beginning at 7:30. All of like faith are invited to attend.

W. C. Benshoff, pastor.

The Second Brethren Church of Johnstown, Pennsylvania, will have its Spring Communion and Love Feast on Sunday evening, May 5, at 7:00 o'clock. The Brethren of the surrounding community are cordially invited to participate with us.

George H. Jones, pastor.

The First Brethren Church of Ashland, Ohio, will hold its Spring Love Feast and Holy Communion on Sunday evening, May 5, at 7:00 o'clock. All of like faith are cordially invited to attend.

L. V. King, pastor.

GEORGE DAVID WHITE

We are very sorry to learn of the tragic death of George D. White, son of Rev. and Mrs. D. C. White, of Lydia, Maryland, who was killed in an airplane crash at five o'clock on April 10. The accident happened near his home in St. James, Maryland. He was the father of two children, who, together with his wife, survive him.

Our deepest sympathy goes out to the bereaved family.

NOTICE

Because of the confusion in church names, be it resolved that we strike from our name the word "First" and in the future shall be known by our legally incorporated name, The Brethren Church, which name appears on the corner stone of our church.

Further that this resolution shall be published in the Brethren Evangelist and for three consecutive issues of the Cerro Gordo News.

Cerro Gordo, Illinois.
Signed: Board of Trustees,
The Brethren Church,

The Editor Thinks Aloud

Fred C. Vanator

ARE WE FOOLS—OR WORSE?

Under the above caption we find the following editorial comment in *The National Voice*. It is well worth the time it takes to read it. We quote:

"Every practical precaution is taken to insure that the milk sold by the dairy industry is clean and pure. Penalties are provided for infractions of the various laws dealing with the production and distribution of milk and dairy-men go to great expense in order to comply with these laws.

"Numerous pure food laws guard against contaminations or adulteration in the myriads of canned and packaged products sold by the market or grocery store.

"Federal inspectors are stationed in all the large meat packing houses and many of the smaller ones to make sure that the public's meat supply is wholesome and healthful.

"The water supply of our cities is chlorinated to kill any impurities it might contain.

"But the government licenses the distilleries, wineries, and breweries to turn out a product containing a poison which, if it were found in our milk, or canned food, or meat or water supply, would land somebody behind the bars.

"We spend millions of dollars to keep our food and our other drinks non-poisonous and then deliberately license the booze makers to turn out an admittedly poisonous product.

"We even go farther than that. We permit them to advertise their poisonous concoctions as though they were, in some important respects at least, vastly superior to our non-poisonous drinks and our uncontaminated food.

"Of all the unintelligent performances of which a 'civilized' nation can be guilty, this one certainly deserves the black ribbon (with a yellow stripe down its back) for being the absolute, ultimate low in cowardly stupidity.

"At the behest of the booze barons and to appease our own depraved appetites, we license in this 'industry' what we outlaw in every other line of business. Are we simply fools—or are we worse?"

Is it not time that "thinking people" get busy and do something about this? There was a song that was sung during the war just closed, the title of which seems to us to fit in very well in this particular case. It was "We did it Once, and We can Do it again." Of course that referred to winning the war. But we can take it to ourselves and apply it to our present needs. We did it once—dried up the entire United States through the Eighteenth Amendment; and "We can do it again." But it will take a lot of downright work to do it. And if the Church does not take over the job, who will do it? The time is right now—it will not get any better by letting more and more boys

and girls be exposed to the suggestive propaganda of the wet element. And it may be your boy or your girl that succumbs to that propaganda.

Business Manager's Corner

George S. Baer

Book Cases for Our Book Store

We are in need of more book cases for our growing Book Store, and it occurred to us that some Brethren homes might have some book cases no longer in use and would be willing to give them to the Publishing House if they knew of the need. Either sectional or those with swinging doors would be acceptable. But combination book cases with desks attached would not be suitable for our purpose. We shall be glad to pay the freight on book cases within a reasonable distance of Ashland. If you know of anything of interest, please write us about it.

Another Gnagey Tract Available

Dr. A. D. Gnagey's tract, "Baptism—What Is It?" sponsored by the First Brethren Church of Pittsburgh, Pa. is finally off the press and is available at 50c per hundred. It is a four-page tract, the fourth page being a graphic diagram showing the preponderance of Scripture in favor of Triune Immersion. It is the best and briefest thing written by the late Dr. Gnagey on the subject of Baptism. Our apologies to Pittsburgh Brethren for the lateness of this reprinting.

Reports from a Few Churches Not in Yet

By far the larger number of churches have reported their Publication Day offering, but a few churches have not yet been heard from. We are still hopeful because they are churches that have a record for giving. We have recently received a number of tardy reports and we are hoping the response will eventually be 100 percent. The total offering to date (4-19-46) is \$5,932.06.

Additional Offering Report

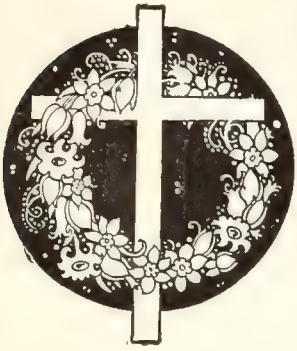
Cameron, W. Va. Add'l, as follows:

Rev. & Mrs. A. R. Baer	\$ 5.00
Mr. & Mrs. Floyd Strait	5.00
Mrs. Walter Anderson .....	.50
Mr. & Mrs. Stanley Strait	1.00
Mr. & Mrs. George Hieronimus	1.00

Johnstown, 1st Ch, Add'l, as follows:

Mrs. Susan Byers .....	.50
Mr. & Mrs. Earl D. Benshoff	10.00
Robert Benshoff	1.00
Mr. & Mrs. James Benshoff	5.00
Mr. & Mrs. John Fitt	10.00
Mr. & Mrs. A. B Furry	5.00

(Continued on Page 14)



If the Cross Could Talk!

Rev. C. E. Johnson

What a story could be told if the cross could but talk. What words of admonition would come from it. Let us follow the cross for a time. Christ, the Divine Son of God had been suffering agonies untold, agonies both physical and mental. He had come to earth to do the will of the Father, only to be rejected and despised by men. We see Him as He appears in the judgment halls of the High Priests and the Roman governors. All justice is denied Him and He is condemned to a criminal's death upon the cross. They mock Him, taunt Him, slap Him, spit in His face, and plait a crown of thorns and press it upon His brow. The soldiers then scourge Him and he is led away to the place of execution. His physical strength has become so weakened that He cannot carry His own cross. Where are His disciples? Those who had walked with Him and made so many promises of faithfulness. Why were they not there to help Him? At the first sign of seeming defeat they had turned and fled. A stranger had to be called upon to carry His cross. Can you not hear the cross as it cries out: "SHAME! SHAME! SHAME!" But how true of mankind even today. At the first sign of persecution or trial so many within the church turn and flee away. It should never be thus.

The place of execution is reached. Not one cross, but three are there. The cross of Christ in the center and on either side a cross. Crosses for two, condemned to die because of the sinfulness of their lives, Christ, the Son of God, the sinless one, and two followers of Satan. What a contrast. But let us stop and listen. Here we find the rabble of the

day, the High Priests, and the Scribes and Elders. Listen as they taunt Him. Nothing is too vulgar or insulting for them to hurl at Him. Hear one of the two sinners as he also flings his taunts at the Christ: "If Thou be the Son of God save thyself and us."

But listen to the words of the other as he comes to the defense of Christ. How I wish the cross could speak. What a story it could tell. Here amidst agony and ridicule a dying sinner pleads for mercy. "Lord remember me when thou comest into thy kingdom." Would Christ hear? Is it not

too late and too inopportune a time to plead for mercy? But Oh, the Christ has heard. Listen as He says: "Verily I say unto thee, Today shalt thou be with me in paradise." What a proof of divinity! Only a Son of God could forget His own suffering and turn a listening and sympathetic ear at such a time as this.

What a lesson for us today. We become so engrossed with our own petty trials and tribulations we have no time nor sympathy for the ills of others. Men are going out to sinners' graves, but we turn our back and go our own selfish ways. We do not have the time nor the inclination

to turn and lend a helping hand. Not so the Saviour. Even in the darkest moment of His life He heard the cry of the one in need and ministered to him.

Then again, if the cross could but speak of the love of Christ for His mother. Hanging there upon the cross He sees her standing close by. How her heart must have ached for Him in His hours



THE SEED IS THE WORD OF GOD.
THOSE BY THE WAYSIDE ARE THEY THAT HEAR;
THEN COMETH THE DEVIL AND TAKETH AWAY
THE WORD OUT OF THEIR HEARTS, LEST THEY
SHOULD BELIEVE AND BE SAVED

of suffering. In spite of all His intense agony He was mindful of her. Turning He saw John, the beloved disciple, standing. Forgetting His own suffering He commits His mother into the care and keeping of him who had been near and dear to Him in His earthly ministry. How sad it is as we look about us and see so many mothers being cast aside by their own flesh and blood. But not so the Christ. He gave us an example of a true son, when He made provision for His mother. The world needs that lesson today.

Again if the cross could but speak. Man's inhumanity to man. Three men dying upon crosses. Listen to the taunts and ridicule of the masses gathered there. Hear the soldiers as they take joy in the suffering of dying men. Only those inspired by the devil could carry on as they did. But look at the Christ. He with power divine, great enough to call down the power of the angels of heaven to protect Him. What will He do now? Will He retaliate? Will He seek revenge? Will He show His tormentors His power? No! But with sorrow overshadowing His face we see Him as He bows His head and we hear Him praying for His enemies. "Father, forgive them for they know not what they do." Oh that we could learn that lesson. Would that the cross could speak to us, and truly impress upon our minds that scene. Surely if the Jews could but have known what they were doing they never would have acted as they did.

But is that not true of men today? Failing to stop and think, they rush out into all manner of sin. They take the name of the Father in vain. They poke fun at the church and those who live righteously. What about our actions? Let us be slow to condemn, but like the Master, take them before God in prayer.

The scene is about closed. The suffering of

Christ is over. God pulls the curtain of darkness over all the earth. Never before has the world been in such complete physical and spiritual darkness. God had sent His only begotten Son and men had rejected Him. There was nothing left. But wait. Let the cross speak on. A soldier approaches. He thrusts His spear into the side of the dead Christ. From that wound here gushes out blood and water. What a message for sinning man. Christ had died of a broken heart for the sins of man. His blood was now shed for the redemption of man. "Without the shedding of blood there is no redemption." Speak on, Oh Cross. Give hope to dying men. "Who so ever cometh unto Me I will in no wise cast out."

Yea, Christ died upon the cross. His blood was shed that whosoever cometh unto Him might have the assurance of eternal life. We see His body as it is taken from the cross and laid away in the tomb. A seal is placed over the door and soldiers stand guard.

The end? No, far from it! While yet living He had prophesied that in three days He would come forth, walking in the fulness of life. Yes, at the appointed time we find the stone rolled away from the tomb and Christ again living upon the earth. Sin had apparently conquered but the moment Christ arose, righteousness was triumphant. The power of sin has been broken and the dread of the grave conquered.

Oh that the cross could but speak, that it might burn more completely into our hearts the message of the suffering Messiah who came, lived, died, and rose again. That it might literally send us forth into all the world, patiently, forgivingly, triumphantly, proclaiming the Easter message, not merely at Eastertime, but throughout the entire year.

—Cerro Gordo, Illinois.

Prayer Meetings or Praying Meetings

"I have attended more prayer-meetings than praying meetings because prayer-meetings are available every week everywhere, while praying-meetings are few and far between. I wish it were the reverse."

The above is a quotation from an article by Paul Mohler, printed in *The Gospel Messenger* several years ago. As far as we can see, the evidence still points in the very same direction. For more and more what used to be called prayer-meetings in the true sense of the word, (for they were just that) have been turned into Bible Study periods,

with very little time given to prayer. Probably a prayer at the opening of the service; and then a few minutes given to prayer either just before the opening of the study, or at the close of the service.

One cannot minimize the value of Bible Study, for that is as essential to the well-being of the Christian as the eating of the daily meals of material food. And, in all probability, there is a very good reason for the change that has been made.

Let's try and analyze it a bit:

The writer can remember very distinctly the large family Bible that spanned his grandmother's knees as, day after day, she sat and read and studied the Word. We venture that the experience is not peculiar to the writer. In days gone by the Bible was read and studied with the result that there was a knowledge of the Word that caused men and women to "want to pray." In fact it gave them something to pray for, because they found in its pages that which gave them the urge and the incentive to go about the Father's business. There is always plenty to pray for.

Consequently, when the prayer-meeting was attended, there was so much in the way of prayer that needed attention, that there was a praying-meeting instead of merely having the service given the designation of a prayer-meeting.

And in many places they do not have prayer-meetings any more. If an evening service is held during the week it assumes the designation of "Church-night" or "Church Study Class" or some such title that takes away the former evaluation.

Well, it may be that people do more of their praying in their "secret closet" and do not feel the need of united, concerted prayer as of old; but somehow we have a feeling that the more we pray privately, the more we need to pray collectively. And especially is this true in the day in which we live. Prayer and God can do things that the mere trying to find how it was done before cannot do.

There is, however, a very healthy sign to be found in some quarters. There is a growing feeling of the need of "intercessory prayer." Many churches have seen the need of this particular phase of the work, and to that end have an organized "intercessory prayer group" within their ranks. In such groups, meeting either in various homes, or at the church at a different hour than the mid-week service, confine their thought to the "needs" and the "plans" of the work and, upon suggestion of prayer needs, blend their hearts and voices in behalf of those needs. And it is surprising (or is it?) how quickly those praying definitely for a cause, will themselves become definitely and directly tied up with that cause in more than merely a praying attitude. **What we pray for we work for!** Else we are not really praying for it. No one can pray rightly for a thing if their thoughts and their actions would be equivalent to saying, "Let's **you** and **him** do it."

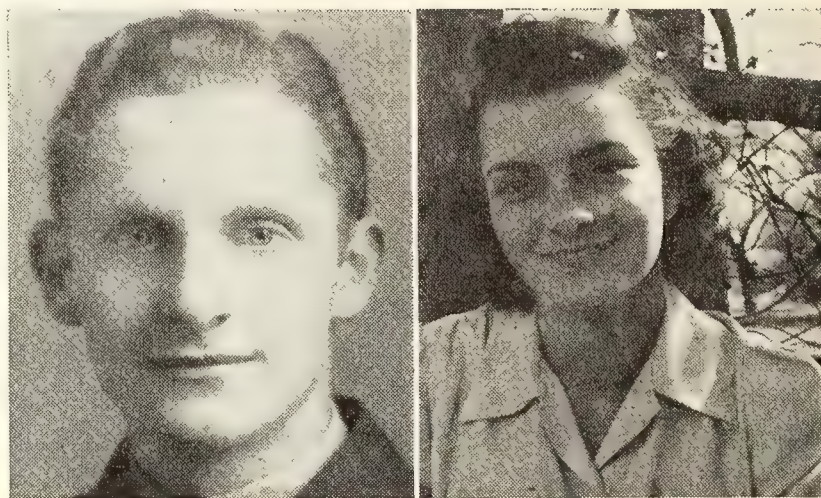
The author from whom we quoted at the very beginning of this article, goes so far as to suggest that we turn our prayer-meetings back into praying-meetings. He says, "I can think of a list of reasons why we should turn all of our prayer-meetings into praying-meetings. Can you think of any reasons why we should not? I cannot. I find plenty of exhortations to prayer in the Bible, but I cannot remember any text that suggests such a meeting as our prayer-meetings. That would not be anything against their value if they were an outstanding success, but they are not. They are, ordinarily, about the draggiest meetings we have. Why not change them to something worth while?"

While a wholesale condemnation of our present manner of conducting the mid-week service is probably going too far, yet there are many such services which could be turned

to more profit if "prayer was wont to be made." Jesus taught—but He prayed much. The disciples placed much value on prayer. Paul said, "pray without ceasing."

Prayer is the most potent force in the world today. Why not use it more?

Wedding Announcement



WEBB-KREIDER. Ruth Kreider and Charles Webb met in the Harrisonburg work Camp last summer. Ruth was directing the camp which had charge of a playground conducted on an interracial basis. Charles was starting his fifth year of Civilian Public Service at New Windsor, Md. Mutual attraction and like interests brought those passing strangers to decide "to see to it that they do not lose each other." Plans were made for the wedding in December. On December 3, Charles was discharged from C. P. S. after four years, three months and eleven days under conscription.

The happy occasion took place on Christmas Eve in Lebanon. After a reception in the Kreider home the Webbs left for a honeymoon in Indiana.

Upon their return Charles started his work as educational and publicity director at the United Church Service Center in New Windsor. Here material aid is gathered and sent abroad to famished war-torn areas to help in the alleviation of suffering brought about by years of war. Ruth completed her work in the Settlement House in Philadelphia and joined her husband in January. While at the Center she operated the cutting machine, cutting garments which are sent to women's groups to be made up and then returned and later distributed by the relief agencies.

This account brings us to the present—and where from here? The way has opened for us to further give positive expression to our beliefs and attitudes. So as to identify ourselves more directly with the cause of peace we have chosen to work with those who have lost all through ravages of war. Perhaps through the little we can give will be planted seeds of brotherhood and goodwill.

We are being sent to France by the Brethren Service Committee to work in cooperation with the American Relief for France Agency which is establishing social and

community centers in northern France. Our center in Dunkirk will serve as headquarters as well as a meeting place for the local population as a point of stimulation for community development. It is expected that our center will be equipped with tools, sewing machines, recreation supplies, and relief supplies for distribution.

We will be abroad for two years. The first year on a volunteer basis and the second on a missionary salary basis.

Charles is leaving on the SS Zona Gale today (April 15) as a cattleman to care for 350 Brethren heifers being shipped to France. We were unsuccessful in our attempts to get Ruth on the ship as there are no facilities for women on cargo ships. With the money saved by his being a cattle attendant Ruth will fly, thus getting to Paris with comparatively little difficulty. She will leave after April 16.

Our temporary address will be C/O Martha Rupel, bis Rue Molitor, Paris XVI, France. We shall be happy to hear from you.

Most sincerely,
Charles and Ruth Webb.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER IV

DOCTRINES

Theology is the reverent study of God and should never be ridiculed.

The Gospel:

1. The Gospel insists upon guarding purity in doctrine. 1 Tim. 4:16; Titus 2:7.
2. The fundamental truths express the saving work of Christ. 1 Cor. 15:1-4.
3. The whole Gospel includes all that Jesus and the apostles taught. Matt. 28:19.
4. The Old Testament examples are written for our admonition. 1 Cor. 10:11.
5. Its commandments give us the letter of the law, while the New Testament gives us the spirit of the law. 2 Cor. 3:6.
6. The prophecies are a light shining in a dark place. 1 Peter 1:19-21.
7. If we despise any teaching of the Bible we despise its author. John 15:23; Luke 10:16.

What the Bible Says About God:

1. God is the Creator and Ruler of all creation. Gen. 1:1; Col. 1:15-19.
2. Being a Spirit he is everywhere present. Psalm 139:7-10; Acts 17:24-28.
3. He is infinite in love and wisdom and power. Matt. 19:26; 1 Tim. 3:16.
4. His goodness is seen in all his works. Matt. 6:25-34.
5. He guides creation to its glorious destiny. Eph. 1:10.

6. He allows free agents to choose their way and end. Rev. 22:12-17; Gal. 6:7, 8.

7. He has revealed himself in Jesus Christ. John 1:9-13; 1 Tim. 3:16.

What the Bible Says About Jesus:

1. Jesus was God manifest in the flesh. Isa. 9:6, 7; John 1:1; Col. 2:9.
2. By virgin birth he assumed human form. Phil. 2:5-8; Matt. 1:18-25; 1 Tim. 3:16.
3. His ministry revealed God's holiness and love. Luke 4:17-21; Rom. 5:8-11.
4. His vicarious death makes possible our reconciliation. Heb. 9:13-16.
5. His resurrection is the assurance of ours. John 11:25; 1 Peter 1:3.
6. His present work as head of the church and intercessor. Eph. 1:20-23; 1 John 2:1.
7. His return in glory in his kingdom. 1 Thess. 4:14-18; Rev. 20:6; Heb. 7:24-27.

"Lo, I Am With You." Matt. 28:20:

1. Both in suffering and in heavenly places. 1 Peter 4:13; Eph. 2:6.
2. Believers are betrothed as a virgin to Christ. 2 Cor. 11:2; John 17:16-21.
3. He is transforming us into his own image. Gal. 4:19; 2 Cor. 3:18.
4. He is our life eternal. 1 John 5:11, 12; Gal. 2:20; Eph. 3:17.
5. He sets us free from sin. Rom. 8:2; 1 Cor. 15:57.
6. He gives consolation and healing. 2 Cor. 1:5; James 5:14-16.
7. He builds his body and prepares his bride. Eph. 4:15; 5:25-27.

The Universal Christ:

1. Present in the person of the Holy Spirit. John 14:16-18.
2. Universally present in power. Acts 1:8; Phil. 13; Eph. 3:16.
3. Universally present in wisdom. Luke 21:15; Acts 6:9, 10.
4. Universal as to race. Gal. 3:28; Eph. 2:19; Rev. 22:17.
5. Universal as to sex. Gal. 3:28; Acts 2:17, 18.
6. Universal as to caste. Rom. 12:1-5; James 2:1-9.
7. Limitless as to time. 1 John 5:11; Matt. 24:35; Rev. 1:18; Heb. 7:25.

Our Coming Lord:

1. Coming as he went. Acts 1:11.
2. Coming for his saints. 2 Thess. 2:1; John 14:1-3.
3. Coming to glorify his saints. Phil. 3:21; Rom. 8:19-23.
4. Coming with his saints. 1 Thess. 4:14-18.
5. Coming to be glorified in his saints. 2 Thess. 1:7-12.
6. Coming to reign with his saints. Rev. 20:4; 2 Tim. 2:12; Rev. 22:5.

Beauty, money and fame cannot be carried beyond the horizon line that shuts around this cradle of a world; but love, joy, peace, gentleness, faith, meekness, temperance, are jewels which by their very nature will survive the transit of the world invisible.—F. E. Willard.

REACHING TEN GOALS - - -

(National Bro

Frith says: "An artist must see his picture finished in his mind's eye before he begins it, or he will never be an artist at all." A clear conception of what any undertaking will be like at the end, is the mark of all wisdom. A true business man in all his investments looks to the end; only the foolish plunger lives for the day. So is it with life—in determining conduct it is necessary to look to the end. John Stuart Mill declares that his life was changed by his suddenly asking himself this question: "Suppose I attain what I am now pursuing, what sort of a man shall I be at the end?" The thought of the end showed him the unworthiness of the ambition.

Today we find our **Young Men's and Boys' Brotherhood** on the road to opportunity with unlimited horizons of Christian service stretching before it. One of the most serious charges that can be made of any organization is that it has no goal. This has not always been true of the Brotherhood. Some have had commendable goals and met them cheerfully and often went over the top.

Now we have twelve National Brotherhood Goals. They are a challenge to the local Brotherhood. They are not designed to limit the organization to these goals alone. They are a basis of measuring growth in the local organization. When these goals are met then new ones will be added and changes made as directed at National Conference in the business meetings of the Brotherhood.

Since these goals are new they may need some illumination. Let's take them individually and see what they mean so that every Brotherhood may be awarded a Banner Certificate at National Conference in 1946.

1. **Seventy-five Percent Reading Bible Book Each Month.** The Bible book may be chosen by the local group or the individual this year. If 75% of the members have read twelve Bible books this conference year you are on the way to your Banner Certificate.

2. **Seventy-five Percent Reading Assigned Missionary Book.** Two books have been recommended by the chairman of the Board, Rev. C. Y. Gilmer. However, the local organization may have another book approved by writing to him at 109 E. Wilson Street, Bryan, Ohio.

3. **Twelve Meeting a Year.** Monthly programs are being published through the **Brethren Evangelist**. These are only suggestions. You may use your own if you prefer. Your Father-Son Banquet and Summer Picnic may be counted as a meeting.

4. **Twenty-five Cents National Dues Per Member.** These must be paid not later than August 23rd.

5. **Brotherhood Public Worship Program Yearly.** Plan this program to reach as many of the church membership as possible. The opening services of the church may be conducted by the Brotherhood with emphasis being placed on the goals and work of the local organization.

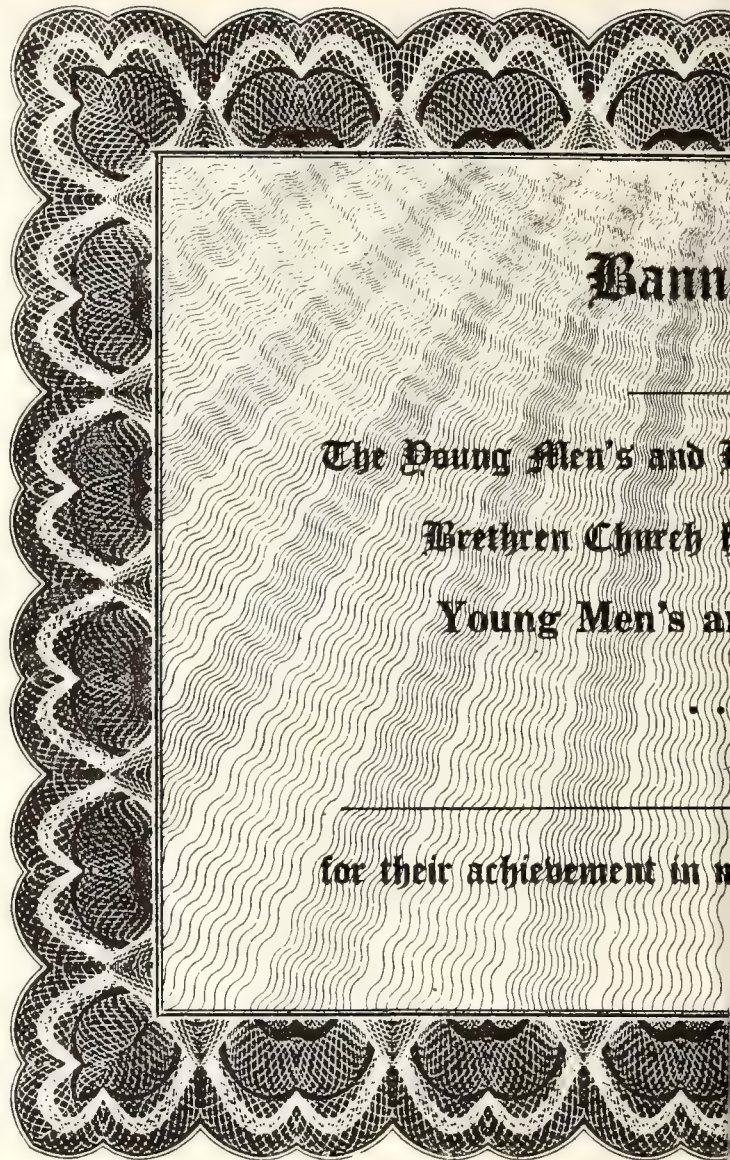
6. **Representation at District Conference.** At least one Brotherhood member should be elected to attend the conference session and make a report to the local organization. Some districts have already planned a separate Brotherhood program. Delegate blanks should be properly filled out and presented to the district secretary.

7. **Representation at National Conference.** The member attending must be accredited through the delegate blank to secure credit on this goal. Delegate blanks will be mailed to the local secretary.

8. **Semi-annual Report to Brethren Evangelist.** Now is the time to send in your first report if you have not yet done so. The second report must be published before National Conference. This means it must be in the hands of the editor in July.

9. **Annual Increase in Membership.** This means your dues paid membership. Where the local group is a Sunday School class and every person belongs and dues are paid for all credit can be counted on this goal. New organizations automatically meet this goal by sending in their dues.

10. **Annual Increases in Prayer Band.** To co-ordinate the youth work of the church we are using the prayer cards being issued by "Brethren Youth" directed by Gil Dodds,

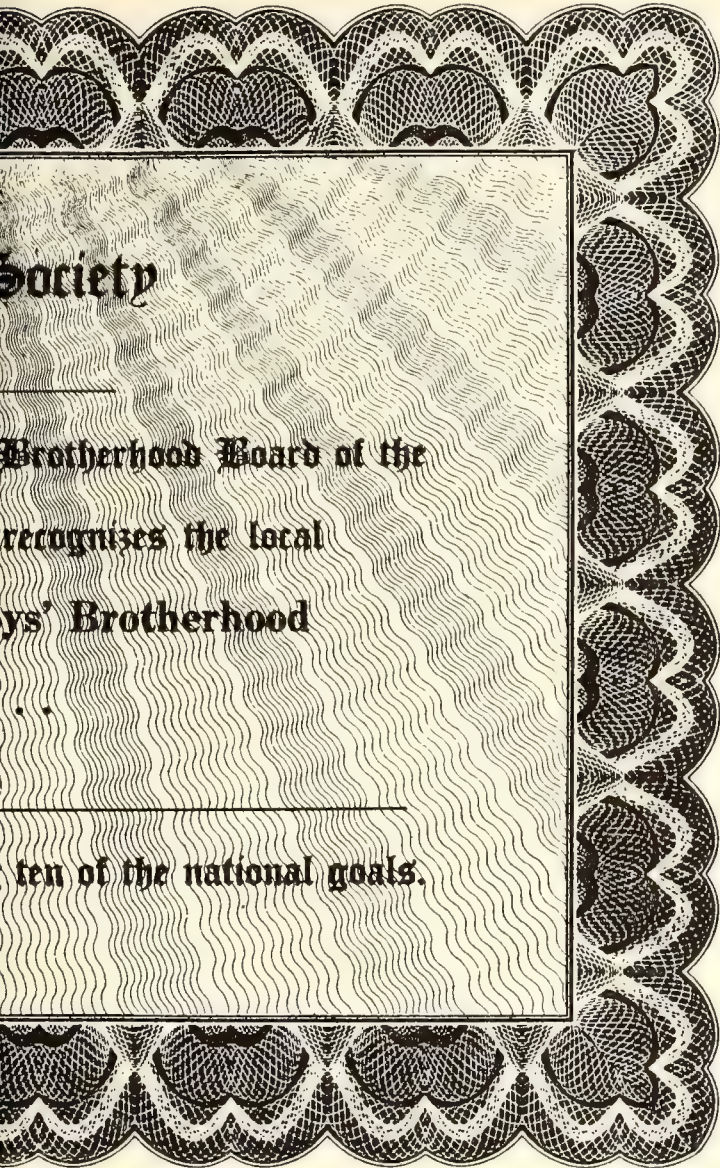


Check Your

- ☐ 1. Seventy-five percent
- ☐ 2. Seventy-five percent
- ☐ 3. Twelve
- ☐ 4. Twenty-five Cents
- ☐ 5. Brotherhood Public
- ☐ 6. Representation
- ☐ 7. Representation
- ☐ 8. Semi-annual Report
- ☐ 9. Annual Increase
- ☐ 10. Annual Increase
- ☐ 11. Annual Increase
- ☐ 12. Contribute to

YOUR TASK IN 1946

Brotherhood Goals)



Progress Here

g Bible Book Each Month.
Assigned Missionary Book.
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District Conference.
National Conference.
Brethren Evangelist.
in Membership.
in Prayer Band.
ase in Tithers.
es-for-the-Lord" Fund.

107 N. President St., Wheaton, Ill. Reporting signers to this card meets the goal this year.

11. **Annual Increase in Tithers.** The tithing card should be signed each year. Since this is the first year for this goal, credit is given when tithers are reported in your group.

12. **Contribute to "Pennies-for-Lord" Fund.** This is your "overflow" offering. Take it up every meeting. This fund will be voted for some specific project each year at National Conference time. Pennies build big buildings. Pennies push the work of the Lord. Put your pennies—as a group—into the work of the church. See how many feet of pennies you can collect.

Perfection is rarely attained. Your local Brotherhood is asked to meet only ten out of a possible twelve goals to be awarded the Banner Society certificate. This makes it possible for any Brotherhood making an honest attempt to secure this award. Make your brotherhood as good as the others by working now and until conference time to boost Brotherhood.

He conquers who believes he can. These goals are not impossible. They were voted by Brotherhood members in 1945. I challenge you to meet them in 1946.

—Chester F. Zimmerman.

Young Men and Boys' Brotherhood

DEVOTIONAL LESSON FOR MAY

Hymn Singing:

Scripture Readings: Judges 9:8-15; Psalm 1:3; 92:12; 104:16; Proverbs 11:30; 1 Kings 4:32-34; 1 Chronicles 16:33; Isaiah 40:20; 61:3; Matthew 3:10; 7:7, 18.

Prayer Session

Lesson: "Reed or Redwood"

"And Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:42.

Many years ago there grew side by side on the western slope of the Sierras a reed and a redwood. And the redwood said to the reed: "How long do you expect to grow?"

"Oh!" said the reed, "I think I shall grow throughout the spring and early summer, but when it gets hot I think I shall stop and enjoy life before the cold winter winds carry me away."

"I see," answered the redwood and was silent.

After a time the reed asked the redwood: "How long do you expect to grow?"

"I should like to grow all spring and summer, too," answered the redwood, "but I don't want to stop then. I'd like to keep on all fall until the cold weather comes. Then next spring I'd like to begin again, and the spring after that, and hundreds of springs and summers after that. I should like to grow up and be the tallest and grandest and oldest living thing in the world."

So they grew side by side, but the reed soon shot past the redwood and flaunted its leaves over its slow-growing comrade until the autumn winds stripped it bare and the winter blasts carried it far away. The next spring another reed took its place and shot its swift growth past the sturdy little redwood and in time was also blown away. So year after year and century after century reeds and redwoods grew side by side until, after a thousand insignificant reeds and redwoods have been swept into oblivion, you and I may go out today and marvel at the grand old redwood, the most magnificent of God's creations in the vegetable world.

This is a parable of life. Everywhere we meet the reeds. There are boys who at

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sixteen are impatient to leave school; at twenty they are marrying; at thirty they have reached their prime; at forty they are counted old, and at fifty their usefulness is ended, their strength and courage gone and, in decrepit and grumbling old age they have only death to anticipate.

But redwoods are not so easy to find. Let us look at a grand specimen that grew in the colonies a century and a half ago. At sixteen he was so eager to grow that he supped on bread and water, lay down on the hard floor to sleep and spent the money thus saved on books. At forty-five he retired from business, but not to dry-rot the rest of his life. He retired that he might carry on his scientific experiments that made him famous in the learned circles of Europe. At sixty, when most men are longing for slippered ease beside the fire, he had persuaded the British government to repeal the stamp act. At seventy he was doing his most useful work as an ambassador to France, wringing troops and money from that exhausted country to save this infant nation. At eighty he crowned his supremely useful life by taking an important part in the convention that gave us our national Constitution.

An efficiency expert once said, "Plan to do your best work after you are sixty years old." To do one's best work after the half century mark has been passed seems at first ridiculous. Forty is considered the prime of life and sixty the beginning of decrepitude. Yet the records of our great men show that a surprising number came into their prime at three score years. Most of our presidents celebrated their sixtieth birthday in the White House if they had not already done so before entering it. And so it is in all walks of life.

That this is a young man's era is fiction—it is still the old man's day! Practically all our prominent leadership in all legitimate walks of life are gray-haired. The leadership of the world rests with the men who planned their lives so that they might grow steadily until they have passed the half century mark. They have left behind them hosts of young men of greater brilliance who lacked the far-sighted ambition to plan to do their best work after they were sixty years of age.

How may a young man plan his growth to reach the greatest efficiency? No better answer could be found and no better example could be set than that of Jesus Who grew "in wisdom and stature and in favor with God and man." Let him first plan a long mental growth that will find him still acquiring knowledge after he is past the half century mark. He should determine to grow intellectually all his life.

A young man must plan to conserve his strength so that at sixty he will be at his prime. That means that each act, habit, indulgence must be challenged with the question, How will this affect my health in forty years? Can I afford to smoke? To eat heavily? To keep late hours? How much exercise must I take? How many vacations are essential?

He who would be a redwood must plan to grow spiritually year after year. Plan to seek more of God's fellowship year after year. Plan to encourage others in the same. A layman should have this influence over others as well as ministers.

Resolve to grow steadily year after year in favor with men. Unpopularity and social handicaps can be overcome.

Bring happiness to those who need you and you will have friends. Do kindly deeds, say courteous things, cultivate an interest in other people.

Cultivate strength of will and poise of character. Mistakes of today are investments for tomorrow for a redwood. New interests come year by year. "Thy youth is renewed like the eagle's." The redwood knows the Master's meaning: "I am come that they may have life and have it more abundantly."—Rev. J. D. Burkhardt.

Let the following poem be prayed together as a unison prayer:

Roots

"Take root downward and bear fruit upward" (2 Kings 19:30).

Dear Lord, if Thou canst make so wonderful this thing called a tree,

I wonder, Lord, what Thou couldst make if men would yield to Thee:

If every tiny earth-born root, drank from the wells of God And all day long his every breath answered Thy slightest nod?

It's bent, twisted, gnarled and time-eaten, but a glorious thing this tree,

With its heart and its arms uplifted, seeking the face of Thee.

Oh, Thou, Who made so wonderful this thing called a tree, Take me, root, branch and all, and as the years go on apace,

Grow up in me that radiant light that shines, Lord from Thy face.

—Selected.

Business Session

Social Hour

NOTICE TO BOYS BROTHERHOODS

Your mission study book, "Tales from Africa," priced at 50c per copy, paper bound, can be secured from your own Publishing House. Address "The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio."

Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

The Good Shepherd. By Gunner Gunnarsson. "The Good Shepherd giveth his life for the sheep." John 10:11. A simple, beautiful and moving tale of an Icelandic shepherd, making his twenty-seventh annual journey into the bleak and stormy wastes of the mountains to rescue the sheep that have been missed in the yearly ingathering. The journey begins on Advent Sunday, a day of beginning and expectation. With his thoughts of his work, there runs through Benedikt's mind the thought of the church season, and there is the faint suggestion of a parallel between his journey and that of the great Good Shepherd. Christ.

Published by The Bobbs-Merrill Company, N. Y.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

A Church Calendar Committee

Herbert H. Rowsey Administration Division Superintendent

Some time ago someone said to me, "I would like to see more "practical" articles in "The Evangelist." With that in mind I want to present some very practical suggestions. First I would like to suggest that you volunteer to serve on the Church Bulletin or Church Calendar committee. If you already have such a committee, go to them and tell them you are willing to help. If you do not have such a committee go to your pastor and offer your services. Do not try to take this work away from the pastor. Work under his supervision. He may assign you to one or more of these jobs: gathering news; typing the material; typing the stencil; illustrating, on the stencil, with lettering or pictures; operating the duplicating machine; folding the bulletins; distributing the finished product. If you can qualify for one of these jobs, volunteer, but not just for a "week or two." Unless you can serve for several months, do not volunteer. The longer you serve, the more valuable you will become in any of the jobs listed above.

Whatever you do, let it be under the direct supervision of the pastor. But if he "turns the work over to you," here are practical suggestions that may be helpful. In fact your pastor may say "Amen," and pass this article along to you as his suggestions.

If you are to "gather the news," decide first just what can be used. Some things must be omitted because of space limitations. If you decide to publish news about organizations, try to include all such groups at some time during the year. If you publish the names of those who are ill, you almost need to "hear all, see all, and know all" in order to avoid missing some. In publishing names, in connection with any items, adopt a uniform policy that will prevent accusations of partiality. Give first things first place by emphasizing the spiritual ministries of your church. Be faithful, week after week, in getting the news you have been assigned to gather.

To the typist, I would recommend that the material be typed before cutting the stencil. In this way you can revise your items if you have too much material. If you are willing to put in more than double the time ordinarily required, I would suggest that you "justify" your lines. (The result is uniform right and left hand margins.) This result may be secured in the following way. Set the typewriter stops at the width of the line desired. Do not type beyond this width. But make each line the full width by adding asterisks (or some other symbol) in the extra spaces at the end of each line. For each of these symbols, at the end of the line, find some place where you can skip a space. Indicate these spaces, on your copy, with check marks. Then when you type your stencil, skip the extra spaces as indicated. This is extra work but it will

add attractiveness and "the professional touch" to your Church Bulletin.

Before typing the stencil make sure the type is clean. I recommend that you use a type cleaning fluid before you put the stencil in the typewriter. Then after each few paragraphs, with the stencil still in place, clean the type with a type cleaning brush. This is necessary, with most stencils, if we are to secure clear impressions from such letters as e and A. A uniform touch is best in cutting stencils. Therefore, even those who have the "seek and find," two finger method of typing can be of service on a Church Calendar Committee. A uniform touch is best, yet it is desirable that we strike with a little greater force such letters as M and W, and with less force such letters as o and c! Some "experts" say we should strike all capitals with double the force that we use on small letters. The important thing is that we get neat, readable Bulletins. Criticize your own efforts as a basis for improving your next effort.

The appearance of the Bulletin or Calendar may be improved through the use of different type faces, lettering, drawings and insets. Darker, broader letters, resembling bold faced type, may be secured by using "stencil cutting carbon sheets." These are supplied free by the Brethren Publishing Company of Ashland when you order stencils from them.

In the near future The Sunday School Association expects to have a Variatyper and will announce a unique service to pastors and churches.

Drawings may be traced on stencils to illustrate various messages. Usually only line drawings may be traced, but various shading plates may be used to make these as "solid" as you desire. The Brethren Publishing Company Duplicating Supply Catalog will give you valuable ideas as to how you may improve your Bulletin through the use of shading plates, lettering guides, stylii, and other helps.

The writer will have more to say on the subject next week. But he would like to urge you again to volunteer to help on a Church Calendar Committee. Few churches have such a committee. It provides a real opportunity to be of help to your pastor and of real service to Christ and His Church.

(To be continued)

Because a path is difficult and dangerous, we must not avoid it but only ask if it be the right path.—Selected.

Religious education is a task involving a sympathetic and intelligent cooperation between church, home and school.—Dr. F. Ernest Johnson.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 5, 1946

MAKING MY VOCATION CHRISTIAN

Scripture: Eph. 4:1-6

For The Leader

Most of us still have a very important decision to make, that of deciding what is going to be our life's work. Whatever we decide shall be our "job" will no doubt be ours for life. After we add another ten or fifteen years to our age, it won't be so easy to break from one job to start in another. It has been done, but the odds will be against us. Thus it is very important that we choose aright, now. We should keep in mind the character of the work, the kind of associates we will have, and whether or not it is suitable for a Christian. In all of these things we must seek the help of our heavenly Father in prayer. He can direct our paths if we are willing to let him. We should not be in too big of a hurry to jump at the first "well paying" job that comes along, but consider carefully the possibilities of bringing glory to God in that work. A life-time decision needs much prayer and consideration on our part.

DISCUSSION

1. A GOD TO GLORIFY. Each of us should consider our primary purpose in life. We believe that purpose to be the glorifying of God in body, soul and spirit, through every act, deed, word and thought. Of course we must choose work that will not hinder our testimony for Christ. Do you think a Christian could bring glory to God if he works in a tavern or brewery? We think not, for how can a Christian bring glory to God by working in a business that ruins lives, causes loss of health and is working to bring about the complete breakdown of the moral fiber of American people?

We all know the story of a man who said his business was witnessing for Christ, and he worked in a factory to pay expenses. That attitude should be ours as we endeavor to choose a life's work for ourselves.

2. WE MUST BE GOOD PROVIDERS. Perhaps there are some who are idealists, thinking that by endeavoring to serve Christ, that that is all they need to do. Sooner or later, we shall be planning a home of our own. It takes money, love and "give and take" to make a go of it. It will take work, too, and lots of it. There is no idealism when bills come due each month. So, we must work. The scripture says, "by the sweat of thy brow." Good, hard and earnest labor with honesty will pay dividends. Thus we see that through life we will need a good substantial job. A young person who is a Christian will do well to consider the Christian aspects and possibilities of the jobs which are to his liking.

3. BEING CHRISTIAN ON THE JOB. We will raise a question, Can a person always exercise the Christian

virtues and still stay in business? Can he always be honest in his dealings with others? We believe so. There may be times when we can short change our employer, and get away with it. But the Christian won't.

Untold damage has been done to the Christian name by church members who "did" their fellowmen. We know of people who have turned away from the church because business people of that church short changed them in one way or another. And if Christians cannot be honest in business, what group of people is going to uphold honesty in this respect?

4. WORKING WITH NON-CHRISTIANS. Anyone who has worked anywhere with men or women knows the general line of vulgar talk mixed with profanity. No matter where you go today, you have it. How should a Christian young person react to this kind of talk? In our job we find ourselves next to them so we cannot walk away, for then we would be walking away from our job. Though the Christian must at times be in groups when profanity or vulgar talk is present, he will not join in with it, nor laugh at the filth. By a concrete silence he can show his disapproval. At times, tactfully, perhaps, he can put in a word which will put others to shame. If a Christian once breaks down in his reserve against profane and vulgar talk in a group of fellow workers he will never again regain the respect of the others. Secretly men and women of a profane nature have a fine regard for young people who can, and do, live a real Christian life. In prayer and meditation we can fortify ourselves so that when our work makes it necessary to be in the presence of foul minded people we can stay clean.

5. EXERCISING THE CHRISTIAN VIRTUES. A few weeks ago we had a lesson on the Christian virtues. Now we would suggest them as applicable to our job. If we cannot use these virtues in our job, then we are in the wrong job. A Christian will at times endeavor to use Christian principles in his work. It can be done, as the successful lives of many people will bear out. A good job, with a good reputation for honesty, will build for you security, happiness and success. We need more young people who will be honest with themselves, with God, and with their fellowmen. The Christian way is sometimes the long and hard way, but it is the best way to a life time of happiness and satisfaction. In all things bring glory to Christ.

QUESTIONS

1. Make a list of jobs in which you think a Christian should not work. Give a reason to support your choice.
2. Make a list of jobs in which Christians can engage.
3. Is it right or wrong for Christians to work in places where there is a lot of profane and filthy talk? Why?
4. Tell how you would go about choosing a life's work?

THINK OF THESE

We believe many are secretly disciples of Jesus who find it prudent to delay confessing Him openly.

Even the foes of Jesus cannot escape the truth of His words; they must believe Him in spite of their attitude toward Him.

Jesus is our living Lord. If we believe this, we must prove it by being His faithful subjects.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"I UNDERSTAND"

Psalm 50:15

Hast thou been hungry, child of Mine?
I, too, have needed bread.
For forty days I tasted naught
Till by the angels fed;
Hast thou been thirsty? On the cross
I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,
Thy feet grow tired and lame,
I wearied when I reached the well,
I suffered just the same;
And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak,
Are doubts and fears within?
Remember, I was tempted thrice
By this same foe of thine;
But he could not resist the Word,
Nor conquer power divine.

When thou art sad and tears fall fast
My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to Me;
And when I came to Lazarus' tomb
I wept—My heart was sore;
I'll comfort thee when thou dost weep,
Till sorrows all are o'er.

Do hearts prove false when thine is true?
I know the bitter dart,
I was betrayed by one I loved—
I died of broken heart;
I loved My own, they loved Me not,
My heart was lonely, too;
I'll never leave thee, child of Mine,
My loving heart is true.

Art thou discouraged in thy work?
Doth ministry seem vain?
I ministered midst unbelief,
Midst those with greed of gain;
They would not hearken to My voice,
But scoffed with one accord;
Your labor never is in vain
If done unto the Lord.

Have courage, then, My faithful one,
I suffered all the way;

Thy sensitive and loving heart
I understand today;
Whate'er thy grief, whate'er thy care
Just bring it unto Me;
Yea, in thy day of trouble, call,
I will deliver thee.

—Sussane Umlauf.

SUFFERING FOR THE WORD OF GOD

Rev. 1:9

"I John, . . . your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ . . ."
Tribulation leads to the kingdom (ch. 2:2, 3, 19; 3:10; 13:10; 14:12). "In your patience ye shall win your souls" (Luke 21:19). "Tribulation worketh patience" (Rom. 5:3). "Through many tribulations we must enter into the kingdom of God" (Acts 14:22). "All that will live godly shall suffer persecution" (2 Tim. 3:12). Why? 1 Peter 1:7; Heb. 12:3-13; 2 Thess. 1:3-10; Rom. 8:35; Mark 10:29, 30; 2 Cor. 12:10.

The church historian Bengel reports that it is in tribulation that believers especially love the book of Revelation. The Church in Asia during the peace and prosperity of the Emperor Constantine had a low opinion of this book. But the Church in Africa, subjected to persecution, highly esteemed it. John, an aged man, rich in Christian experience, last of the apostles, was made an exile on the small and rugged isle of Patmos as a prisoner of our Lord for punishment. In exile Jacob saw God at Bethel; in exile Moses saw God at the burning bush; in exile Elijah heard the "still small voice"; in exile Ezekiel saw "the likeness of the glory of the Lord"; in exile Daniel saw the "Ancient of days."

Our Lord said, "In the world ye have tribulation; but be of good cheer for I have overcome the world." We need the patience of Christ in order to serve Him for the world misunderstands and misjudges us as it did Him. It takes patience to work with this old world. At the same time the devil defeats his own purpose in that he is really working our adversaries very hard to make better saints out of us! But there is no merit in suffering persecution unless it be "for the word of God, and for the testimony of Jesus Christ." John knew the fellowship of the suffering of Jesus Christ. We whom God has never permitted to be sent to Patmos have missed the greatest blessing God has for us. Are we John's companions, brothers, partners in tribulation and patience? If you ever land on the Isle of Patmos, look up, and you, too, will get a glimpse of Jesus Christ. Let none despise a Patmos experience. It makes this world unattractive to you and makes Heaven your chief attraction.

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life, the life of Christ.—Phillips Brooks.

Business Manager's Corner

(Continued from page 3)

Miss Gertrude Lake	5.00
Mrs. Katie Miller	1.00
Mrs. E. F. Miller .....	.25
Miscellaneous .....	.07
Mrs. Mary Thomas & Mildred	1.00
Miss Marion Trent	3.00
Johnstown, Pa. 3rd Church	79.85
Roann, Ind., Church Offering	57.05
Rev. & Mrs. Arthur R. Baer (Press) Add'l for Cameron, W. Va.	15.00
Pittsburgh, Pa., former and late reports as follows—	
Clyde Garland	50.00
Beginners, Primary Dept.	5.00
Friendship Bible Class	10.00
Just-So-Class (Mr. Blough)	3.00
Thomas Clark & Family	2.00
Mrs. Mary Collett	5.00
Custer Family	1.00
Geo. Garland & Family	3.00
Jas. Garland	2.00
Miss Lucetta Hibbs	15.00
Mrs. E. C. McGreary	1.00
Mrs. Melba Simmermon	5.00
James Simmermon	1.00
Waterloo, Ia., Church Offering	64.50
Waynesboro, Pa., Church Offering	13.00
Warsaw, Ind., Brethren Church as follows—	
Harry Helser	10.00
Ralph Klingel, from an overpayment	4.65
Church Offering	167.44
Waterloo, Ia., as follows—	
C. D. Flickinger	2.00
Mrs. Anna Weighley	1.00
Udell, Ia., Brethren Church	7.00

Spiritual Meditations

Rev. Dyoll Belote

RELIGIOUS ARISTOCRATS

"... God, I thank Thee, that I am not as other men are, ... Luke 18:11.

There is a strange and deeply fixed idea in the minds of many folk that God favors certain individuals or organizations, and allows them to take liberties that He will not tolerate in others. Still others, like the Pharisee of our text, expect God to grant them special dispensations of blessing and privilege because of superior attainments of character. In fact this attitude goes to such lengths in some that they come to imagine that God allows some to even transgress, to do wrong with impunity; because He can forgive them at His pleasure.

The assumption of superiority by Christians, either as individuals or groups or organizations, is at once a sentence against them. The New Testament gives a sharp warning against self-adulation, when Paul, in writing to

the Roman Church sends this admonition: "For I say, through the grace given unto me, to every man that is among you, not to think more highly of himself than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3.

The attainment of a Christian character calls for sober thinking as Paul suggested to the Roman brethren. Sober thinking—and honest thinking—will make us aware of our own weaknesses and failures, and will keep us from growing presumptuous and boastful. Boasting and pride come from trust in works, and St. Paul plainly declares in Romans 3:27 that boasting is not included in the Christian category of works. He says, "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith."

In verse 21 of this same chapter the writer declares, "For all have sinned, and come short of the glory of God." And since all our righteousness is as filthy rags in the sight of God, it behooves men to refrain from over-weening estimates of their own worth and goodness. There are no religious aristocrats—"of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:33b, 34.

BRETHREN SERVICE NEWS

Charles M. Webb

WAR PRISONERS AID**"I Was in prison and you visited me"**

At its best, life as a prisoner of war is bleak and barren. Being behind barbed wires far away from home and loved ones brings on a spirit of depression which can only grow as the years go on. Even though all of the Allied prisoners of war have been released and are at home, thousands of German, Italian and Japanese prisoners are still being held in camps with no assurance as to when they will be released. Prisoners sent from the United States have not been returned home, but have been held in other camps in Europe.

In 1929, forty-seven nations held a convention in Geneva, Switzerland to work out provisions for the humane treatment of prisoners of War. At the outbreak of the war, War Prisoners Aid of the Young Men's Christian Associations was asked to establish constructive recreational, educational and religious activities for the men behind barbed wire. National Red Cross organizations sent food and clothing to their men in enemy camps. Information to families was supplied through the Geneva offices. On both sides, prisoners of war were provided for and their families knew where they were and how they were getting along. Many American boys were kept alive by packages sent by the American Red Cross to American prisoners in Germany. Germans have been able to send gifts to their men interned in America. Thus friendly ties were maintained across the high barriers of "total war."

Representatives of War Prisoners Aid make regular visits to the prison camps, bringing words of encouragement to the men, discovering their needs and in far as pos-

sible providing them with the educational, recreational and worship materials needed. Athletics and hobbies are encouraged, musical talents developed, educational classes set up and services of worship organized.

The Brethren Service Committee has played its role in helping these war prisoners since 1940 when John Barwick went to England. Remaining in this humanitarian work all during the war years, rising above hate and conflict, John is now the secretary of the work in Great Britain. More recently Luther Harshbarger has gone over and assumed charge of war prisoners work in Belgium. In September of 1945, Ernest Lefever and Dwight Horner left for Europe to join Harshbarger and Barwick in providing educational and religious help to the men in war prisons. The Brethren are helping in this work by providing these four ministers. Between \$40,000 and \$60,000 is being put into this important work this year.

You may assist in this ongoing endeavor by helping to support these Brethren workers who are giving unselfishly of their time and talents in this work of the kingdom.

College Field Secretary Speaks

By E. M. Riddle

After a long period of deliberation and prayer, the writer of this column finally decided to hear the call of his Alma Mater to accept the position of Field Secretary. A successful and happy pastorate of eight and a half years at Louisville, Ohio, was terminated March the 14th in order to assume these new duties, for our college and seminary.

At once, it was agreed that all of my time until after Easter, be spent visiting our churches and many high schools, meeting our fine young people, seeking to enlist them for our institutions, next Fall. In my trips, one to the East, the other to southern Indiana and the Miami Valley in Ohio, many fine prospects were interviewed and some have already sent in their papers for next September. This was observed: there are as many High School Juniors planning for Ashland in 1947 as Seniors for 1946.

Some time in May we hope to begin some definite activity to secure funds through the churches and friends, so that indebtedness over war years and repairs on buildings and added operating expenses can be cared for. We believe our pastors and churches will be willing to cooperate in this undertaking by first setting a date and giving due publicity to the visit of the Secretary.

Ashland College and Seminary is a bee-hive of activity. It is a pleasant sight to see the corridors crowded with students. The report is that they are generally a fine lot of young people and seem most agreeable. An enlarged student body calls for a larger teaching staff, so new faces appear in this group also. The promises for next Fall are that Ashland College will be filled. New registrations by mail and in person come almost every day. Brethren young folks should not delay. Make your reservation now, by sending your application and transcript direct to Ashland College.

This upsurge is noted in our churches also. Some are showing very fine reports where we have already visited. It is a fine privilege accorded to your Secretary to speak in two or three churches each Sunday and at some through the week. The message has been an appeal to young life, and also to the church, for renewed zeal, loyalty and activity in these needy days following the war.

Brethren, it is a great day for us to serve a sick, troubled and weary world. The pure, unadulterated gospel still is the best remedy. Through our fine institutions and organizations (we should be justly proud of them, when we consider our numbers) we must give expression of our life and our faith, that others might be blessed. We must use every institution and organization to the glory of our God. Not one of our institutions or organizations exists simply to become an avenue through which Brethren and friends may give their time and money. They do exist for service. They are channels of training and service. They must contribute to the life and future of our beloved church and make a contribution to the world, else they have no place of worth.

It is our fondest hope that this office shall become one of service to the entire denomination.

A greater Ashland College and Seminary for the Brethren church is our goal.

Ashland College News Letter

By Arthur Petit

Plans are going forward rapidly to make May Day this year one of the finer attractions of the past several years. Starting May 11, the annual festival date with the coronation of Queen Barbara Hulit and finishing with the dramatic production, "Angel Street" in the evening a full schedule is planned. A number of changes in the coronation ceremony will be instituted. For the first time in a number of years, an "All Ashland College" Band will furnish the music. This organization has been under the direction of Russell Conger, a veteran and an alumnus. He has constructed a valuable and sturdy foundation for a bigger and better musical organization next year, perhaps better than for many years.

The coronation has been set for 11:00 A. M. to allow people from a distance to attend and also to allow for full preparation. The pageant in honor of the queen will be under the co-direction of Charles Munson of Johnstown, Pa.

The Alumni Luncheon will be at the Ashland Country Club at 1:00 P. M. Only a very limited number of places will be available and it is urged that reservations be sent IMMEDIATELY to the Alumni Secretary.

The baseball game, Ashland versus Heidelberg will be played at 3:00 P. M. Ashland won from Muskingum recently but has lost to Wooster and Baldwin-Wallace.

The play "Angel Street," promises to be one of the best efforts of the footlighters for some time past. The cast is small and exceptionally talented.

As a special feature of May Day this year, the freshmen of the college will take charge of the visiting high school students. Their committee has made elaborate plans to show off the campus and the activities of the day. They will furnish guide service and serve a luncheon in the social room at noon. Brethren students in high school are urged to visit the campus on May Day. Miss Rae Musser of Berlin, Pa. and Miss Miriam Rohrer of Williamsport, Md. are prominent on the committee on arrangements.

Commencement this year will be a radical departure from recent years in that the Baccalaureate and the Commencement will both be in the evening. The latter will be on May 31 while the former will be on May 29. Previously, these have been either in the morning or afternoon and they were erroneously reported to be in the morning this year.

Commencement speakers will be announced later.

Laid to Rest

POTTENGER. Charles Franklyn Pottenger passed away on February 2, 1946, after several weeks illness. He was a member of the Roann, Indiana, Brethren Church for many years and lived most of his life in that vicinity. He was a farmer and a mechanic.

Memorial services were held in the Roann Brethren Church on February 5. The services were conducted by the undersigned.

Mr. Pottenger passed away at the Dukes Memorial Hospital in Peru, Indiana.

Archie Martin.



News From Our Churches

LATHROP, CALIFORNIA

Many, I suppose, have been waiting for word from Lathrop's new pastor. Word hasn't been sent to the Evangelist sooner because the pastor has been too busy.

The Lord has been abundantly blessing the church at Lathrop since March first. There have been seven baptisms, nine first-time confessions of Christ, one reclamation, and ten added to the church; all this in one month. Besides this, a choir of forty young people has been organized and a prayer meeting started, attendance at all services has jumped and the people are working in harmony and love. The church has voted to have the love feast quarterly instead of once a year. We are going to

observe the first since my wife and I have been here on Good Friday.

The best news, however, concerns the rapid strides our young people are making in their spiritual lives and their love for the church. The first week of March they pulled the weeds around the church and they've faithfully attended every service. Some are to be found in prayer services. It certainly is heartwarming to see how the people are working.

Before we came they had contracted to rent a house for the pastor to live in. The housing situation here is terrible and they worked hard to find a place. Imagine their chagrin, when after we had left the East, the house was sold. However, they kept on trying and have succeeded in obtaining a small place for us.

They haven't stopped there either. They've been working behind the pastor and telling others about their church and by doing everything they can to keep their minister happy.

There are many other fine things about which much could be written such as the joy of fellowshiping with Dr. Yoder, Mrs. Milo Wolfe, whom many of us call "grandma," Brother Platt, and Virgil Ingraham, a fine young man of God who is giving much time to ministering the word of God to the people of our District.

One of the high spots of our stay thus far has been the week of fellowship that we were privileged to have with Dr. Farre, Dr. Yoder's son-in-law. He is a fine man of God as well as one of the best educated men of Argentina. We learned to love him out here and if he is a sample of what our Argentine mission work is producing then it behooves all of us to give abundantly to our South American work.

More could be written, about this district and its work, but that must wait until a later date. We solicit the prayers of you people in the East for our work here and that God will abundantly bless.

Yours in Him,

Milton M. Robinson.

ROANN, INDIANA

The Roann Brethren Church has concluded a two weeks evangelistic meeting under the direction of Rev. Delbert B. Flora, pastor of the Elkhart, Indiana, Brethren Church.

The meetings were well attended every evening, and much interest was shown by the Roann brethren. A prayer service was held each evening before the service to ask God to pour out His power upon the church. The prayers were answered in a most remarkable way. There were over one hundred reconsecrations and sixteen additions to the church.

Rev. Flora was appreciated beyond description by all, and the Roann church wishes to thank the Elkhart church for permitting their pastor to conduct these meetings.

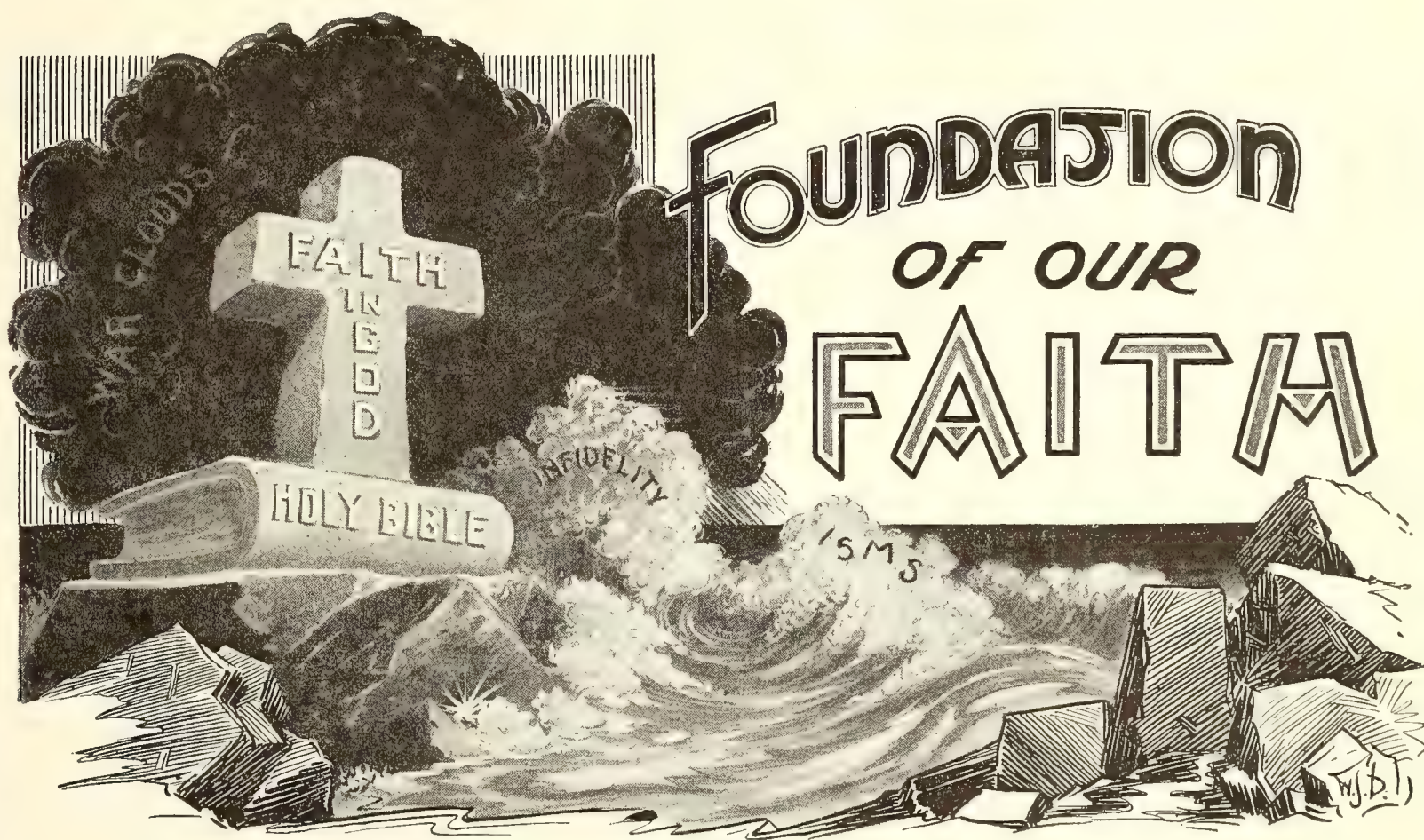
The Roann church is contemplating a building project which will enlarge the auditorium and Sunday School rooms. Mr. Hossler of the Nappanee Brethren church is the architect.

Archie Martin, pastor.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



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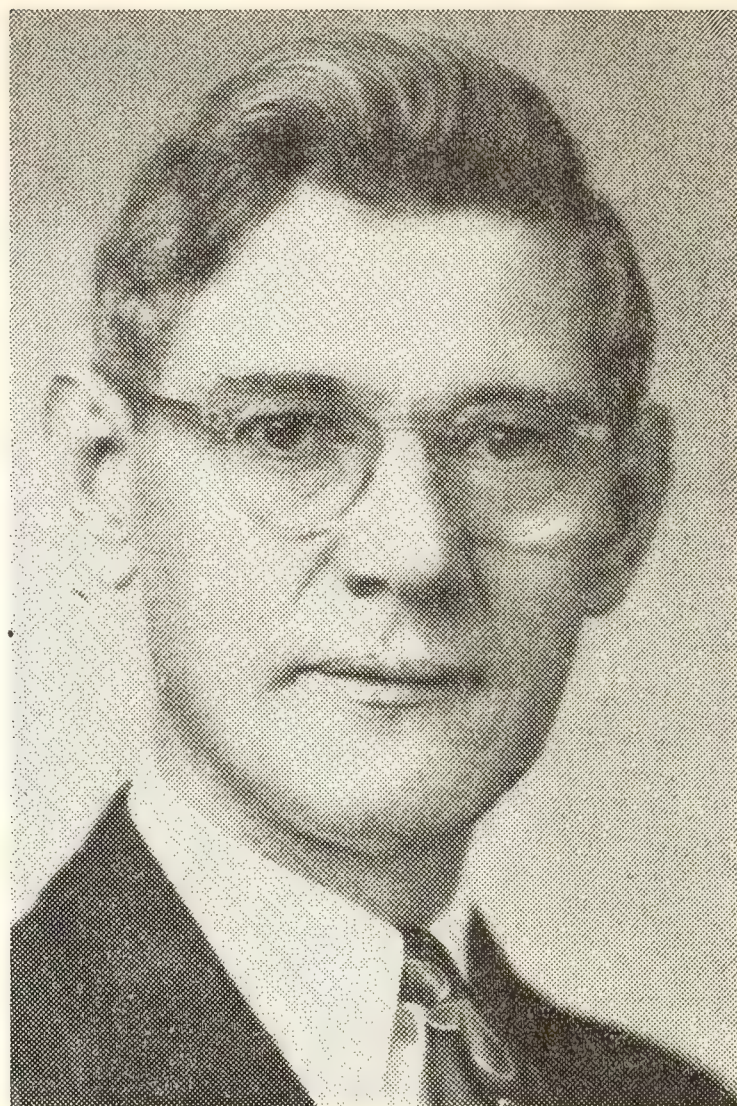
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Dr. Raymond W. Bixler

Named Ashland College President



We call your attention to:

● The address on "The Urgency of Church Extension" by Brother N. V. Leatherman, which is found on page 5. Here he sets forth the necessity of immediate action by the entire church in this matter.

● Also note with great care the "Recommendation" which follows on page 6. This is for the benefit of those who did not get to attend the recent National Ministerial Association gathering at Ashland, Ohio, April 22-25. Read it carefully and digest its content, then you will be able to discuss it intelligently when you come to General Conference in August.

● The Goals Committee has something to say on page 7. Read Brother James Ault's article on "The Value of Goals."

● We call attention to the word from the Trustee Board of Ashland College which is found on page 14. This is important information for every prospective student of the College.

Dr. R. W. Bixler will continue as president of Ashland College for at least the next two years as a result of the unanimous action of the Board of Trustees when they met on the campus on April 26, 1946. Dr. Bixler has been acting president since September, 1945 when the resignation of Dr. E. G. Mason became effective. He has been a much valued member of the college staff since his entrance into the department of History in 1929, the year he was awarded the degree of Doctor of Philosophy from Ohio State University. He has attended Harvard, Columbia and the University of Chicago.

Mr. and Mrs. Bixler and their three children are all active in the First Brethren Church in Ashland where he teaches a large Sunday School Class.

The return of Walter, Dr. Bixler's son, to Ashland College this summer after a tour of duty in Europe will place two of the children in the college. He will be a junior, while Miriam is now a freshman. Carolyn, the youngest daughter is a junior in high school.

Immediate problems to be faced by the new president include the housing of Brethren students for next year and the provision of sufficient faculty to teach them. Both are well on the way to solution. Action of the Board in the matter is found elsewhere in the *Evangelist*.

Business Manager's Corner

George S. Baer

Milledgeville Continues 100%

Upon his recent visit to Ashland, Brother St. Clair Ben-shoff, the pastor, gave us a check and a list of subscribers to the *Evangelist* that assured Milledgeville of a continued place on the honor roll of 100% churches. The message of the church will go into 102 homes of this congregation during the year bringing instruction, inspiration and reports of kingdom progress. We thank these loyal people for their support of the Publishing House as well as their provision for their own spiritual welfare.

Elevator Installed and Working

We are happy to report that the elevator is finally installed and working satisfactorily. It is strong and sufficient for every need. It makes available the entire basement, which, when fully cemented, will triple the space for our print shop. The basement floor immediately under the print shop is now fully cemented and we are getting our paper stock off the main floor into the basement. This is a great improvement and as rapidly as time will permit we expect to get the basement organized with selving and other equipment necessary to make our paper stock quickly available and protected. We thank the brotherhood very sincerely for making all this possible. We thank the Lord, too, for it is an answer to prayer. And what He has done, we believe, is but a token of what he will yet do for this part of the church's work.

Additional Publication Day Offerings

Cumberland, Md. (Gen., 8:00; Press, \$6.50)	14.50
Summit Mills, Pa., add'l. as follows:	
Mr. & Mrs. Mahlon W. Werner	10.00
Mr. & Mrs. George W. Werner	2.00
Ruth Werner	1.00
Elizabeth Werner	1.00
William Werner	1.00
Harold Werner	1.00
Total offering to date	\$5,962.56

Some Churches Not Yet Reported

and they are churches which, we believe, have just delayed sending their offerings for local reasons. We were assured by one pastor that he would take the matter up with his people and see that something was done soon. We hope all offerings will be in very soon so that we will know what to count on in making plans.

A Good Supply of Bibles and Testaments

Many sizes and prices, all King James Version, except the Modern Translations, which include Moffatt's Bible (\$3.50) and Parallel Column Testament (\$1.50); Weymouth's Handy Volume Testament (Price \$2.00, reduced to \$1.50); Goodspeed Testaments, \$1.00. The New Standard Revision, \$2.00. Two shipments have been sold out and we are awaiting another shipment and have a number of them already sold. We will fill all orders according to time received.

Send order now if you want to get in on next shipment. All Ohio purchasers should include sales tax, unless ordered and paid for by the church.

Book and Supply Department Growing

We don't have everything in stock, but the variety and quantity are growing. What we don't have in stock we can get promptly, if it is available. A supply of Easels (\$2.95 each) and Flannelgraph Boards (\$3.75 not postpaid). Both Easel and Board for \$6.70 postpaid.

INTERESTING ITEMS

Because of the importance of the announcement found in the regular "Interesting Item" column, the editor has relinquished his column on the "Staff-o-graph" page to Interesting Items. There were so very many of them that even that column will not suffice. They are continued on another page.

The many friends of Mrs. Martin Shively will be glad to know that she is getting along as well as can be expected in her recovery from her unfortunate fall and the consequent breaking of her hip bone. She will appreciate, we are sure, hearing from her friends. She can be addressed as follows: Mrs. Martin Shively C/O Samaritan Hospital, Ashland, Ohio.

Center Chapel, Indiana. Word comes from Mrs. Goldie Killion, pastor of the Center Chapel Brethren Church, that a Revival is being conducted there April 28 to May 12, by Rev. and Mrs. Harold Myers of Elkhart, Indiana. The Center Chapel church is located ten miles northeast of Peru. She asks for prayer for these meetings.

She also informs us that she is giving up the pastorate at Center Chapel in the fall and that Austin Gabel will then become their pastor.

Udell, Iowa. A recent communication from Brother W. R. Deeter, pastor of the Udell church tells us that they have been having extremely wet weather in that part of the country. He says that on March 24 they had a better attendance than they have had for a long time. They have a strange condition there in that they have a much larger attendance at their evening services than at their morning worship hour. March offerings totaled about \$150.00 for all phases of the work. Brother Deeter informs us that he intends to travel much in the state of Kansas during the month of May.

Northern California District Conference. A program of the Northern California District Conference came to the editor's desk a few days ago. The conference was held at the First Brethren Church of Manteca, April 11-14. Rev. J. Wesley Platt, Moderator, was in charge of the conference. Among the speakers were Dr. C. F. Yoder, Virgil Ingraham, Milton Robinson, Roger Darling, Frank Gehman and J. Wesley Platt.

(Continued on page 11)

The Mountains Speak -- Sinai and Calvary

Rev. E. J. Beekley

Two of the greatest sermons ever delivered in the history of the world, were delivered by Father and Son. The audiences were different; the messages were different, but the results were the same, as we will try to point out in the following paragraphs.

The first great sermon was preached by God Himself. God descended "down upon Mount Sinai." What a wonderful moment that must have been in the life of Moses and the many who were gathered to hear this sermon.

Moses had been preparing for two days for this event and now on the third day all was ready. The pulpit from which God was to speak to His people was Mount Sinai, hung with a cloud, covered with smoke, the very earth trembling when God entered this pulpit. The congregation was called together by the sound of a trumpet, the sound of which grew louder and louder, in order that all would hear and come. Moses had been instrumental in bringing the people out of their bondage in Egypt to this very meeting place. Now Moses was accomplishing another great thing in the life of God's chosen people in that he was bringing them together to hear the voice of their Jehovah.

Attention was complete and sudden. God used thunder and lightning to awake and alert everyone for this was no ordinary meeting. Again it was a manifestation of the power of God in the world of nature, and should have caused many to want to live a life of obedience to the will of God. Then Moses was commanded to silence and to keep the congregation in order that no one would break through the bonds to gaze upon God. Only Moses and Aaron were allowed to "come up unto the Lord." With everything in order and the people ready we read in Exodus 20, verse 1, "And God spake all these words" and there follows God's sermon to His people in which He shows them the way to live as men with men and to live in such a way as to please God.

Nearly forty days have passed while God is preaching and dictating the Divine law for His chosen people.

Even before the sermon was completed the people had turned in their own way and had thrown together their gold and were now worshipping a

golden calf. The best way of life had been offered them but they had chosen idolatry. They had been within reach of all the blessings of God, but had not the patience of forty days. The Creator of heaven and earth would be their God, and now they were bowing to a blind, deaf, speechless, and worthless idol. It would seem that God's great sermon had gone to the wind and that His people had turned their backs upon God and Moses.

Although Moses was probably very discouraged to see the efforts of his life work seem lost, he, nevertheless, made intercession for the people and sought their pardon.

The second of these greatest sermons was preached by the Son of God, our Lord Jesus Christ. He had come into the world to seek and save that which was lost. He had administered to the sick and needy while continuously teaching the better way of life to His disciples and followers. His pulpit was a cross upon which He had been nailed after His mock trials. Upon this pulpit by the side of the road was a sign which read, "This is Jesus of Nazareth, King of the Jews."

The bottom of this pulpit was stained with the very blood of this Jesus as He preached this sermon. His congregation was made up of a few faithful followers and the many who were there out of curiosity, along with the Roman soldiers. Many of His former disciples could not be found in the crowd, but on each side of Him were others who likewise were condemned to die.

The introduction to the service was the cry of the multitude, "crucify him, crucify him." This cry drew more and more people and grew in loudness until Pilate delivered him to be hung on a cross. The sermon delivered from the cross was the shortest the world has ever heard, yet it has stirred the world as no other sermon and has accomplished more than any number of sermons. But, even while He spoke His seven words from the cross, the soldiers were dividing His raiment, and many in the congregation mocked Him. However, the thief heard and believed, and doubtless some others saw that He truly was the Son of God.

In general the sermon that God delivered at Mount Sinai is still being heard and has its effect

upon the world today. But more particularly is the sermon that Jesus delivered from the Cross still being heard and changing the lives of many people in the world of today. Sinai and Calvary still speak. If only more people would listen and hear and answer God's call!

It is through the church that these two great

sermons are to be preached over and over again. It is through the followers of Christ that these sermons are to bear fruit. It is through us that the messages of the Mountain tops will be carried to every nation. Let us not neglect so great a message!

—Canton, Ohio.

The Urgency of Church Extension

Rev. N. V. Leatherman

(A paper read before the gathering of the National Ministerial Association of the Brethren Church, at Ashland, Ohio, April 23, 1946, and requested for publication by the Association.)

It surely is not necessary to argue the urgency for church extension in the Brethren Church today. But to draw and focus our attention upon it we suggest the following reasons:

1. We need a larger base upon which to rest the institutional life of our church. Our denomination has been practically halved; but our institutions have increased in their needs, if not in number. Our institutions are being magnified, not too much; but the first objective of the church is being minimized, neglected and in some respects forgotten. This is a definite sign of an ingrowing nature, which if continued will not only require the services of a doctor, a surgeon; but a psychiatrist as well. Perhaps if we knew even now only the Lord can help us. We know this is always true. We should never forget the financial support of our institutions has recently been based upon unusual years of prosperity in the nation, beginning with our decimation.

2. We must consider church extension primary or growth will cease, if it has not already stopped. No people will grow without new encouragements of progress. And if we seek all our encouragements of progress and growth through magnified organizations and institutions within, even to our local church congregations, we are apt to die of internal obesity.

3. If self preservation is the first law of nature, reproduction is an exceedingly close second. A people or church that does not reproduce is as certain of judgment as the man who hid his Lord's money. That judgment was removal. It is possible to be Laodicean, or luke-warm in this business of church extension, that will make our Lord as sick of us as caused Him to spue that church in Asia out of His mouth. We here merely suggest that danger.

4. We are living in a new world of disorder. Old philosophies that held human society together are becoming chaotic. Secularism is on the ascendency. Humanism is dominant. And all your other world "isms" can be stated in this; people are trying to get along without God. It takes no wizard to interpret the 666 in Rev. 13:18, for

that verse itself says "It is the number of a man." This is man's day. Dictators were made because of this strong current elimination of God. And be not deceived, the world is only making another set today.

Therefore how great is our responsibility to live up to the profession of our heritage! Let others make their new world; but let us draw men out of it, that such as may be saved, may be added to Christ's church daily, to the glory and praise of our God, and then we'll be making even the greater contribution to a much better world order.

We propose that church extension is possible in the Brethren Church. Other church bodies are doing this thing. Most of them it is true are larger bodies, and in practically any new community they go they find a goodly number of their own. This is particularly true of the Lutheran church. And they are using their opportunities. Doubtless the best example for our observation is the Baptist Church. They do not wait for an invitation. They are aggressive. Their educational board has a very fine program backing up church extension. They are working the Branch Sunday School program extensively. We quote from one of their folders: "72 Baptisms in 12 Months from One Branch Sunday School." "52 Baptisms in 7 Months from Branch Sunday School." "Five Full Time Churches in Five Years from One Church." "20 Branch Sunday Schools result in 1000 Baptisms." "Branch Sunday Schools Result in 187 Baptisms." Conversation with their men reveal their enthusiasm in their program. Hagerstown now has another full time Baptist Church where there was none only a few years ago, and where there were very few Baptists, previously. This example too should once and for all get rid of that bugaboo idea that you can't make Brethren churches on account of our Baptism. Our Brethren used to do it because of our Baptism. There is no form of baptism more awkward than to immerse people backward. But churches are doing that thing. Let us show people the beauty of our form of baptism, and then let us make it beautiful in practice as well as in teaching. But why should we try to sell baptism to Brethren? Brethren we can develop a program of church extension if we have the mind to do so.

Do we know how to plant new churches? To answer that mildly and to say the least we are not overburdened with the know-how. As individuals we may think we know how; but too much individualism has become our cause

for discouragement and lack of results. We have developed a habit of shunting our individual and personal responsibilities by trying to lay them on other individuals. We must learn to submit our individual interests to our collective interests. In the earlier history of our church each elder went into this business on his own. He did get results. Later we tried to do this thing through our boards. Of course there was awkwardness and mistakes in the transition from one method to the other. Much personal initiative was lost. Criticism did its share. Seemingly the main objective in evangelism was lost sight of in the melee. Under the circumstances these boards have done some very fine work, and we do have some nice churches through their efforts. We believe absolutely in our missionary boards as the best way to extend the borders of the church. But our boards must develop new interests and new methods. It is not enough to say we must wait for more men. We must use the men we now have to start a new program of church extension. Besides it will take years to make full time churches. We are a church now of older elders. It will take at the present rate all the ministers we produce through our seminary to replace our men as they retire. If we wait for more men we'll never start church extension. Besides what greater impetus is there to secure more young men for the ministry than this business of church extension; also what greater encouragement is there even to the young men we already have in the ministry than a real program of church extension. This to say nothing about the lift we older men in the ministry need right now.

We must rethink this whole business of starting new churches from the standpoint of men. Rather than starting them with young and inexperienced men let us learn to use our older and more successful pastors who have a record of soul-winning and zeal in building up the church. Why assign our young men the task of doing the most difficult task in the church, when the job requires everything our strongest men have? No seminary however good can equip our young men for this task. Only experience in our well established churches can do that thing. Even the medical profession has its internship. Other trades and professions have their apprenticeships. Most of these expressions to use the young men for new fields come from men who too many times merely wish upon them the same circumstance furnishing the gauntlet through which they themselves went, instead of looking ahead for the advancement of the church. If ever there was a church that ought to be throwing its arms of protective love around its young ministers that church is ours right now. For brave indeed is that young man who will stand with us under the present circumstances. Not that he ought not; but that he does.

We must learn to eliminate the haphazard methods of location, and make careful survey of every prospective location. We dare not wait for some group of Brethren, calling, "Come over into Macedonia and help us." That time is about over. Besides that method causes churches to be started where they ought never to have been started, and neglected fields where they ought to have been started.

We must familiarize ourselves with population trends. We missed many opportunities at the beginning of this century by not going into cities where our people moved out from under us. Now the trend is outward as definitely

as then it was inward. The post-war readjustment of population is going to find many communities without a church. Brethren opportunity is once more knocking at our door. Do we see it?

We must forget our (big-church-itis). Just as surely as the large down-town church filled its definite need, so surely will many, many more small churches fill the need of the church just ahead. It is either that or we must parallel the school buses with church buses. The present trend is the small community church. We think this can best be met by developing it into our program. The marginal church groups are meeting with success through the community church program. Many larger bodies are also pursuing this method. The church must learn to go where the people are. Successful movements are doing it. And so should we.

We must forget the idea that since all people have automobiles they should come from any suburban section into the city church. Not all automobiles have church drivers. And children do not drive at all. We have already blundered too long, ignoring this fact. Our mission is for the unchurched people. Our greatest contribution for the Lord should be in that field. That field is unlimited. If we can't do business with them, we can't do business. The best and many times the only contact and sympathetic hold we have with the unchurched populations is their children. A parent is pretty far gone indeed who will not appreciate the churches' interest in their children. Many times the only hope of reaching parents for the Lord is through their own children. But the church must devise ways and means of taking them that hope. We must become a going church in reality and not just in profession.

Brethren we can discover how to do this business of Church Extension if we have the will to do so. True it is the most difficult thing before us. But unless we are weaklings the difficulties should stimulate our moral, mental and spiritual fire.

This thing cannot be done by any one individual. It cannot be done by any one missionary board. It is going to take our whole church united to do it. This body of ministers by virtue of their calling, their position, to say nothing of their profession has the initial and major part of this responsibility to bear. Certainly our Association is not merely a welfare association for ministers. If so we are little better than the C. I. O., the A. F. L. or any other association centered in itself. We think we belong to a group of ministers that in their association have as their first objective the promotion of the church of our Lord and Saviour Jesus Christ. That being so it is ours to lead the thinking of our people. It is ours to develop a common norm of thought in this business of church extension. Therefore we present our motion as a basis in the development of that thought among us today.

The Recommendation

The following recommendation was presented to the members of the National Ministerial Association, in session at Ashland, Ohio, August 23, 1946. It was requested that same be published in the *Evangelist* in order that those ministers attending and those who were unable to

attend might have an opportunity to study the text of the recommendation and have time to make suggestions and formulate opinions when same is brought up for action at the regular sessions of the National Ministerial Association during the coming General Conference.

After the recommendation was read, the following motion prevailed: "that the recommendation be a matter of primary consideration at the first session of the National Ministerial Association at General Conference."

That we ministers of the National Ministerial Association of the Brethren Church in session April 23, 1946 recommend to our next General Conference:

I. That it name a Church Extension Committee of three, either the same persons named for a similar committee for the National Ministerial Association of the Brethren Church, or persons instructed to cooperate with that committee, to promote Church Extension in the Brethren Church.

II. That the following policy be adopted for our Missionary Board of the Brethren Church, and all District Missionary Boards:

1. That they COOPERATE and open up new fields looking toward the establishment of new churches.

2. That one member of the Missionary Board of the Brethren Church be named by that Board as an advisory representative, (not a voting member) for each District Missionary Board.

3. That each District Missionary Board with its General Missionary Board representative, assume the initiative in making a survey of its district and discover its best prospective location for a church or churches in its district.

4. That the survey reveal the number of homes, the population, percentage of Catholic, Protestant and Jewish, permanency of the community, possibility of church community, and something of the interests of the people.

5. That the Missionary Board of the Brethren Church provide printed card forms for such a survey.

6. That each District Missionary Board with the General Missionary Board representative supervise a brief training course for survey visitors which outlined course should be supplied by the Missionary Board of the Brethren Church.

7. That the Missionary Board of the Brethren Church arrange at least one hour each year during General Conference Week when it shall invite all members of all District Missionary Boards to sit with itself in Conference on the subject of Church Extension.

8. That immediate exercise be taken to start a Sunday School, and a regular service, if no more than once a month on a week night, using some present near-by pastor if it is deemed not expedient or if unable to employ a full time pastor, to care for the program under the supervision of the District Missionary Board, wherever the survey indicates church extension should be made.

9. That the District Missionary Board with the General Board Representative, encourage and urge our larger and established congregations to open and sponsor one or

more Branch Sunday Schools, under the Board's direction and guidance.

10. That our missionary boards consider using our best experienced and more successful pastors in promoting this church extension program, either in part time or full time service.

III. That General Conference provide at least thirty minutes each year in its program for a specific address on Church Extension to be provided by its committee on Church Extension.

National Goals Program

Rev. J. G. Dodds, Chairman

(Brother James Ault, from whose pen comes the following article, is a member of the National Goals Committee. There is an urgent need that we take the matter of Goals seriously. They can be reached, not merely as Goals, but as stepping stones to greater efficiency in the work of the Master.—J. G. D.)

THE VALUE OF GOALS

Rev. James E. Ault

The use of goals to accelerate advance has become a very popular idea in recent times. We have assisted in meeting goals for War Bonds, Victory Bonds, or Community Fund drives until it has become a part of every day experience. These goals would be of very little value if there were not some greater goal to be reached. As we look at current events of an international nature we are prone to wonder if we haven't become satisfied with minor accomplishments and now are willing to allow the "prize" to slip from our grasp,

If we were to take a journey to some distant point there would be increasing excitement as we passed each marker which indicated an approach of the end of the journey. But suppose we were satisfied when we came to the sign "one-half mile" to !"

The apostle Paul pointed out very distinctly that there was a difference between the "goal" and the "prize" when he said, "I press on toward the goal for the prize of the upward call of God in Christ Jesus." (R. S. V.) He continually thought of the "upward call of God in Christ Jesus" but there were markers which indicated his faithfulness. Many statements indicate the "goal posts" or the "tape line" which he used. "I long to see you that . . . we may be mutually encouraged by each other's faith." "I pray for you continually." "And it is my prayer . . . that you may approve what is excellent, and may be pure and blameless." The reaching of such goals would assure any modern preacher that he was worthy of the "prize of the upward call of God in Christ Jesus."

Goal reaching and prize obtaining is the work of mature minds. Paul follows the above statements with "Let those of us who are mature be thus minded." Sometimes we take our responsibilities too lightly. To place an item on a list of goals indicates that it is a need worthy of

our consideration. Placing it on the list is only the beginning, instead we often feel that it will bring the results. Goals also indicate the ability to do a given task.

The Brethren Church should welcome the list of Goals and see them as their most serious responsibilities. This list makes it possible to evaluate the needs of all areas of the church and also understand the objectives of leaders whom they have chosen to supervise the work. We can see this as a step toward the further co-ordination of the work of the denomination. Any forward moving church should have well defined purposes such as these goals represent.

The goals should be stepping stones to the glory of the church and His name.

PLEASE NOTE

If you haven't a supply of the National Goal Sheets on hand, drop a line to the General Chairman and he will gladly send you the desired number. Address: Rev. J. G. Dodds, Smithville, Ohio.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER IV

DOCTRINES

(continued)

About the Holy Spirit:

1. God is a Spirit and the Holy Spirit is God. John 5:24; Acts 5:3, 4.
2. He is the Vicar of Jesus Christ. John 16:7-15.
3. He is the inspiration of the Bible. 2 Peter 3:19-21; 1 Cor. 2:10-16.
4. He is the agent of regeneration in believers. John 3:3-5; Titus 3:5.
5. He is the source of spiritual strength. Eph. 3:16; Gal. 5:16, 17.
6. He is the giver of Spiritual gifts. 1 Cor. 12:11.
7. He is the agent of resurrection glory. Rom. 8:11.

How receive the Holy Spirit:

1. Desire him and ask for him with true faith. Luke 11:13; Gal. 3:14.
2. Obey the conditions of the promise. Luke 24:49; Acts 2:38, 39; 8:17.
3. Seek not the gifts, but the Giver. 1 Cor. 12:11; Luke 11:13.
4. Obey all known commands. Matt. 5:23, 24; Mal. 3:10; Acts 5:32.
5. Observe his indwelling by the fruit of the Spirit. Gal. 5:22; John 13:34, 35.
6. Seek it not in signs, but in the more excellent way. 1 Cor. 12:31-13:13; John 17:26; Rom. 5:5.
7. Keep his temple undefiled. 1 Cor. 3:16, 17.

Grieve Not the Spirit:

1. By unspiritual worship. John 4:24; Col. 3:12-17.
2. By unspiritual use of the Word. John 6:57-63.
3. By carelessness in church attendance. Heb. 10:25, 26.
4. By unscriptural observance of the Lord's Supper. 1 Cor. 11:17-34; Jude 12.
5. By desecration of the body, the Spirit's temple. 1 Cor. 6:15-20.
6. By harboring the old man of sin. Eph. 4:23-32.
7. By wilfully continuing in known sin. Heb. 10:26-29.

Important Things About Man:

1. Man was created body, soul and spirit. Gen. 1:26-28; 1 Thess. 5:23.
2. In the image of God, a personality (free will, reason, conscience). John 4:24.
3. In a kingdom higher than the animals. Isa. 31:3; Psalm 32:9.
4. All men of one blood. Acts 17:26.
5. All men have sinned and need a Savior. Rom. 3:9-20.
6. Jesus Christ is the all-sufficient and only Savior. John 3:16; 1 Tim. 2:5, 6.
7. In Christ man becomes, by regeneration, a new creature, a child of God and co-heir with Christ in his kingdom. 2 Cor. 5:17; Rom. 8:14-18.

Man's Glorious Destiny:

1. Predestined unto the adoption of children by Jesus Christ. Eph. 1:4-7.
2. Called to be saints. Rom. 1:7; and heirs of the kingdom. 1 Thess. 2:12.
3. Called to be co-workers with God, ambassadors of grace. 2 Cor. 6:1; 5:18-20.
4. Called, on departing, to be with Christ. Phil. 1:21-24.
5. To receive bodies like unto his glorious body. Phil. 3:20, 21.
6. Called to be like him. 1 John 3:1-3.
7. Called to eternal service. Rev. 22:3.

The Fate of the Wicked:

1. Why they are wicked. Rom. 1:18-24.
2. Why they are responsible. John 3:15-21.
3. The result of rebellion. 1 Tim. 4:2; 2 Peter 2:9-22.
4. Their only hope. John 3:16; Acts 4:12; Mark 3:28, 29.
5. Their present course. 2 Tim. 3:1-4.
6. The law of judgment. Gal. 6:7, 8.
7. The second death. Rev. 20:11-15.

About Angels:

1. Angels are spirits made to be ministers of God. Heb. 1:7, 14.
2. They neither die nor marry. Matt. 22:30.
3. They may appear to men in human form. Heb. 13:2.
4. They are not to be worshipped. Col. 2:18; Rev. 22:8, 9.
5. They are an innumerable multitude. Heb. 12:1, 2.
6. They are of different orders. 1 Thess. 4:16.
7. They know something, but not all, of this world. Luke 15:7; 1 Peter 1:12.

Fallen Angels:

1. "Are confined in chains of outer darkness." Jude 6.
2. Satan is their prince and leader. Eph. 6:11-16.
3. He dominates the world order of evil men. John 14:30.
4. Their methods are: doubt, deception, slander and fear.

Gen. 3:4; Rev. 12:9, 10; 2 Thess. 2:9, 10; 1 Peter 5:8.

5. They are conquered by vigilance, faith and prayer. Eph. 6:16, 17; 1 John 5:4, 5.

6. Christ in us is the guarantee of victory. 1 John 4:3, 4.

7. The end of evil angels, as of evil men, is eternal death. Matt. 25:41; Rev. 20:14.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

A Church Calendar Committee

Herbert H. Rowsey Administration Division Superintendent

(continued from last week)

If you serve on your church calendar committee, these articles may suggest ways in which you can improve the appearance of your church bulletin. A simple method of justifying lines, resulting in uniform right-hand margins, has been given. An easier method is to make the lines as uniform as is convenient, then run a border around each page. A rapid roll dotted line wheel stylus makes an attractive border for this type of work. (Order No. 402 at \$1.35 from Brethren Publishing Co.) This stylus can be used in many other ways. It makes attractive lines in orders of worship, in boxes and in underscoring. The double ruling wheel stylus (No. 28) is worth its weight in gold and it can be bought from Ashland for \$1.35. The small, medium and large shading wheel styli (at \$1.35 each) can be used for borders and also for shading. The Brethren Publishing Co. Duplicating Supplies Catalogue pictures many styli and some suggestions for their use. Number eleven, a small ball point, is used most often for signatures and drawings.

To get best results in using the small ball point stylus, always place the celluloid writing plate under the stencil sheet. Otherwise the stylus may tear the stencil and at best produce ragged edges in the finished product. Some mimeograph artists draw through a cellophane sheet placed upon the stencil sheet. This protects the stencil from being torn or damaged, but requires extra effort.

In tracing drawings on a stencil sheet it is well to use some type of "scope." The commercial varieties are best. (The Speed-O-Scope is \$19.50 from Ashland). But it is possible for a handy man to make one. Or it is possible to use a pane of glass placed over a reading lamp. Even when using a "scope" it is best to always place the writing plate under the stencil sheet, between the drawing to be traced and the stencil.

After the line drawing has been made, beautiful effects may be secured by using shading plates and screens. Most people secure better results from plates. They are inexpensive and our Publishing Company has an assortment of twenty popular, practical designs. In making solid pictures, shadows, or shading, the plate is placed directly beneath the stencil. Then a shading stylus, or large ball point, is rubbed over the stencil sheet until the design on the plate is uniformly visible on the stencil. If shading plates are not available, beautiful effects may be secured by using nail files, screens and other items.

Pictures, already drawn, shaded, and ready to use, may

also be secured. These are produced by photography on stencils with a special coating which does not permit the addition of stylus work or typewritten copy. It is possible however to type or write on a regular stencil then add the photographic illustration or "inset." The inset is added by cutting a hole in the stencil the size of the picture or illustration then attaching the photographic stencil with stencil cement or correction fluid. Insets may be purchased from the Dick Mimeograph people at \$1.20 per page for stock designs. They are well worth the price, for this is one of the greatest advances in modern stencil duplication.

Fancy letters and words may also be secured in stock insets. Celluloid lettering guides are very valuable, too, in producing church bulletins. Various styles of alphabets and words are available from our publishing house. Care must be used in spacing between letters and in getting them in line. Some of this work can be eliminated by ordering lettering guides of most frequently used words, such as, "Church Bulletin" and your church name. These special guides cost about twenty-five cents per letter. Stock music guides, ovals, squares, triangles, rulers, designographs, and similar devices are also valuable aids in making an attractive bulletin.

Some colored inks were not available during the war. Now that they are coming back we can improve our bulletins by adding color. It means much work to completely clean every trace of ink from the drum before attaching the color pad. Here is a short cut. Remove old ink pad, wipe off surplus ink, attach a paper protective cover and a clean cloth ink pad. Then use a varnish brush to paint colored ink on pad from the outside. Two or more colors can be run at the same time by painting the ink on different parts of the color pad. It is recommended that the inks not be allowed to come closer together than one inch. Some disregard this advice because they are pleased with the third color produced by the blending of the other two. Here is another short cut. If few copies are needed and only a spot of color is needed, place newsprint paper on ink pad where color spot is desired. Paint ink in center of newsprint and run your copies through speedily.

Colored papers also add to the attractiveness of church bulletins. The "heather" quality, "cheviot" and similar papers are more desirable than "bond" when mimeographing is to be done on both sides of the paper. The ink "shows through" too much on light weight bond paper. On the "heather" paper clearer inks may be used. But it always

pays to buy quality products in inks, stencils and supplies. Nothing is too good for the Lord's work. Let's buy the best and let's be painstaking and careful in producing the best possible bulletin.

The writer has tried to be brief and has omitted much that might be said. He will be glad to answer personal communications. And he truly hopes these articles will encourage those who read them to volunteer to serve on a Church Calendar Committee. Few churches have such a committee. Here is a real opportunity to be of help to your pastor and of real service to Christ and His Church.

—Goshen, Indiana.

Wedding Announcement

ROGERS-COLBERT. Leroy Rogers and Doris Colbert were united in marriage at the South Bend, Indiana, parsonage on the evening of February 14, 1946, the lovely ring ceremony being used.

SLATER-SHRIVER. Owen Slater and Evelyn Shriver were united in marriage at the South Bend Brethren Church at eight o'clock on the evening of February 23, in a lovely ring ceremony. Mrs. Kathryn Snyder presented an appropriate setting of organ music and Mrs. Betty Lou Moore rendered two vocal numbers.

MEILKE-TALLMAN. Earl Meilke and Norma Tallman were united in marriage at the First Brethren Church of South Bend, in a lovely ring ceremony, in the afternoon of March 3. Mrs. Kathryn Snyder presided at the organ and Mrs. Betty Lou Moore rendered two vocal numbers.

These are all fine young couples of our city and have our most hearty congratulations and sincere good wishes for the very best of the good things of life and the rich blessings of grace.

Claud Studebaker.

REV. THEODORE KLINE MARRIED

Rev. Theodore T. Kline, pastor of the Peru, Indiana, Brethren Church, was married recently in New York City, taking for his bride, Miss Beulah Deal, daughter of Mr. and Mrs. Grover Deal, of Peru.

The ceremony was performed on Saturday, April 6, at the Christ Gospel Baptist Church, Long Island, New York, with Rev. William Allen officiating.

Brother Kline recently received his degree from the Ashland Seminary.

Life is never a dog's life but for any but dogs. Of course, there is drudgery in it, but to surrender to that drudgery is to increase it. There is monotonous toil in it, but to see only the monotony is to be blind. The dog leads a dog's life because it has never dreamed of being anything more than a dog, but for a man born in the image of God there is the promise of better days and higher life. Man was created to walk upon two feet in order that his eyes might rest upon the stars, and his mind might be occupied with vast thoughts of God and eternity. Give your spirit a rest by thinking for a time on God's greatness.—Roy L. Smith.

LET'S FACE IT

Chester F. Zimmerman-Mission Education Director
National Sunday School Association

THE SHOTGUN IS O. K., BUT THE RIFLE HAS ITS GOOD POINTS

As I write these words I have a picture before me. It shows a man who has the record of selling an insurance policy every week for a period of fifteen years. Let's really turn this thought over thoroughly in our mind. Imagine, if you will, just how much perseverance, energy, and ingenuity went into this work. Such a man should inspire us.

President Truman speaks of "must objectives." His are for the nation and history will show how right he was or how wrong. Jesus spoke of "must objectives." His were "go," "teach," "baptize." Somewhere there has crept into our Christian philosophy the horrible tendency to broadcast our teaching without much concern as to whether men actually accept Christ. In other words we have been using the shotgun program of broadcasting the gospel when, with the rifle method, we would have been able to really have won converts for Christ and His church.

If you imagine that insurance sells itself just go out and try to sell some regularly. If you really think that souls are "sold" on Christianity by indifferent methods just make a survey of church progress in your community. I did just this in a community wide Evangelism class just a little over a year ago. Members of the class reported that, judged by any fair standard, their Evangelism Program was a miserable make-shift. Not one single church was found that really was working at the "must objectives." They reported lots of teaching. They regretted that there was so little "clinching" of the decision.

It is a good thing to build up Sunday School attendances. It is commendable to have socials for fellowship. It is an integral part of the program to boost church attendance. It is praiseworthy to finance the church adequately so that all things can be done decently and in order. But we miss the real blessing when we neglect the final end of all our work—the saving of the soul through faith in Christ Jesus.

I firmly believe that it would really be a moral victory for the church over Satan if each new member were required to lead another soul to Christ before they were entered on the church roll as members in good standing. Now don't get excited. I know there is no scriptural justification for this and I never expect to see it done in the Brethren Church. Yet—remember this—it is being done in some foreign mission points with remarkable success. The thing I want you to remember is this, that they have not forgotten the real aim of Christianity. It is a sharing of Christ. Let's reconvert to the rifle method for a while and rejoice over the results.

—Johnstown, Pa.

INTERESTING ITEMS

(Continued from page 3)

Pleasant Hill, Ohio. Brother Sibert says, concerning the Easter services in the Pleasant Hill church, "We went over the top with 267 present."

New Paris, Indiana. Brother C. A. Stewart, new pastor of the New Paris church, gave us this fine comment on the Easter services: "Present at the Sunday School—97, with more for the church services. Our Easter Offering? O just a matter of \$2,400.00." Let's see? That would only be an average of about \$24.00 a person!

Canton, Ohio. Brother Eugene Beekley reports \$1,333.54 as the offering for the first quarter of 1946, of which sum \$608.88 was building fund.

Johnstown, Pa., Third. Brother C. F. Zimmerman reports a fine Father and Son Banquet as of Thursday, March 28, with plenty of "fun, fellowship and fine food." The evening was filled with music and speech making.

We also note that the parsonage was given a renovating. Other minor repairs will be made and "open house" will be observed on May 20th.

Linwood, Maryland. We quote: "On Sunday evening, March 17, at a business meeting of the Linwood brethren, a unanimous vote was taken to purchase a Hammond Electric Organ. The order has been placed and delivery has been promised in about three months."

Masontown, Pa. We note that Brother Freeman Ankrum is to be the speaker for the Baccalaureate Service at the German Township High School at McClellandtown on May 12. A number were recently added to the Masontown membership.

Berlin, Pa. Brother S. M. Whetstone announced Brother W. C. Benshoff, pastor of the Lanark, Illinois, church, as the guest speaker at the Berlin Church on April 28. Brother Benshoff was a former pastor at Berlin.

Pittsburgh, Pa. Mrs. Clyde A. Garland and Mrs. Albert A. Custer were ordained to the office of Deaconess on Sunday evening, April 28, at the opening of the Communion Service. Rev. Percy C. Miller, pastor of the North Vandergrift Brethren Church, assisted in the communion and ordination.

Gratis, Ohio. The Gratis Young People's League sponsored a service recently in our church at which time William Fitzjohn, a native of Africa and a present student of Bone Brake Seminary, was the guest speaker.

Brother J. Edgar Berkshire gives some interesting statistics concerning the recent evangelistic services conducted by Brother Crick. He states that 310 different persons attended these meetings, with an average of 106 in nightly attendance. Eleven were recently baptized.

Goshen, Indiana. Brother H. H. Rowsey says, "We appreciate the work of the McCartneysmiths in our community during the past two weeks (April 7-21). The church has been richly blessed and many souls won for Christ." We trust we shall have a full report of the meetings for later publication.

West Alexandria, Ohio. We note that Brother and Sister Robert Byler had part in a service at Memphis, Tennessee, on Sunday, April 14. Also that one of the Sunday School Classes, the Ever Faithful Class, made a fine gift of \$70.00 to the parsonage fund recently.

Dayton, Ohio. Brother Vernon Grisso reports some fine pre-Easter services with Brother W. E. Ronk of Cedar Rapids, Iowa, as the guest speaker.

The ingathering in the Dayton Church added up to twenty-three at the latest report. Brother Grisso reports a large and enthusiastic Sunday School which is making great progress.

Ashland, Ohio. Easter was a great day for the Ashland Church. It began with a Sunrise service attended by about sixty, with breakfast being served to about forty young people. The Sunday School attendance was 237, with more at the morning worship service. The first report of the offering was that it was well over \$700.00, and the goal of \$1,000.00 will surely be reached. Brother L. V. King held a beautiful consecration service for children at the close of the morning hour.

Waterloo, Iowa. Brother Virgil Meyer reports that the city-wide Easter Sunrise service was held at our church with Dr. Chalmer Faw, a returned missionary from Africa, as the speaker.

Cameron, W. Va. We note that Brother Arthur Baer, pastor of the Cameron-Quiet Dell Circuit, has been chosen to bring the commencement sermon for the Cameron schools on Sunday evening, May 12.

Mansfield, Ohio. Under the head of "New Arrival" in the Mansfield bulletin we find the following: "A new prospective member of the Brethren Church arrived in Ashland on Monday evening, April 15 in the being of Maxine Grace Bates. Mother and daughter are both coming along very well—father also came though in comparatively good shape." Mrs. Bates was the former Ruby Younce of Goshen, Indiana. Congratulations, Henry and Ruby!

New Lebanon, Ohio. Brother Clayton Berkshire reports thirteen accessions in the recent revival conducted by Brother Whetstone of Berlin, Pa.

COMMUNION NOTICE

The Masontown, Pennsylvania, Brethren Church will observe Spring Communion on Sunday evening, May 19, beginning at 7:30 o'clock. All of like faith are cordially invited to participate.

Freeman Ankrum, pastor.

The Third Brethren Church of Johnstown, Pennsylvania, will observe Holy Communion on Sunday evening, May 12, at 7:30 o'clock. All of like precious faith are cordially invited to participate.

Chester F. Zimmerman, pastor.

New Books We Recommend

"The Shepherd's Sol"—Meditations on the Twenty-third Psalm, by Joseph Howard Gray, D.D., 112 pages, attractively bound. Price \$1.00.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 12, 1946

MAKING MY HOME CHRISTIAN

Matt. 19:3-6; II Tim. 1:3-6

For The Leader

The only true foundation for a working democracy is the home. The only true foundation for a home is Christ. Take Christ, and the fear of God out of the family circle and you have nothing but a social squabble in which every member seeks his own desires. Nothing is more in evidence in our country today than the crumbling of home life. Almost completely our interests and activities are outside the home circle. Along with this is the practically complete lack of God-fearing home training. What will the outcome be, what can we do about it, are questions which should hold our attention until something is done. God instituted the home as the center of life and training. It should be our desire on this Mother's Day to strengthen the bonds of love and fellowship in our own home.

DISCUSSION

1. THE HOME IS IN THE PLAN OF GOD. When God made Adam and Eve, He established the first home, and He even provided a place for them to live. No housing problem in Eden. In one of His many discourses with them in the dawn of human history, God told them to be fruitful and multiply and replenish the earth. When Cain and Abel were born, the family was established. Since that time the family as a unit has been the standard of life. Where the family and home has been upheld and kept sacred, national life has prospered. Where the family has been broken and discarded, national life has crumbled. The home is designed in the plan of God for the rearing of children, and the teaching of those children the things they should know.

2. WE NEED HOME TRAINING. Human nature is naturally evil, tending to go down into evil and sin. Only as uplifting principles and teaching are installed into young hearts, will good result. God designed the home to give that training. We see today the awful mess around us which results from lack of home training. Boys and girls would not be running the streets at all hours of the night if they had the proper home training. The schools and churches cannot hope to do this training. It must center in the home. Parents cannot hope to do this training except they seek help for God. Disregard of property, lawlessness and vice are all products of poor home training. Don't you think God knew what He was doing when He upheld the home as the center of training and moral and spiritual uplift?

3. MAKING MY HOME PURE. Some of these days, most of us will be making the step towards starting a home of our own. Right now we look forward to it with a lot of happy anticipation. We see the glory and beauty and good things in our "dream" home. We don't yet see that there will be hours and days of work and seemingly

endless drudgery. When that does break upon us, then the grass will begin to look greener in the other field. Someone else, it seems to us, has it better or easier than us. There will be temptations to break the ties of the home. When that day comes, remember that in your own home, you have the best you will ever have. God established your little home and in it you are to find your life. When you establish your home, keep it pure.

4. DON'T ALLOW INTERFERENCE. The scriptures say that when we get married we establish a new home. We are to fly from the home nest. In other words, the dearest person in the world should then be our mate. Parents go into the background. Yet how many homes today are in ruin because one or the other failed to break from "mamma" or "papa?" Family relationship with parents on both sides should always be of the sweetest nature, yet our parents dare not control and dictate in our new home. We're tempted to make the statement that it might be well if every newly married couple were to go 500 or 1000 miles away from the two parental homes for the first several years of married life. At least they would have to solve their problems themselves.

5. THE PROSPECTS OF A HAPPY HOME. The prospects of a happy home are good, if you and your chosen companion are both Christian, both on praying ground, and have other mutual understandings. The prospects of future happiness are greatest if you, through these high school and college days, will keep your body, soul and spirit free from sinful practices. The odds are against us if we have tried to see how much sin we can taste while still in our teens. The odds are against a happy home if we as Christians marry those who are not Christians. Don't marry a man or a woman to reform them. It's too great a risk. The best place to find your mate is not the dance hall, the tavern, or places like that, but in your own church. The popular saying today, "I met him at a dance," is most likely the opening chapter of a book called, "Another Broken Home." The chances of a life time of happiness are greatest when Christian young people will choose their mates from their own Christian groups.

6. OUR RESPONSIBILITY. We young people have a responsibility to God. That obligation lies directly in our path when we start our new home. It may be years yet until we begin our home, but when we do, let's remember these words. It is ours to establish a Christian home, secure, unbroken, full of love, prayer, and the teachings of God. Children in that home must know that there is a God, that He must be honored and worshipped. Timothy became a great preacher because he came from a family which for generations had been God-fearing people. Home training produces good results. If our nation is to survive, we must revive the Christian home. Determine now that we will have a real Christian home, for it is the way to true happiness.

QUESTIONS

1. What percentage of marriages in your state or county are now breaking up into divorce?
2. Should a Christian ever get a divorce?
3. Dare divorced persons remarry according to the scripture? Ask your Pastor for the Brethren viewpoint on this question.
4. Give your idea of how you would build your Christian home.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"IN THE SPIRIT OF THE LORD'S DAY"

Rev. 1:10

"On the Lord's Day" is an expression that occurs here only in the New Testament, and beyond all reasonable doubt means "on Sunday." Earlier we learn that "the first day of the week" was the usual expression (1 Cor. 16:2; Matt. 28:1; Mk. 16:2; Lu. 24:1; Jn. 21:19; Acts 20:7; Mk. 16:9). Early church history speaks of "No longer observing sabbaths, but fashioning their lives after the Lord's day" (Ign., 'Magn.,' IX). "The Lord's day" is not the same as "the day of the Lord," which is the day of judgment. It is fitting that the visions which follow and are grouped in sevens (the seven churches, seven gold candlesticks, seven seals, seven trumpets, seven vials) begin on the first day of the seven.

The first day that dawned after the first Adam was created was the Sabbath to commemorate the finished work of the creation. The first day that dawned after the last Adam came out of the tomb was the first day of the week. It is properly called the Lord's Day. There is no such thing as the "Christian Sabbath." The Sabbath was given to the Jews and belongs to the Old Testament sacrificial system which passed away with the crucifixion of Christ (Col. 2:14, 16, 17). The Church is commanded not to observe "days." The first day of the week is Resurrection Day. The Christian lives a resurrection life. He is raised together with Christ and seated with Him in heavenly places. On the Lord's day John heard a "voice" and a "trumpet." That is what we shall hear on the resurrection day of the righteous when the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel and the trump of God (1 Thess. 4:13-18).

It is highly important to observe the correct day and to be in the right spirit on that day. We as Gentiles were never under the Mosaic law which Jesus likened to a contract between God and Israel (Mt. 5:17). Christ fulfilled that contract and the power of obligation to the Law is done (Rom. 10:4). For a Christian to observe the law is to deny the efficacy of the work of Christ in our behalf (Gal. 5:4). In 2 Cor. 3:3-16 we learn that the law which was written on tables of stone was done away. Instead of the original ten commandments Christians are to follow the repeated, reinforced, and more highly applied application of the nine, omitting the fourth or Sabbath commandment. Thus, instead of following "Thou shalt not steal," we observe the New Testament Command, "Let him that stole steal no more," which shows that the original commandment was not obviated by Christ's death but, as a moral law, is repeated under grace. In sin an unconverted Jew would still worship on the Saturday Sabbath, and would keep ten other Old Testament Sabbaths, for the Sabbaths were meant for the Jews. But a Christian is not a Jew for in the church there "is neither Jew nor Greek." A Christian is no longer under the curse of the law, nor is the law any more a school master to bring

him to Christ if he is already in Christ. (Galatians 3 gives 8 specific reasons for saying that the Christian is not under law).

"Let the Scriptures Answer"

By Dr. C. F. Yoder

Who are the people of God? (1 Pet. 1:3; 2:10)

Does "the people of God" include both Jews and Gentiles? (1 Cor. 12:13)

How then, do we enter into rest? (Heb. 4:3)

Do believers have the same day of rest as before? (Heb. 4:8)

By whom was this other day announced? (Heb. 4:7; Psalm 118:24)

To what day does David refer? The day when "the stone which the builders rejected the same is become the head of the corner" (Psa. 118:22)

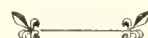
Who is the stone rejected by the builders? (Acts 4:10, 11)

How was the stone placed as head of the corner? (Rom. 1:4)

Was the resurrection a sign to the Jews? (Mt. 12:39)

What relation has the resurrection to our salvation? (1 Pet. 1:3)

How should we worship God in this new day of rest? (Jn. 4:23; Rev. 1:10).



THE WONDERFUL BIBLE

The other day I took up the dear old Bible that my mother gave me, and I noted a verse in Genesis with a date written on the margin. There floated back upon my mind a time, some years ago, when I was in great trouble. I had to leave my dear wife and children, and to travel in quest of health in distant lands; and my heart within me was sad, and one day, opening my Bible at random, as men say, my eye caught these words in Genesis 28:15—"Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Shall I ever forget the flash of comfort that swept over my soul as I read that verse! All the exegetes and critics in the world could never persuade my soul that it was a far-off echo of a Babylonian legend, or some relic of an Oriental myth. No, no! That was a message to me. It came straight down to me. It swept into my soul as a Voice from heaven. It lifted me up, and no man will ever shake me out of the conviction that that message that day was God's own Word to me, inspiring because inspired, inspired because inspiring.—Dr. Dyson Hague.

PENNSYLVANIA DISTRICT CONFERENCE

July 22-25, 1946

at the

Third Brethren Church

Johnstown, Pa.

Conference Theme:

"Victory through Christ."

Special Notice

TO ALL PASTORS, HIGH SCHOOL SENIORS, VETERANS AND PARENTS OF VETERANS ABOUT TO BE DISCHARGED!

When the Board of Trustees of Ashland College met on the campus on April 26, 1946, the following resolution was presented. We quote directly from the minutes:

It was moved by Myron Kem and seconded by E. L. Miller, that the college advise all prospective Brethren students by letter, by The Brethren Evangelist, and through the pastors of the churches, that their applications for admission to Ashland College must be in by June 15 or the college cannot guarantee them housing. Motion carried.

In other words, Ashland College will do everything for Brethren students who apply by June 15, and even after that date, but so many others are applying and it is not fair to hold their applications in abeyance after that date.

The college publicity office will gladly furnish the necessary blanks on the same day the request for them arrives at that office. Parents of boys and girls in service should apply for them in their absence.

THIS APPLIES TO STUDENTS RETURNING AS WELL AS TO NEW STUDENTS. PLEASE NOTIFY THE COLLEGE AT ONCE OF YOUR INTENTIONS TO RETURN.

Arthur Petit, Publicity Director.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 12, 1946

LEARNING TO LIVE TOGETHER

Lesson: Matt. 18:16-17, 21-22; Mark 10:35-37, 41-45.

There are certain obligations that fall upon every person living. Upon the faithfulness to these obligations depends the entire matter of "living together." While these obligations are binding on everyone, they fall with more force upon the Christian. Cain's question to God is turned into a very positive statement of fact when applied to Christian relationships. It becomes, "I AM my brother's keeper." Community problems assume a greater degree of importance when viewed in relation to the mutual good of all concerned. And there is an ever-widening circle which, when driven to its extremes, becomes not merely a local matter, but eventually reaches to the very ends of the earth.

Years ago, before the era of the present narrowing of time and space, brought about by radio communication and air transportation; when weeks and even months separated not too distant points in the world, living together was a matter of relative simplicity. Neighbor knew neighbor;

they worked together for the common good; they knew each other's joys and sorrows; their problems were problems common to all. But even so, living together in harmony was not always easy.

With the shortening of time and space these problems, now world problems, became stumbling stones to congenial living. Hence came wars, strife, bickering, misunderstanding. Why? Simply the lack of applying genuine Christian principles to world cases. It was the failure to hear the word of Jesus, spoken to Peter—"Forgive until seventy times seven." The selfish purpose of James and John with regard to high places in government is exemplified in far too many lives, and the failure to take the words of Jesus at their face value—"Whosoever of you that would be the chiefest shall be servant of all" is forgotten all together.

Living together peacefully means the understanding of each other; the "give and take" necessary to happiness of all concerned; the application of Christian principles in every matter under consideration; the constant remembering of Jesus' admonition, and putting them into practice.

Yes, it is well to know what Jesus said concerning those things, but it is far better to live them out in our daily relationships.

Laid to Rest

JOHNSON. Wm. P. Johnson, a life long resident of Carroll Co., Illinois, passed to the life beyond January 18, 1946, in his eighty-fifth year. He was of the Evangelical faith, but upon moving into Lanark some years ago, he united with the First Brethren Church of this place. He was faithful to the services of his church so long as health permitted.

Brother Johnson sustained the loss of his wife in March of 1945. He is survived by one son and two daughters. Funeral services from the Frank funeral home conducted by the writer.

W. C. Benshoff.

ROWLAND. Clinton Rowland departed this life, March 26, 1946, in his seventy-first year. He was born on a farm near Lanark, Illinois, spending his entire life in this vicinity. He was united with the First Brethren Church of Lanark in 1912 in which faith he continued till his death.

Brother Rowland is survived by one daughter, one granddaughter, and one great-grandson. Funeral services conducted from the First Brethren Church by Rev. Merle Hawbecker, life long friend and distant relative of the family, assisted by the writer.

W. C. Benshoff.

RANDOLPH. William Harvey Randolph was born April 15, 1888 and departed this life March 15, 1946, being in age 57 years and 11 months. He is survived by his two sons, two daughters and his wife in his immediate family.

For twenty-five years he had been a valued employee

of the Southern Railroad Company as a machinist. About two and one-half years ago he was forced to give up his active labors due to a serious heart condition. He had been confined to his bed for several months before his death. During all the long period of his failing health he bore his sufferings with patience. He had been for many years a member of the Bethlehem Brethren Church which he attended until weakness and illness made it impossible. Death did not overtake him unready, for his faith in Christ was sure.

" The Bethlehem Brethren Church was filled to capacity by the great host of sorrowing friends, neighbors and relatives of the deceased. The funeral text was selected by his widow. It was II Timothy 2:15. His life as I knew him underlined the four great ideas in the text: Do your best, give diligence, study . . . to present yourself to God approved in Christ . . . a workman that has no reason to be ashamed . . . handling the truth aright. He will be greatly missed. Our sympathy and prayers go out to the bereaved family.

The services were conducted by the undersigned, his pastor. The body was interred in the Woodbine Cemetery of Harrisonburg.

John F. Locke.

» » » » Our Poet's Corner « « « «

SPRING

By Mrs. Dale Heeter

There are many messages floating through the air today,
I want, dear Lord, this message to send and say,
Just to you, God, thank you for this day.
The beauty of the earth makes my heart sing,
Where once was cradled cruel war's sting,
Now music rings.
I thank you for things green—
The grass, unripened fruit, and plenty of rain!
Thank you, God for everything!

—Liberty Mills, Indiana.

Ashland College News Letter
By Arthur Petit

Ashland College has just finished one of her very successful enterprises in the second Pastoral Institute held jointly by the Seminary and the Mission Board of the Brethren Church. The meetings were well attended with ministers from at least eight states in attendance.

Enrollment here is mounting so rapidly that it is hard to keep up with the arrival of application blanks. By the time that you read this, the freshman class will be more than two-thirds full. Enrollment of upperclassmen has

started so that definite numbers may be assigned to the beginning students. Three and four applications are arriving every day now. Brethren young people are urged to not delay their applications beyond the time of their final decision to enroll here. This is as true of veterans as for those who have just graduated from high school. It is estimated that there will be room for about 15 more girls in the residences which have been provided for them. After these have been assigned, late registrants will be assigned to private homes as long as those are available.

This will probably be the last effective notification of May Day to reach you through these columns. The date is May 11. It will doubtless be one of the largest occasions in recent years. Plans are on foot to entertain high school students and Brethren are urged to come if at all possible.

At a recent election, Dale Roesch of Bryan, Ohio was elected to Scribes, the honorary literary organization for men on the campus.

Organizations are electing their officers and Brethren students are receiving their share of the offices. Mary Dafler of New Lebanon, Ohio was elected president of the Girls' Gospel Teams and Joan Riddle was selected to lead the Y. W. C. A. next year. Beth Boardman was elected Vice-President of Footlighters and Frances Neterer was elected Treasurer. Ann Gilbert of West Alexandria will be Vice-President of the Future Teachers of America and Secretary of the Y. W. C. A. Others will be announced as they become available.



News From Our
Churches

MEETING AT NORTH LIBERTY, INDIANA

North Liberty is about fifteen miles southwest of South Bend, and because of the convenience of the location which made it possible for me to remain at home and care for my pastoral work during the day and drive down and preach every night, and Rev. George Pontius, the pastor of the North Liberty church, preaching at the South Bend church for the two Sundays, my people gave me the privilege of serving in this two weeks meeting, although I had been away all the time that is granted me regularly.

William Monroe, a lay preacher, who is a member of the South Bend church, and who has been preaching at the Teegarden and County Line churches for the past two years and who is a good singer, led in the music program.

Rev. Pontius is indeed a congenial preacher and it is a joy to labor with him. I had that pleasure some time ago and anticipated the pleasure again. Certain circumstances took him out of the full time ministry and he has a thriving business, but he does render splendid service in car-

ing for some churches that greatly need and appreciate his ministry.

We had a good meeting. The crowds were very gratifying and the appreciation of our ministry was very encouraging. We did no personal visitation, or very little, because of the obligations of the pastor and of the evangelist. There were several made profession of faith and the Christian people were built up, no doubt, as they faithfully considered the gospel.

The South Bend Church expressed appreciation for the ministry of Rev. Pontius. The North Liberty Church has a splendid group of fine people and we appreciate getting better acquainted with them. They manifest their gratitude in many kind words and a very substantial remuneration. We thank you, North Liberty, and your good pastor. May the dear Lord richly bless you every one.

Claud Studebaker.

ELKHART, INDIANA

Another Easter Day of blessing, both spiritually and materially. It was another day of assurance: 1. Christ has not forgotten us; 2. That He is with us; 3. He has won His victory over death.

Five were baptized and one was reclaimed. The special offering to date amounted to \$3,258.00—it all goes for missions and relief. The Children's Department contributed more than \$700.00.

The choir closed the day by singing Henry Wildermier's Cantata "Victory," under the direction of Mrs. Wilson, with Mrs. Flora at the piano and Mrs. Gilbert at the organ.

Edna Nicholas.

NEW LEBANON, OHIO

With the Revival meeting in the past, possibly the Evangelist readers would like to know what is going on in New Lebanon.

The meeting was about all that could be asked for; weather conditions could not have been any better or more ideal. Rev. S. M. Whetstone of Berlin, Pa., came on March 18 and stayed on through March 31. An effort was put forth to make the meeting a success, with nothing left undone. Everything went well, with good attendance from the very start, and good sermons every evening.

Then, too, we do want to compliment Rev. and Mrs. Robert Byler of the West Alexandria Church, who had charge of the song service. "Jane," as we are used to calling her, held a service for the children each evening, the children being up to thirteen years of age. These were enjoyed by every one, and especially the parents.

Sixteen were added to the church membership. The Lord be praised for all of this. We can't help but feel that good seed has been sown, from which will be reaped a later harvest.

Possibly Brother Whetstone will want to make a report. We ask your prayers in behalf of the New Lebanon work.

Sincerely in His Service,

Anna M. Cashour.



News From Our Mission Points

Furnished by the Missionary Office

LOST CREEK, KENTUCKY (A Leaders' Conference)

For years we have prayed that the Lord would raise up more helpers in the different communities to which we go for worship on the Lord's Day. This year the idea came to us to have a conference in February and try to get different folks from each community to come in. Accordingly it was planned for the last day of February and March 1st.

Two speakers were secured for the occasion—Gil Dodds and Rev. Fred Kinsey of Krypton. Brother Dodds gave four messages and Brother Kinsey, two. The messages were well received as given by both of the brethren.

Brother Dodds made the trip from Wheaton to be with us for the conference, and his addresses, as well as those of Brother Kinsey, were very helpful.

The weather was ideal; the chapel about filled most of the time, and we believe many were much helped. School was dismissed for one day that all the students might attend the meetings.

Already we have seen some evidences of helpfulness from the conference. At one of the places where one of our workers go for services, they could not get there this particular Sunday. And it was heartening to learn that a young husband and wife who had been in the conference, took charge and held the service themselves. This is what we had hoped would come to pass, and we are grateful for the great evidence of the helpfulness of the conference.

G. E. Drushal.

ASHLAND COLLEGE ALUMNI BANQUET

Central Pennsylvania

For Alumni and all friends of the College

Friday, May 24, 1946
6:30 P. M.

at Von Lunen's Dairy Store
Johnstown, Pa.

Tickets\$1.00

Send reservations to: C. F. Zimmerman,
186 Spring Street, Johnstown, Pa.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



THE GOOD SHEPHERD

By Hannah T. McLaughlin

There is but one Good Shepherd,
And how He loves His sheep!
O'er all the world, both black and
white

His loving watch He'll keep.

And when we wander hopeless,
Forsaken and alone,
With faith, if we but call Him,
He'll bear us safely Home.

A wooley lamb strayed from the fold
And wandered far away.
In limpid pools he hoped to drink,
In sunny fields to play.

But soon the sky grew overcast
Dark clouds obscured the sun.
Through thorns and brambles in his path
He stumbled blindly on.

At last he fell exhausted.
No longer he could roam.
Oh, how he longed for the shepherd!
And how he wished for home!

At last the shepherd found him.
Hearing his plaintive moan
He stooped and raised him gently.
Then tenderly bore him home.

The Brethren Evangelist

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Children's Day Program Material

Standard Book No. 1 and No. 2. No. 1 contains complete service entitled, "Flowers for God's Kingdom"; and much additional material. No. 2 consists of two parts: Part I, a 16 page Children's Day service, entitled "Follow Me," with a missionary story; Part II composed of 24 pages of miscellaneous missionary material. Both books at 25c each. Also, Children's Day invitation cards, 20c doz; \$1.25 per hundred.

INTERESTING ITEMS

We note that a number of Mother-Daughter Banquets have been held recently, among which were those of Linwood, Maryland; Ashland, Ohio, Smithville, Ohio; North Manchester, Indiana, and that one will be held on May 23 at Masontown, Pa.

Smithville, Ohio. Brother J. G. Dodds, pastor of the Smithville Brethren Church, has some very interesting data in his church letter of May 1. He gives a comparison of attendance of their Sunday School for the months of January, February, March and April from 1940 to 1946.

There has been an increase of averages from 116 to 145 in these seven years. Their lowest monthly average was 107 and their highest was 165. Withal it shows a very steady and healthful growth throughout the years.

Nappanee, Indiana. We note that the Annual Bible Program of the Nappanee Public Schools was given on Friday evening, May 3, at the Methodist Church in Nappanee. The program was under the direction of Mrs. J. Milton Bowman, wife of our pastor, who is the Teacher of Bible in the schools. Mrs. Bowman has made an enviable reputation as a teacher of Bible, not only in Nappanee, but in many surrounding communities and is in demand as a speaker in connection with the field of Public School Bible Teaching.

North Manchester, Indiana. The Southern District Youth Banquet was held in North Manchester in our church on May 9.

We also quote from the North Manchester bulletin of April 28 as follows: "Parsonage completion is rapidly approaching. The lawn is being finished. The eaves spouting was finished recently. As we print the bulletin, we expect the walk and drive to be completed by Saturday evening. The outside wiring is to be done next week. We hope we shall be done soon in order that we may have dedication services by June 1."

Goshen, Indiana. Brother H. H. Rowsey reports the Easter attendance as follows: Sunday School—433; Morning worship—500.

He also reports that (if the editor counted right) that fifteen have been added to the church by baptism, and seven by letter, for a total of twenty-two.

We note also that Brother Rowsey has received a call to serve the Goshen Church as pastor for a sixth year.

Berlin, Pa. We have before us the program of the Twentieth Anniversary of the Berlin Brethren Church, which was held on Sunday, April 28. At the morning worship service Brother W. C. Benshoff, of Lanark, Illinois, a former pastor of the Berlin Church, was present and brought the morning message. The afternoon service—A Community Service—was held at 2:30. A varied program was rendered with reminiscences by W. C. Benshoff and A. B. Cover, the latter the long time Superintendent of the Sunday School.

Brother Whetstone also announced that a Banquet for Returned Service Men and women was to be held on Thursday evening, May 2, in the Berlin Church.

Mansfield, Ohio. Brother Henry Bates, pastor of the Mansfield church, reports that the behest of a number of his young people, he is instituting a class in History, Polity and Doctrines of the Brethren Church. The class, which will be open to all who are interested, will involve home-study and written work. We trust that the class will be of much help to the membership of the church.

Masontown, Pa. Brother Freeman Ankrum reports his Easter attendance as follows: Sunday School—241; Morning worship—272; Sunrise service—96.

Cumberland, Maryland. We learn that Brother D. C. White has been holding an evangelistic meeting for Brother P. M. Naff in the Cumberland church.

The Editor Thinks Aloud

Fred C. Vanator

WHY GOALS?

When we meet a question it immediately raises the necessity of an answer. Not so long ago this question came to the writer, "Just why these Goals for our National work?" We tried to answer as best we could. And, because we thought the same question might have arisen in other minds, we thought it might be well to say something in this "Thinking Aloud" column.

We might begin by seeking to define the term "Goal." A goal is something toward which to strive; something to be gained. It cannot always be reached, but it is set to strive after. Paul said, "I press on toward the goal . . . do not count that I have already attained it . . . but this does not prevent me from continuing my every effort to reach the goal. I count it a privilege to even strive for it." After all the term "strive" is the important part of goal reaching.

Let us turn to some of the common familiar things of life by way of illustration. In some of the games which many of us enjoy, there is a goal for each team. Basketball has its hoop through which the ball must pass; football has its goal line over which the player must pass; hockey has its net with its goal tender through which the score must be made. Each goal has its meaning and must be striven for. Does our favorite team **always** reach the goal? No, certainly not! But does that fact stop them from striving? Not if they are in earnest! It simply means that it makes them strive the harder.

In fact, goals would not mean much if they could easily be reached. There would be no incentive for further effort. And anyway our National Goals are not set up merely as a set of Goals that a church may reach in order to "beat" someone else. In all probability some of the smaller churches make far greater advancement when they reach the really hard goal, than others make when they "breeze" through the goals and can say, "well we made a very high percentage on the goals program this year." The winning of the "hard" goal may have meant much more to the church that put forth every effort and even worked "overtime" without overtime pay, than the winning of even all the goals for the church that had an easy time of it.

Goals are not "finishing points" in the game. They are simply stepping stones to greater achievement. No team is satisfied with its first score of the game. Additional scores are sought for with all the strength of the team's might. Indeed we would feel very sorry for the church that would be able to reach all our Goals without great effort being put forth.

It might be well to cease calling them Goals and call them "striving points." They might even be called "We'll try" points.

Think it over!

Business Manager's Corner

George S. Baer

Lanark Renews Place on Honor Roll

The church at Lanark, Illinois, where Brother W. C. Benshoff is pastor, recently sent their check and list of subscribers for another year as a 100% church, which means a circulation of 86 copies of **The Evangelist** among the homes of the congregation. We thank these good people and their pastor for their loyalty, and we trust that by a faithful reading of the church paper they will be abundantly repaid. God blesses those who do not neglect to feed their souls with spiritual food.

Nappanee's Good Record

The following comment in Brother J. Milton Bowman's church bulletin of recent issue, deserves the notice of the **Evangelist** family and our own appreciation: "Four years ago our church had 15 subscriptions. Bertha Secrist took over as solicitor and built the subscription list up to 106 in two years, a remarkable gain. And now Mrs. Mervin Stuckman, the new solicitor, has raised the list to 120. Some dropped out, but many new ones subscribed. From 15 to 120 in four years. A splendid record." And so it is. The church, pastor and especially the good solicitors deserve our commendation. It is a sample of the kind of loyalty being displayed by many churches throughout the brotherhood.

We Need Book Cases for Our Book Store

If you have a sectional or a swing door type (not a combination kind) that you would like to give us, we will greatly appreciate it. Write us about it, if you feel led to do something.

Marked Bible

Called the "World's Greatest Masterpiece as a Help to Bible Study." The best system of Bible marking on all subjects connected with themes of **Salvation, Holy Spirit, Temporal Blessings, Prophetic Subjects**. Printed in 5 colors. Nos.—MC3, Cloth, \$6.00; Genuine Leather, \$9.95; Genuine Imported Leather, \$13.50.

Arnold's Commentary at Sacrifice Price

We have several copies left. You can have them at 75c. (The regular price is \$1.25.) First come, first served.

"Tight or Tither"

A Short Stewardship Play at 35c. Try it in your church.

"Boys and Girls of the Bible"

Told in simple language by Rev. Harvey Albert Snyder. Has proven popular with Junior Boys and Girls. \$1.50.

Our Bible Story Books

Hurlbut's Story of the Bible, \$2.95; Egermeier's Bible

(Continued on Page 11)

We Would See Jesus - - -

The Need of The Soul

Dr. R. F. Porte

Dr. G. A. Johnston Ross asks this question, "How does one get religion?" Then he explains what he means by saying, "By getting religion I mean securing some belief or attachment which will really empower one for good living, and will do that without one's sacrificing one's intellectual honesty." The phrase "intellectual honesty" has a subtle meaning, I take it. There is a personal pride among most people that when asked about their faith they quickly reply with a whole-hearted affirmation, but within them there are some questions unanswered and times when they feel their religious moorings not too steady. The Greeks asked Philip a most important question and one that has been asked by many others in some way. Some important Protestants have changed to the Roman faith with the apology that they sought the note of authority. It might be surprising to know the number of people seeking the note of authority. There may be many good people in these days, and in the near future, who shall be greatly interested in knowing whether their spiritual building is well established on the "Rock" instead of on the shifting sand.

The Greeks mentioned in St. John chapter twelve, we take it, were not merely curiously desiring to view Jesus, rather they were drawn by some deeper reason. The effect of their desire upon the soul of the Master and recorded by John seems to prove that fact. These Greeks desired something more than the glow of a great character, rather they sought the power of a living Jesus. If I were to venture a statement as to what is the matter with most professed believers today, I would have to say that the real presence of the living Lord has been buried beneath some kind of human sepulchre. When the beautiful snow of winter yields to the warmth of coming summer, then life appears; so when souls throw off what may be beautiful but lifeless, new spiritual life comes from the warmth of God's eternal love. Perhaps it might shock us to have someone ask us, "Sirs, we would see Jesus," but this is really the end of all our religious endeavors. Without the

living Christ visible and real to us, everything else fails to satisfy our souls.

The human soul puts out a groping hand seeking for a friend, one that has been before us in the quest, and has made something out of it. If any soul gets anything out of Easter it is this one important fact that Jesus met death and came back to testify that He had conquered death. Then after having this wonderful experience so many persons seem to lose Jesus in the crowd of earthly work and interests. There comes a loneliness, a sense of futility, and some even question the validity of their faith. Why can not the glow we all feel when first we accepted the Lord or the inspiration of Easter and other mountain-top experiences always remain fresh and real to us? The answer is suggested by the words of Jesus in the Garden of Agony, "Watch and pray lest ye enter into temptation." We lose the glow because we fail to keep communicating with God.

Jesus said so often, "Come unto me." When one reads the Gospels you do not find a dissertation on phases of life, but you do find "photographs of the man's point of view, of how He looked at the question of life's empowerment and reinforcement." Jesus is telling people how to meet temptation, disappointment, death, and the future by offering to share in these experiences with the abundant life He brought to all. The blessing of the Gospel is couched in the accounts of Jesus' own attitudes and work among the people on the earth. With good reason the disciples gazed into the skies as Jesus was taken up from them and only as they experienced the "Blessed Paraclete," the abiding companion sent from Heaven did they ever find themselves and go forth to live the life which Christ's example and words had taught them. Jesus said, "I will send the Comforter, even the Holy Spirit that he may abide with you forever." Again He said, "Lo, I am with you alway even unto the end of the age." The Christian pilgrimage on earth for every one of us can only be meaningful and successful with the consciousness of the Divine Presence. When the metallic clang of materialism

crowns out the gentle voice of the Holy Spirit, we are at once in the way of spiritual despair and defeat.

At this point let us be reminded of Jesus' own method of living. Jesus lived in conscious fellowship with and dependance on His Father. On many occasions when Jesus was about to perform some great work of grace, He paused to look upward and to speak with His Father. These approaches to God were accessory to His private periods of fasting and prayer. Jesus displays a life of closest companionship with God, His Father. This too is an example for us. Jesus says, "I do nothing of myself" (John 5:19, 30). Just one idea needs to be mentioned here, namely, Jesus was so close to God that the purposes of God the Father and Christ the Son co-ordinated in absolute perfection. Paul echoes the same idea in the words, "The life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. 2:20). We Christians may examine Jesus and Paul and find, if possible, the truth of this fellowship and its power.

Jesus laid great emphasis on Himself. In John 6:40, Jesus said, "Ye will not come to me, that ye might have life." Other passages might be quoted with the same challenge. The world might call this egoism, but it was the word of one whose home was with God. Jesus knew God as no other knew Him. Jesus offered to reveal God to every one that believed on Him. Jesus claims that if any person would live in this close fellowship of the God-life that unique empowerment to live satisfactorily and be of service would be entirely possible. Does our professed belief measure up to our co-ordination with the God-life revealed in Christ Jesus?

In thinking of the topic of this article one comes

to this concluding idea, namely, that the God-life is not so much a matter of "belief or of knowledge; it is a test of hospitality." Will we let Him into our hearts? In the words of another, "You are offered, if you care to have it, the sin-scorching friendship of the Son of God: do you care to bear the heat of His judging presence?"

Life can be purposeless, a flitting from one thrill to another which will end in dust and ashes, or life may be joined with God in an eternal crusade against sin and death with eternity as its objective. What do we want? What Jesus offers us or what the world seems to offer? Jesus said, "If a man willeth to come after me, let him first renounce his egoism." Never before till this winter have I been so impressed with the Nativity of Jesus. The absolute surrender of Christ to His Father's will. A babe is not responsible for its being in the world. And the words of Jesus "The Father sent the Son" come with new meaning to me. Who is this Jesus so resigned to the will and purpose of His Father? Certainly it will take more than mortal eyes and mortal minds to comprehend Him.

We, too, like the Greeks, would see Jesus. Christianity cannot be grafted on a self-centered life. The Christian lives in the spirit of "sacrificial honesty" discharging each day's duty as a contribution to the total purpose of God in the world. The concluding word to the quotation above is, "and come and follow me." What does this mean other than to keep Jesus ever in sight? When He commanded the disciples, "Teaching them to observe all things whatsoever I have commanded you" these are not empty words. They make the key to the way of seeing and knowing the Lord Jesus Christ without which we cannot see Him or know Him.

—Warsaw, Indiana.

Are You Planning a Vacation Bible School?

Rev. Chester F. Zimmerman

Listen to this. For over ten years the militarists of Germany were working on their jet propelled planes which were so superior to ours in the closing days of the war. Planning almost won the war for a wrong cause. Dare we

let lack of planning endanger our Protestant program of church expansion? Dare we endanger the spiritual life of our children? Dare we allow the unused talents in our churches to go to waste?

The Vacation Bible School is a challenge to us. It is an opportunity to use precious hours in advancing the cause of Christ. It is an opportunity for us to use the many different forms for teaching Christian living which time does not permit in the Sunday School program.

For many weeks we have been laying our plans for a successful Union Vacation Bible School in the West-End Section of Johnstown. Teachers have been contacted, materials have been planned, techniques have been discussed, curriculums have been studied, visual materials have been ordered, committees have been appointed and are working. This type of promotion will undoubtedly assure success.

When we look back at last year we know that this is so. By these same careful methods the Union Vacation Bible School was boosted from an average of below 200 to an actual enrollment of 465. Complete schools were held in five churches each under the direction of a competent dean. This decentralized scheme, coupled with a wide program of visual instruction, was the dream of the writer. There were those who said we could not possibly reach a goal close to an enrollment of 500 because of lack of staff, vacations, etc., but the facts proved them wrong.

Your publicity can not be too thoroughly done. Everyone must know about the school and be sold on it. We have a plan that brings the school into each home. Two weeks before the school starts we have canvassers assigned to specific sections and they call at each home presenting the plan of the school and enrolling every child or young person that they can. The enrollment card is filled in completely and returned to the director of the census and the director of the school who with his secretaries sorts them for the teachers so that all that is necessary the first day is the calling of the roll. Then the work can begin. Each person enrolled is given a Vacation Bible School Button which is added publicity.

This plan works equally well in small and large communities. My first experience was in a Union School in a community of about 1200-plus, rural families. The average attendance for the first year was over 200. The second year widespread difficulties arose, but the attendance was only slightly below the 200 mark. In the city of Johnstown the practicality of the plan was again proven by more than doubling the existing attendances and enrollments. You are limited only by your vision. Your desire to do the will and work of God will do the rest.

Start your school well the first day. All too many schools that are announced for two weeks really only have one week to teach because for one reason or another it takes a week to get the pupils enrolled and the plan working. Anything worth doing is worth doing right.

We found that there was a splendid response to the 35 mm. slidefilm and filmstrip presentations of temperance and religious pictures. The cause of missions can be presented quite convincingly with motion pictures from the various denominational boards. The use of the flannelgraph was encouraged both in the religious field and in temperance work. The best instructors available were recruited for this. This year we plan an increased use of drama in its simpler forms to teach the Bible truths. An added emphasis will also be placed on learning to play together in the recreational period where the games of other lands will be taught.

While notebook work, posters, and handcraft are given their place in the well planned Vacation Bible School they are never left to usurp the rightful place that belongs to Christ and the Bible which is our unerring and authoritative Guide for a satisfying life here and hereafter.

Are you really planning to make your school attractive? Then it will be and you will be rewarded with new families attending your Sunday School. More Bibles will be read in the homes. A keener interest in Church and Sunday School will be developed. There will be a better understanding and fellowship among the children and young people. Your whole Sunday School constituency will show closer and more intelligent relations with Christ. You will be training new teachers and helpers in the whole work of the church. Your Sunday School attendance will grow. The quality of the teaching will be improved. You will have more actual conversions with many more persons added to the church.

Don't starve yourself on ideas. Read the latest and best Vacation Bible School Handbook you can get. Keep up to date. But don't wait until you get a handbook. Begin to make your dreams come true to do more for the youth of the church. Parents, on Commencement night, when the children show what they have learned, say, "It's wonderful." And it is. You can't do it without planning. I have been happy to be director of the Union Vacation Bible Schools. Whether your school is a Union School or one in your own church plan to make it the best you know how.

THE POSTHUMOUS MEDAL

The little Western town was in mourning. Hardly an eye was dry as the funeral procession moved down the main street. Another hit and run driver had taken a toll in human life. The young mother had just time enough to push the baby carriage over to safety, but she herself was gone. Just the week before the fatal telegram had come from the War Dept. "We regret to inform you . . ." Now the twins were orphans, and not another relative.

The town fathers held a meeting. The children must be cared for. One good person after another expressed a willingness to take one child. But two! That was too much. Finally the father of six said that he and his wife would be glad to care for the babies until the proper age. A hush fell over the group. The gesture was a gracious one but the little boy's parents had been Catholic, and the Ginsbergs . . . well . . . But the Ginsbergs had a wisdom as big as their heart—and their family! They agreed that John and James should be reared in the tradition of their family's own religion.

A few years elapsed and someone "fussed" over the idea; but the boys were happy and they let it be known in no uncertain terms. Finally the court gave permission for the Ginsbergs to adopt the lads. So for years "Jack" and "Jim" lived with the Ginsbergs, sharing all the joys and sorrows of their home life but strictly following the religious life of their forefathers.

Then came the World War II and the boys enlisted. Sammy Ginsberg and Jim, both fliers, were lost over the Hump, but Jack "came through." And last month, Mrs. Ginsberg stood smiling through her tears as she received a medal awarded posthumously for "outstanding bravery of Captain James O'Malley Ginsberg."

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER IV

DOCTRINES

(continued)

Creation the Work of God:

1. "In the beginning God created the heavens and the earth." Gen. 1:1.
2. They are manifestations of his wisdom, power and love. Rom. 1:20.
3. The visible creation comes from the invisible. Heb. 1:3; 2 Cor. 4:18.
4. All creation is governed by God's natural laws. Gen. 1:11; Psalm 148:6.
5. Natural law is the expression of the will of God. Heb. 1:1-3.
6. All creation tends to eliminate the evil and preserve the good. Rom. 8:28.
7. All creation is being constantly renovated. Rev. 21:1-5; 2 Peter 3:4-11.

The Kingdom of God:

1. The kingdom of God was offered through Moses, foretold by Daniel, and proclaimed by Jesus. Ex. 19:1-6; Dan. 2:44; Mark 1:14, 15.
2. It was explained as a spiritual kingdom. Num. 23:9; John 18:36, 37; Rom. 14:17.
3. It is for regenerate believers made children of God. John 3:5; Col. 1:13; 1 Cor. 6:9-12.
4. These are called "children of the kingdom," or good seed. Matt. 13:38.
5. At the end of the age the "tares will be burned." Matt. 13:39-43.
6. This kingdom has no limitations of race, nation, sex or caste. Rev. 22:17.
7. When Jesus, the anointed one (Gr. Christ; Heb. Messiah), called in Rev. 5:5 "the Lion of the tribe of Judah, the Root of David," is the Lamb that was slain and comes to his kingdom; and his people shall reign with him on the earth. Rev. 5:6-10.

The Future of the Church:

1. When the Bridegroom returns he will take to himself his Bride whom he has prepared without spot or wrinkle. Eph. 5:25-27; Rev. 19:7, 8.
2. The "dead in Christ" come with him, and the living saved are caught up to meet him and be "forever with the Lord." 1 Thess. 4:14-18.
3. These are the "overcomers" who shall not come into condemnation nor suffer the second death. Rom. 8:1; Rev. 20:6.
4. They shall give an account of their stewardship and be rewarded according to their works. 2 Cor. 5:10.
5. Those lacking the wedding garment of Christ's right-

eousness will be cast out. Matt. 22:11-14; Rev. 19:8; Rom. 10:3-10; Gal. 3:27.

6. The Bride shall sit down with the Bridegroom in the banquet feast of the saints of all ages. Matt. 8:11; Heb. 12:22-28.

7. "That in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." Eph. 2:7; 3:10.

The Future of Israel:

Brighter days are coming for Israel. Through centuries of discipline the elect are being prepared for their greatest mission to the world.

1. The dispersion will continue until the "times of the Gentiles be fulfilled." Luke 21:24.
2. Their "blindness in part" shall continue until "the fullness of the Gentiles be come in" (into the church). Rom. 11:25.
3. The church will have given the Gospel as a witness to all nations. Matt. 24:14.
4. The Jews (2 tribes) with representatives of the 10 tribes will return to their promised land. Gen. 15:18; Jer. 3:14; 33:20-26; Zech. 12:9, 10.
5. They will suffer under the antichrist. Jer. 10:1-11; Zech. 12-14.
6. But they will accept Christ when he appears. Zech. 12:9, 10.
7. Israel and Judah will then be united under David (Christ) their king and become a blessing to the whole earth. Hosea 1:10, 11; Zech. 8:11-13; Gen. 22:16-18; Isa. 49:6.

The Future of the Gentiles:

1. The Church, called out from all nations, is preparing to leave. Acts 15:14-18.
2. The Gentile empires follow their course until their times end. Luke 21:24.
3. These times close with the brief reign of the final antichrist. 2 Thess. 2:8.
4. Their power will be destroyed by the kingdom Stone of Daniel 2:44, 45.
5. Then the millennial kingdom will be established. Rev. 20:4.
6. At the end of 1000 years comes apostasy and judgment. Rev. 20:7-15.
7. Then follows the new heaven and new earth and New Jerusalem. Rev. 21 and 22; 1 Cor. 15:25-28.

The Seven Judgments—Present or Future:

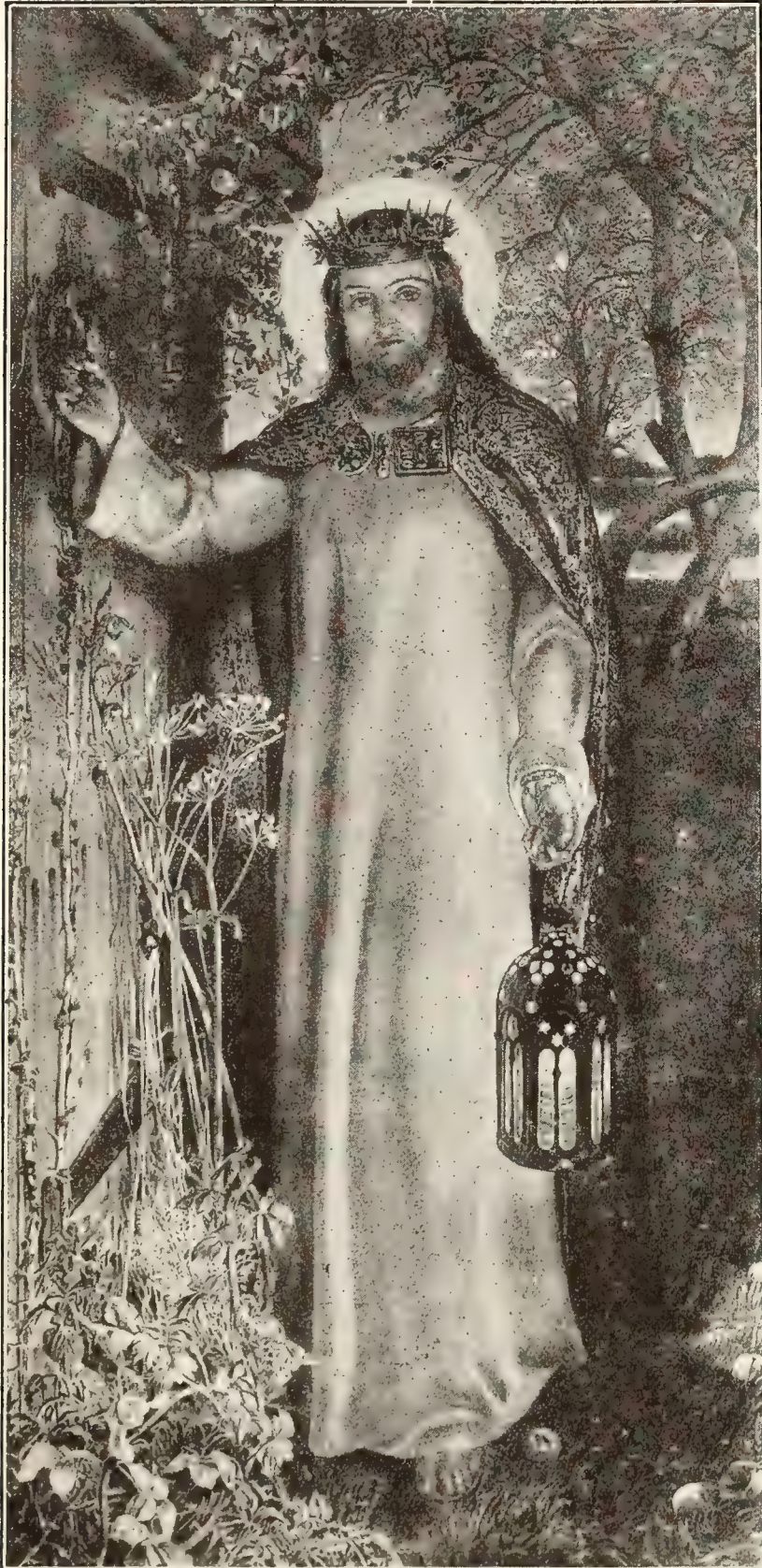
1. For those without law—conscience judges. Rom. 2:14, 15.
2. For worldlings—public opinion now judges. Matt. 16:13-17.
3. For citizens of the nations—civil law judges. Rom. 13:4, 5.
4. For the natural man—the laws of nature judge. Gal. 6:7, 8.
5. For those under the old covenant—its law judges. Rom. 2:12.
6. For those under the new covenant—the law of Christ judges. Rom. 8:1, 2; 14:10; 1 Cor. 9:21.
7. All unsaved come to the great white throne judgment. Rev. 20:11-15.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

Pictures As a Visual Aid in Teaching Adults

Herbert H. Rowsey Administration Division Superintendent

"The Light of the World"



The Holman Hunt Painting

An ancient Chinese sage said, "A picture is worth ten thousand words." Many modern men say, "Eighty-six percent of all lasting impressions come through the eyes." For many years Sunday School teachers have realized the value of pictures in teaching children. But we have been slow to use them in our teaching of adults. Since colored copies of the great religious masterpieces can be purchased for a few pennies, I want to recommend that we use them in our adult classes. We can decorate the walls of our class rooms with them. We can use them as teaching aids whenever they fit into the lesson discussion. We can use them to illustrate devotional talks at our social meetings.

Most of the great masterpieces are rich in suggestions for teaching spiritual truth. This will be clearly seen by a study of Hunt's "The Light of the World" which our editor is printing in connection with this article. Let us study it together. And may this study encourage those who are adult teachers to meditate about other masterpieces and share their conclusions with their classes.

Hunt's picture, showing Christ standing at the door, has been given the title, "The Light of the World." Christ is knocking at the door. He is clothed in a plain satin finished robe and wears a rich looking mantle. The mantle is fastened with two gem covered buckles. He wears a crown of thorns, which have leaves growing from them. Back of His head is a solid white halo. In his left hand He carries a lantern. A vine has grown over the door and weeds in front of it. In the background we see several shade and fruit trees. And in the foreground we see some fallen apples. In the picture we also see a small body of water and the light from the early morning sun. A nail print is plainly visible in Christ's left hand. Each fact mentioned in this paragraph can be used by the adult teacher as a reminder of some scriptural truth. And the same method can be used in a study of other masterpieces.

If the teacher has time for research work, the interpretation of others will be helpful. As an example someone has written, "In this picture there is a mystery of color and a blending of light and shade that moves the soul to devotion and worship." Here is another interesting comment, "Christ (in this picture) brings a twofold light. The lantern in his hand represents the light of conscience. It reveals sin. Its fire is red and fierce. Within its radiance falls the door, the weeds, an apple—a symbol of man's first sin. The other light is from Christ's face. It proclaims the hope of salvation."

We are fortunate in this particular instance to have an interpretation from the artist himself. Holman Hunt says, "The closed door is the obstinately shut mind." We can see why the artist thought of this as he painted

the picture. For, just as this closed door shuts out the Light of the World, closed minds today shut out the Lord and Savior. Hunt tells us that the weeds in his picture represent daily neglect; that "the bat flitting about in darkness is a natural type of ignorance"; that the kingly and priestly dress of Christ is the sign of his reign over the body and soul; and that he pictured the orchard to remind us that God has provided abundant spiritual food for us. The artist was conscious of the words of Christ, "If any man hear my voice," as he painted the picture. For, said he, "The music of the still small voice is the summons to the sluggard to awaken and become a zealous laborer under the Divine Master." Holman Hunt tells us that as he painted the lantern he thought of the words of the Psalmist, "Thy Word is a lamp to my feet and a light upon my path." And the title given to the picture, "The Light of the World," does not come from the lantern but from Christ who is indeed the Light of the World.

Research will reveal many other interesting interpretations, including the following. "The crown of thorns remind us of His suffering." "The white robe reminds us of purity, prophecy and priesthood." "The royal robe and crown denote His kingship." "The water in the background is symbolical of 'The Water of Life.'" "The crown is a combination of glory and thorns but LIFE has overcome DEATH for the thorns are growing." "In each of the two buckles, which fasten the mantle at the neck, there are twelve gems—'twelve tribes of Israel linked up twelve nations at the gate of Jerusalem.' They also signify the priesthood of Christ."

All of us realize that the Scripture which inspired the artist to paint this picture was addressed to the Laodicean church. That message, recorded in the third chapter of The Revelation, continues to speak to the lukewarm, the indifferent, and to those who have lost their enthusiasm for the cause of Christ. "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

—Goshen, Indiana.

No doubt you can remember someone that you could speak of as the kindest person you ever knew. As you think over the things they did that made you feel that way, you may see that you could do some of these same things for other people yourself. As you follow their example, you will find the same happiness they possess in doing kind things for others.—The Young People's Journal.

INDIANA SOUTHERN DISTRICT LAYMEN PLEASE NOTE

Quarterly meeting of the Organization at Flora, Indiana, on May 20, at the Flora Brethren Church.

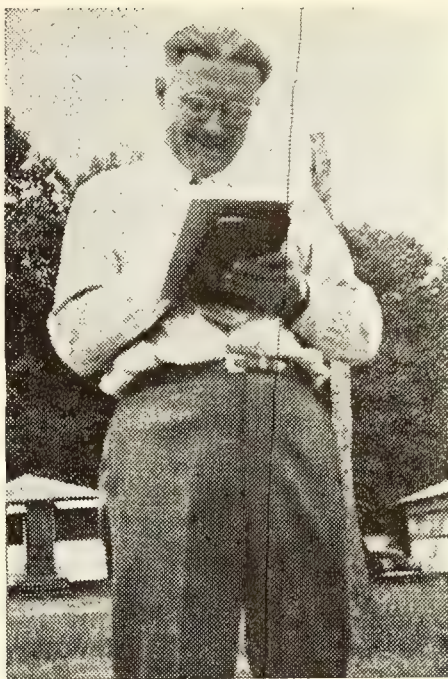
There will be a supper at 7:00 o'clock and a program following.

Come, lend your efforts to the success of these meetings.

May we have a good delegation from every church in our part of the district.

H. D. Hunter, chairman.

With the Camp Director



Checking Up On Camps

The roll of the following camps is being called for this summer. Will you be present to enjoy the fellowship or help in the work? This has been the most valuable young people's service in the history of the Brethren Church.

Where will you answer roll call?

Camp Leaders' Camp, (for all camp workers from all districts) Brethren Retreat, Shipshewana, Indiana, June 13 to 16.

Camp Juniata, Enriken, Pa.—June 23 to July 11.

Young People—June 23 to 30.

Juniors—July 1 to 7.

Young Adults—July 8 to 11.

Brethren Berean Band, near Tuolumne, California—June 24 to July 1.

Shipshewana Camps, Brethren Retreat, Shipshewana, Indiana. (Ohio and Indiana Districts)

Juniors—June 30 to July 7 (Grades 4, 5, 6).

Intermediates—July 7 to 14 (Grades 7 and 8).

Seniors—July 14 to 21 (H. S. Freshmen, Sophomores, Juniors).

Young People—July 21 to 28 (Seniors and up).

Central District and Mid West District—alternating the two weeks from July 29 to August 9 (Locations to be determined).

Camp Peniel, Thurmont, Md.—August 11 to 17.

Please send in reservations for Leaders' Camp before June 1.

Indiana and Ohio Churches are urgently requested to send in the number to be reserved for each Shipshewana Camp by JUNE 1, to the undersigned.

L. E. Lindower, Educational Director,
Nat'l Sunday School Ass'n. of the
Brethren Church,
Ashland College, Ashland, Ohio.

Ashland College News Letter

By Arthur Petit

As you read this another May Day at Ashland College will have passed into a long and colorful history of this annual festival. Virtually the entire student body will participate in the event this year.

Candidates for graduation were submitted to the faculty last week. Included were seven Brethren students among the 22 names submitted. Henry Bates is completing his work for the degree of Bachelor of Divinity. Candidates from the Arts College are: James Ross and Jeanette Schwab of Louisville, Ohio; Ellen Stoffer of Homeworth, Ohio; Richard Wolfe of South Bend, Ind.; Ruth Johnson of Falls City, Nebr.; and Helen Ronk of Cedar Rapids, Iowa. All of these are submitted on the assumption of the successful completion of their work for the remainder of this year.

Recently the newly organized band which is playing for May Day today recently gave a very creditable performance in their first chapel program. Russel Conger, an Alumnus set the band up this year and will leave a sizable nucleus for the new music instructor. Among the members of the band were: Miriam Bizler, Ashland, and Rae Musser, Berlin, Pa., Clarinets; Ray Sluss, Louisville, O., Bass; Sam Richmond, Nappanee, Ind.; French Horn; Tom Shannon, Hamlin, Kans., Bernice King, Ashland, and Dave Rose, Johnstown, Pa., Trombones; and Bob Bishoff, Johnstown, Pa., Drums. Tom Stoffer of Homeworth, Ohio is manager of the band.

Without trying to bore you, we must restate what was said in the *Evangelist* last week, namely that Ashland College is rapidly reaching its capacity. We now have over 100 applications on file and more arrive every day. By action of the Board of Trustees, the college cannot guarantee housing to Brethren Students whose application is not on file by June 15. **THIS IS VERY IMPORTANT.** We plan to accept every Brethren student who applies and for whom we can find housing, but we must have time to find such housing. The situation in housing here remains critical. Under the present plans, there are only ten more places in Allen Hall for girls. Unless another supplemental dormitory is provided, many girls will have to live in private homes. The most serious housing shortage is in apartments for married students. However, if a student wishes to attend college badly enough, single rooms or small apartments can be provided until other facilities open up. **HOWEVER, THE COLLEGE MUST HAVE TIME TO PROVIDE EVEN THESE.** Parents or wives of veterans still in service are advised to notify the college of the intention of the veteran to attend Ashland before the June 15 deadline so we can do our best for him.

Money can buy anything but happiness and pay your way to any place but Heaven.

You cannot save your spare time for the future; it must be spent, and the way you spend it will determine your character and future destiny.

Spiritual Meditations

Rev. Dyoll Belote

WHEN IS ETERNITY?

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

It is the opinion of your writer that with most people, Christian as well as worldling, eternity is the endless duration to be spent in the presence of God as the reward for faithful and righteous living here and now. Eternal life, according to our text, is not reserved for the hereafter. If we are living on a plane of close friendship with God and with His Son, we are having eternity relationships now. In some localities you will see signs painted on rocks and bill-boards which read, "Where will you spend eternity?" Of course these signs are intended to warn men of the danger of procrastinating in the matter of making peace with God. But really if the question were in keeping with the Christian teaching it would read, "Where Are You Spending Eternity?"

In a certain pastorate a Salvation Army Captain called one day at the door, and in the absence of the landlady, I answered the door. When I looked into the man's face I knew that he knew God and Christ as personal friends; that he was having fellowship with the Father. He was tasting the joys of eternity now, as do all who "Practice the Presence of God."

A skeptic once chuckled at the idea of what a joke it would be, after years of service to God, his friend should die and discover that there was no God after all. But his Christian friend chuckled, too, as he replied, "I don't have to worry about that, I know God already."

If eternity is duration spent in the presence of God as the reward for faithful and righteous living, then we are in eternity when we know and love and serve God here and now. Eternity is, then, properly defined as duration spent with God—here and hereafter, but it does not consist in the enjoyment of the temporal blessings of the world, but in the bliss of spiritual fellowship with God and His "Beloved Son." Eternity is spiritual.

—Uniontown, Pa.

Books Worth Reading

Books Selected and Recommended
Mrs. J. Allen Miller

Studies of Immortality. By Camden M. Cobern. This is not a new book, but gives wonderful comfort to those who have lost, for a while, loved ones. It consists of three studies. The first states the philosophic argument for immortality. He gives the fundamental reasons upon which scholars base their faith in a Future Life. The second study is entitled, "Etchings of Immortality." The last study is a sermon-lecture on "The Power of an Endless Life."

Published by The Collegiate Publishing Company.

Young Men and Boys' Brotherhood

A BROTHER'S IDEAL

(Every Brotherhood boy is asked to memorize the BROTHER'S IDEAL as it is given here.)

A BROTHER IS WISE:—Quote Prov. 10:1; James 1:5. "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

Quote Joshua 1:7 and Romans 12:1, 2. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

A BROTHER IS SOCIABLE:—Quote Jno. 13:35; and 1 Jno. 1:3. "By this shall men know that ye are my disciples, if ye have love one to another." "That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

Quote Jno. 4:24; and Luke 10:27. "God is a Spirit; and they that worship Him, must worship Him in spirit and in truth." "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

(Each Brotherhood boy keeps a Bible Reading record for the year).

BROTHERHOOD SCRIPTURE ORDER

President: Ps. 122:1—"I was glad when they said unto me, let us go into the house of the Lord."

Vice President: Ps. 84:10—"For a day in thy courts is better than a thousand. I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness."

Secretary: Ps. 84:1—"How amiable are thy tabernacles, O Lord of Hosts."

Treasurer: Mal. 3:10—"Bring ye all the tithes into the store house that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

Membership Commission Chairman: Heb. 10:25—"Not forsaking the assembling of ourselves together, as the

manner of some is; but exhorting one another, and so much the more as we see the day approaching."

Welfare Commission Chairman: Gal. 6:2—"Bear ye one another's burdens, and so fulfill the law of Christ."

Missionary Commission Chairman: Acts 1:8—"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Project Commission Chairman: Heb. 10:24—"And let us consider one another to provoke unto love and good works."

All quote in Unison: Luke 2:52—"And Jesus increased in wisdom and stature, and in favor with God and man." (This Scripture—Lk. 2:52—represents the four sides of life; the mental, physical, social and spiritual.

ADDITIONAL SCRIPTURE ORDER; KEY WORD: BRETHREN

Pres.—Mt. 23:8; V. Pres.—Luke 22:32; Sec'y—I Cor. 15:58; Treas.—Acts 11:29, 30; Membership Com. Chm.—Mk. 3:33-35; Welfare Com. Ch.—Mt. 25:40; Missionary Com. Chm.—James 5:19, 20; Project Com. Chm.—Acts 6:2-4; All—Luke 2:52.

INTERESTING ITEMS

(Continued from page 3)

Story Book, \$2.00; The Story of the Bible, by Walter Russell Bowie, \$1.95. All sent postpaid.

A Beautiful and Inspiring Gift Book

"Take Heart," by Ernest G. Hoff, author-photographer, who attempts to open eyes and heart to the richness of life. Every page has a striking picture and a story that reveal and inspire. The kind you will read and re-read. \$2.00, postpaid.

These Books \$1.00 Each, Postpaid

How we Got Our Bible—J. Paterson Smith; And God Spoke These Words—W. H. Griffith Thomas; Forty Gospel Hymn Stories—George W. Sanville; Frances Slocum Trail—Otho Winger; Granddaughter's Inglenook Cook Book; Hilltop Verses and Prayers—Ralph Spaulding Cushman; Altars Under the Sky—Dorothy Wells Pease; The Complete Sayings of Jesus (Handy Pocket Size); The Shepherd God—Joseph Howard Gray; "Of the Imitation of Christ"—Thomas à Kempis.

Also More Gil Dodds Books

"The Flying Parson" by Mel Larson, \$1.25, two for \$2.25, Postpaid.

Stock Up with Brethren Tracts

We have a good supply of doctrinal tracts on all distinctive Brethren teachings. This is a good time to distribute them.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 19, 1946

OUR CHURCH AND OUR COMMUNITY

Scripture: Acts 2:37-47

For The Leader

What position does our church hold in our own town? What influence for good or bad does it have over the people in our community? Is our Church upheld and respected? Does it enjoy a reputation for brotherly love for one another, and compassion for the needy? All of us should be vitally concerned as to what the community in general thinks of our church. There is much which we can do to increase the influence of our church. We can demand that a real gospel message be preached, for this type of preaching brings conviction upon wayward people. We can insist that the members of our church keep themselves from the sinful places in our community. We can open our doors to the needy and suffering. Are we willing to do what we can for our church and our community?

DISCUSSION

1. A REAL GOSPEL FOR ALL. The basic principle of the purpose of the Church is the preaching of the gospel to the unsaved. Every other phase of the church life is purely incidental to its real purpose. But too often today, the extra things have pushed the real thing out of the church. Little wonder then, that many churches hold little or no standing in their communities. A church that continues to miss its real purpose degenerates into a social organization which has no purpose in existing.

A church that will uphold the gospel message to the unregenerated will find a following among those who are spiritually hungry. A church thus minded will also enjoy the divine favor of God. The road may be rough, but gospel preaching is the thing which our community needs today, it is the offering of the true church, and it is the message which has the blessing of God upon it.

2. PREACHING THE GOSPEL BRINGS CONVICTION. Sooner or later, gospel preaching and living will produce results. When Peter preached on Pentecost, the people cried, "Men and brethren what must we do?" Does the preaching of your church produce that kind of results? If not, is it the minister's fault for not preaching that kind of a message? Is it the fault of the members of the church for not living the right kind of a life? One thing is certain, a minister with the true gospel message is defeated if the members of his flock are not back of him in prayers, and Christian living among men. Has the influence of your church been hurt because you failed to do the Christian thing at some time or other?

3. LOST POWER. Few of us can remember back to the time when it was said that the church was the center of influence in the community. They tell us that the church

was the center of community life. People assembled there for Sunday services, for weddings, baptisms, funerals, etc. Its message was the message of the community. Now, it is not that. Every force of the world has hammered at family and church life until today the church is a side line for the great majority of people. We are not endeavoring to place the blame. But if America, in its pioneer and developing eras found it necessary to have its community life centered in the Church of God, how can it hope to remain what it is today if that fount of power is neglected?

4. THIS "UNTOWARD" GENERATION. Peter tells the people who are listening to his sermon to save themselves from their present evil generation. In other words, keep thyself pure and clean. The world around us with its filth and immorality and drunkenness is ever striving to gain our attention. Many are being led astray. Look around you today in your church. Call to mind the names of those who used to worship with you who this very hour are out living in the sins of the world. But for the mercy of God and your eternal vigilance, you would be with them. This is serious business. Peter was serious when he told the people to forsake the world. The temptations of the world are strong today, but we dare not give in. If we want our church to wage its high standards before the people we ourselves must keep free from sinful practices. We are as a select people, set apart for holy living in a world that hates us, our Christ and our Church. Are you going to play around with them, running the chance of ruining your life and the testimony of your church?

5. EVANGELISM IN OUR COMMUNITY. How many people accepted Christ in your last Revival campaign? And when was that campaign? More than a year ago? Was the meeting advertised as a soul saving campaign? Was the preaching designed to reach the soul of the unsaved? In other words, have the unsaved people had an opportunity to be convicted of sin and accept salvation in Christ? A series of meetings held just for the sake of a "yearly campaign" is worthless as far as reaching the unsaved. Wherever the minister, evangelist and the people work and pray together for the salvation of souls, results will be forthcoming. It will produce more than "members added to the church." It will produce men and women, boys and girls, and young people, born again for Christ. That is the type of evangelism we need in our community. As we say, though, the minister cannot do it, it will take the people too, in life and deed.

6. GET BUSY. The Church, (ministers, deacons, deaconesses, Sunday School leaders and teachers, men and women, young people, and all others within the fold of the church), is directly responsible for its present state of affairs. No one is excused. A lot of our influence and power has been lost because we were content to drift and rest on what had been gained. We turned to a social gospel when it was Christ's gospel which people needed. We made the church an "extra" in daily life rather than the "center" of it. But more than that, we failed to lay hold of the power of the Spirit and the promises of God, in launching out into greater fields of evangelism. Now, it is time to get busy. It will take a reconsecration of all church members, a return to strict gospel preaching and moral ethics, a separation from the world, and an "old-time" prayer meeting. But this will produce results. Then our in-

fluence in the community will be for good, for the salvation of souls, and for eternal glory. Where should we begin? Right in our own heart, for what we are, our church is, in our community.

QUESTIONS

1. In what ways could our church better serve our community?
2. List five things each of us can do to build up the usefulness of our Church in this community.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

AT THE FEET OF JESUS

Luke 7:38; 8:35, 41; 10:39

Low at Thy feet, Lord Jesus,
This is the place for me;
Here I have learned deep lessons,
Truth that has set me free.
None but Thyself, Lord Jesus,
Conquered this wayward will,
But for Thy love constraining,
I had been wayward still.—Sel.

THE SEVEN-FOLD PORTRAIT OF JESUS CHRIST

Rev. 1:11-17

In vs. 11 the voice says, "I am Alpha and Omega," the first and last letters of the Greek alphabet. As with the entire alphabet it is possible to write every book ever written, so Christ is the sum of all wisdom and power. He is the beginning of all things that have a beginning, for He was before all things (Col. 1:17), and all things were made by Him (John 1:3). He is the ending because He survives the ending of everything that has an ending. In other words He is the eternal God. John turns and sees the full length portrait of Jesus Christ.

Visions of the Lord were granted to Moses at the burning bush, Isaiah in the temple, Jeremiah at his consecration to prophetic office and likewise to Ezekiel, to Peter, James and John at the transfiguration, to John at Patmos, and to Paul at Damascus when caught up into Heaven. Thus these men were better fitted to speak of God and Christ to the saints. In some way we must all behold His glory: "I beseech thee show me thy glory!" John's vision was to bless the Church of God in dark days when consolation is needed. Revelation is designed to meet great necessities in the Church. God's Word abundantly meets all our needs provided we know His Word. No more suitable saint than John who once leaned upon the Lord's bosom could be found as the beholder of our glorified Lord. If we can bear tribulation as did he, we, too, can be cheered by the hope of His kingdom. As he was in the right frame of mind the Lord brought "all Heaven before his eyes." We are too earth-bound to be like John.

John saw "one like unto the Son of man . . . in the midst of the seven candlesticks." "The Savior was beheld in the midst of the Churches." Naturally His head is first seen. His hair white like wool reminds us of Daniel's vision of the Ancient of days (Dan. 7:9, 13, 14). He is Son of man and Son of God, Deity and humanity (Mt. 26:63,64). As our Kinsman-Redeemer and Companion He walks in our midst. His headship is over all things to the Jew, the Gentile, and the Church.

His eyes are all-seeing. They see every sin as well as every trial of the believer (Prov. 15:3). In the Rev. 6:15-17 His searching eyes of flame are feared. At His gaze the soldiers fell back as dead and Saul fell to the ground. But He will blot out our sin and clothe us in a garment of fadeless light.

His feet were like fine brass, a type of judgment. His heel will bruise the head of the serpent (Gen. 3:15; 2 Thess. 2:1-10). His voice "as the sound of many waters" means that He shall be understood by all the nations. His voice is one of condemnation or commendation. It awakens the dead, speaks to the believer, thunders in judgment. Out of His mouth went a two-edged sword, the symbol of His Word (Heb. 4:12). He spoke the worlds into being. In Rev. 19 He smites the nations with the sword of His mouth. The Living and the Written Word are inseparable. To ridicule the Bible is to ridicule Jesus Christ. His "right hand" is laid upon John. The right hand is the place of honor (Mt. 25:34). We could never look upon the blaze of His glory and shining countenance unless we should be made to conform to His image (Rom. 8:29; 1 John 3:2; Phil. 3:21).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 19, 1946

A FRIEND WHO LEARNED TO BELIEVE

Lesson: John 11:7, 8, 16; 20:24-29

The name Thomas, when coupled with discipleship, has become just another way of saying "Doubter." But many times we wonder whether Thomas really doubted. Do we call John the Baptist, "Doubting John?" And yet he sent word to Jesus and asked in just as doubtful a tone, "Are you He that should come or look we for another?" Not so much doubting, but rather the need of assurance. John had stood and seeing Jesus approach, had said, "Behold the Lamb of God that taketh away the sin of the world."

Now in the light of this, let us look at Thomas. When we find him first in John 11:16, we hear him saying that he is willing to go with Jesus even unto death. We do not hear him making an extravagant statement like Peter saying that he will never deny Jesus. But we do hear him make the matter-of-fact statement that he is ready to go along with Jesus wherever He goes. He was so sure that

Jesus was going to face execution, and yet we find something undaunted in Thomas' speech.

True, he went to Jerusalem with Jesus and His disciples. But he was "scattered" with the remaining disciples, just as Jesus said. But he was staying around. Maybe he went out by himself to think himself through. At least we know that he was not with the remainder of the disciples the first time they came in contact with Jesus.

Have you ever tried to reconstruct that scene after Jesus had left and Thomas entered the room? All excited, they told Thomas they had seen Jesus alive. We heap condemnation on Thomas too often for his attitude and his demands. But what he wanted was concrete proof—personal contact. At least he kept himself open to proof. That word of his, "unless" is simply the door which he leaves open.

And when his Lord sees him, does He chide him too severely for his attitude? No, He does not. He furnishes him the evidence he desires. And Thomas, finding the assurance he wants, gives immediate allegiance in the words which he utters, "My Lord and my God."

He never betrayed his Lord, neither did he deny him. He only looked for and longed for the assurance which only the presence of the living Lord could give. And when it came, he obediently and thankfully accepted it.

Laid to Rest

IN MEMORY OF CLAYTON ANDREWS (Gratis, Ohio)

We, as a church, would pay a loving tribute to Brother Clayton Andrews, son of W. E. Andrews, of Gratis, Ohio. Born in August, 1922, he gave his young life in Germany, for his country, on April 4, 1945.

When the news of his tragic death came a year ago, we as a church, were shocked and mourned our loss. He was a fine Christian boy and was always true to the church and his Heavenly Father. We all realize that Clayton's Gold Star has been added to his Crown of Glory.

Rev. J. Edgar Berkshire, our pastor, held a sacred and beautiful memorial service in his home and paid fitting tribute to his memory and we paused to drop a tear for the bereaved family. With Mrs. Pauline Neobet as accompanist, Charles Borgwardt sang, "The Beautiful Garden of Prayer." This was Clayton's favorite song and just before leaving for the army, sang it as a solo at the church.

We can all reverently say that Clayton fought a good fight; he kept the faith, and he finished his course. Henceforth there is laid up for him a crown of righteousness.

While we sadly miss you, Clayton,
Sleep on and take your rest.

God called you home, He thought it best.

Years may come and years may go, but his memory will live on until time shall end.

Written by Mrs. Bertha Street,
Gratis, Ohio.

CULP. Ephraim Culp passed to the Life Beyond on March 29th, after almost 82 years in the earth-life. He was the oldest funeral director in the state of Indiana in age and in years of service. During his boyhood he was associated with his father in this profession and conducted his first funeral at the age of sixteen. During the sixty-five years that followed his firm had charge of 10,269 burials. His work was unique in his profession.

But the Brethren Church will remember him for his labors of love for Christ and the Church. He was a member of the Building Committee that supervised the construction of Goshen's present church plant. He served as a trustee for many years. He was constantly giving time and attention to beautifying the church and its services. He was an active personal worker. His influence was far reaching in our denomination and others. He was liberal in his giving to Christian causes. He was a friend of ministers and has served on some of our national denominational boards and as chairman of the Indiana Trustees board.

Brother Culp was united in marriage to Amanda M. Gorsuch in 1889 and she departed from this life in 1932. To this union were born three sons who survive, Elmer J.; Floyd S.; and Joy W. He is also survived by his widow Katie Miller Culp whom he married in 1934. She too is a faithful, loyal and devout member of our Goshen Church. Brother Culp's funeral was held in the Church he loved, in charge of the pastor assisted by Rev. M. D. Stutsman and Rev. Frank Kreider, Church of the Brethren elders.

H. H. Rowsey, pastor.

A TRIBUTE TO TWO GREAT LAYMEN

Amos Kuns of Flora, Indiana
and

Ephraim Culp of Goshen, Indiana

I have known Mr. Kuns for a number of years and while never associated with him intimately in the work of the church, yet I have had a number of contacts, which caused me to esteem him very highly. One of his sons, Raymond, is a faithful member of the South Bend Church and has given very generously for our mission work. The bond between father and son was very close and this, too, gave me some insight into the fine faith and character of the man that otherwise I could not have known.

He was a fine type of level-headed business man that is essential for the success of every church. More religion than sense is not good for any leader of the church, but good sound sense activated by a strong faith and activity in the things of the Spirit, makes the very fine combination needed to carry on the work of the church, which, after all, is a great business and must be carried on with business principles.

In the disturbance that came to the Flora church at the time of the unfortunate division, Mr. Kuns kept on an even keel and held together those of like mind and called a faithful minister to lead them in their work. It is to such a layman, with an ideal wife and a lovely home, that the church is greatly indebted. We pay tribute to this staunch layman who will be greatly missed in the councils of the church.

Mr. Ephraim Culp was another outstanding layman of the Brethren Church. I knew him and appreciated him as a pastor knows and appreciates his faithful workers. Probably more preachers in the Brethren Church knew him intimately than any other layman in our beloved church. He was always trying to encourage preachers and was a special blessing to all who served as pastor of the Goshen church.

His business as "Undertaker" schooled him in dealing with people. He was an active personal worker. After retiring from active participation in his business, he did much work for the church and was always doing some kind deed for some church or preacher, for, while he was loyal to his own church and pastor, he also was interested in every church, and encouraged every one he could as occasion offered.

He came out to Pittsburgh to consult me about considering the Goshen pastorate and to incidently take a peep at the home and see the family. He had the time and the money and used them freely for the service of Christ. His wife, too, was one of those fine women of faith which made an exemplary home life and an encouragement to every good purpose.

We thank God for such stalwart men of faith with wisdom in the things of life and vision for the things of Christ and the church. May others follow their course and accept with becoming humility, the mantle of service for Christ and the church.

In most sincere sympathy to those who so keenly feel the loss.

Claud Studebaker.

WYNN. John J. Wynn of 1710½ South Michigan Street, South Bend, Indiana, departed this life to be with his Lord on March 23, 1946. He had been ill for some months, but confined to his bed for only a short time.

He was a member of the South Bend Church for many years.

Funeral services were held in the South Bend Brethren Church. The body was laid to rest in the South Lawn Cemetery.

SHIRK. John Shirk of 1510 Miami Street, South Bend, Indiana, departed this life to be with his Lord on March 25. He had been in ill health for quite some time and had suffered several light strokes.

He had been a member of the South Bend Brethren Church for many years. He was a retired postal employee.

Funeral services were held from the Orvis Funeral Home in South Bend. The body was laid to rest in the Mishawaka Cemetery.

We thank God for the glorious hope which is ours through Christ Jesus, who brought life and immortality to light through the gospel. May the dear Lord bind up the broken hearted.

Claud Studebaker.

GREEN. Robert Lee Green, employee of the Lehigh Portland Cement Company of Union Bridge, Md., for 35 years, departed to be with his Lord and Saviour, at his

home Tuesday, February 12, at 6 A. M., after a brief illness from a heart condition. He was born in Frederick county, son of the late William and Annie Carbaugh Green, and was aged 53 years. He was mill foreman of the second shift at the cement plant for 26 years.

He spent most of his life near Union Bridge, and he was a member of the Brethren church, having been baptized and received into church fellowship by the undersigned.

Surviving are his wife, the former Edna Blaxsten and ten children as follows: Mrs. Luther Rowe, Robert L. Green, Jr., Union Bridge, Md.; Mrs. O. David Schultz, Miami, Fla.; Misses Ella M. and Zelda D. Green, and Mrs. Donald C. Utermahlen, Baltimore; Cecil C., Richard H., Paul G., and Mary L. Green, at home; also a brother, David F. Green, Union Bridge, and a sister, Mrs. Anna Hull, Hanover, Pa.

Funeral services were conducted at his late residence, Friday, February 15, at 10 A. M., with further service at 10:30 A. M., at the Linwood Brethren church, with his pastor, the undersigned in charge, assisted by a former pastor, Rev. Freeman Ankrum, pastor of the Brethren church at Masontown, Pa. Burial was in the Pipe Creek cemetery.

Elmer M. Keck.

MAXTON. Mrs. Mable Blanche Maxton, a life-long resident of Huntington, Indiana and a very faithful and devoted member of the Brethren church, departed this life March 7, 1946, at the age of 53 years, after a long and lingering illness.

She was a patient sufferer and fully resigned to the will of her Lord. With an ardent desire to live and continue her Christian service, she was anointed for healing twice. She had not begun the Christian life until about middle life, but she had the joy of seeing her four sons, two daughters and three daughters-in-law surrender their lives to Christ.

For several years she taught in the Children's Division of the church school. She was president of the W. M. S. She was strong in faith, obedient to all the ordinances and loyal to every interest of the church. She was patient, cheerful and friendly, a wise counselor and left a noble testimony to all who knew her. She is missed by her family, her neighbors and especially by her church.

Memorial services were conducted by her pastor.

H. M. Oberholtzer.

"God knew the sort of tenderness

Our wayward hearts required;

God knew the sort of kindly love

Our lonely souls desired;

God knew the need of friendships strong

The need above all others;

God knew our need of tuckings in—

That's why He made our mothers."



News From Our Churches

MUNCIE, INDIANA

It was my high privilege to spend two weeks with the Brethren here and to enjoy also the splendid Christian hospitality of the parsonage and the homes of many of the members and friends of the church.

The membership is of high Christian caliber and seem eager to complete the work of building that was so well begun. Here, too, we met converts of meetings held by the pastor and myself many years ago. Some occupy high and responsible places in the business and educational life of the city. Muncie offers splendid opportunities to young and growing families.

The meeting was well attended and visiting churches and quartets, also quartet of our own church, a male quartet; trios and soloists—gave much help in music. In all it was a very spiritual and happy occasion.

Evangelist E. E. Haskins.

VALLEY BRETHREN CHURCH

Jones Mills, Pa.

Probably there are those of the brotherhood who wonder if the Valley Church is still about her Father's business. I am happy to say she is.

It has been about eleven months since the beginning of our work with these people—to be exact the work began June 10, 1945. It has been a joyous privilege to have learned to know and work with these Brethren, as their pastor, through the months past, in spite of the distance of forty-five miles each way from Vandergrift to Jones Mills each Sunday, to be on hand for the service. Due to the fact that the Valley Church has but a small congregation, this arrangement will do until a better one can be devised, as we hope that before too long it can be made possible for them to have full time service. This church with its prospective community, and spiritual enthusiastic people, and with a desire to go forward, has the making of something worth while for the Lord, and the Brethren Church.

It was the writer's privilege to conduct special meetings for these brethren from January 31 through February 10. In spite of two or three cold, stormy and rainy evenings the weather was very good to us; thus the attendance remained fair throughout the meeting. The lowest in attendance was twenty-one, and the highest was seventy-three, which gave an average of forty-four. Through these services it was our happy privilege to witness two young people come forward and give their hearts

to the Lord in early life. We realize that this is not many, but we thank the Lord for them, and ask an interest in your prayers in their behalf. The meetings closed on Sunday night, January 10, with Communion services, with about thirty-five communing.

I want to thank the people of the Valley Church for the splendid hospitality shown me as I visited in their homes, as well as for the fine meals served. I also want to thank the Neiderhisers for the hospitality shown me while I made my home with them; and to thank the brethren for the generous offering given the pastor and family at the close of the meeting.

We ask an interest in the prayers of the Brotherhood in behalf of these Brethren that they may continue to be instrumental in the building of the Lord's Kingdom on earth.

. H. R. Garland.



News From Our Mission Points

Furnished by the Missionary Office

CHEYENNE, WYOMING

I thought I would write a few lines concerning our progress here at Cheyenne. We are getting along very well, even though the new Building seems to be no nearer than when I wrote last. We have moved into the basement of the parsonage and continue to grow, even though we are crowded.

The Lord is abundantly opening the way to new homes each week. In the services two weeks ago a lady, a mother of six small children, made confession and gave her heart to the Lord. She was the first of the family to make the start, but the father has promised that he will soon go with his wife. Just in the last few weeks we have entered five new homes and there is a prospect that in the near future there will be several more. We are looking forward to a series of services soon and we ask an interest in your prayers in their behalf. We are also hoping to have one of the Young People's Gospel Teams this summer.

We held our spring communion on April 28, and baptized two prior to that time. The Christian church kindly consented to the use of their baptistry for the rite. We rejoice at the cooperation and spirit of the other churches in Cheyenne.

Easter eve we held a musical program which went over big. There was a packed house, and we plan one of that type of service each month.

Continue to remember us in your prayers.

Frank W. Garber, pastor.

The Brethren Evangelist



*I think that I could never be
A scoffer at eternity
If I had watched each coming spring
And seen new life in everything;
If I had noted budding flowers,
Seen dew on grass in morning hours,
Had heard a robin's morning call,
Or watched an April shower fall,
If I had felt a summer breeze,
And watched a moon through leafy trees.*

*A lovely sky at sunset time
Would speak to me of the divine,
And twinkling stars in midnight sky
Would tell me of a home on high.
I could not doubt a God above
If I had known a mother's love,
Nor could I doubt that mystery land
If I had held a baby's hand
No, surely I could never be
A scoffer at eternity.*

—Minnie Churchill.

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RELIEF NEEDS

Can you spare any of these items?

- Garden tools
- Clothing
- Horse-drawn farm tools
- Carloads of wheat, oatmeal, rice
- Spectacles
- Soap
- Canned food, dried fruits and nuts
- Tools: blacksmiths', carpenters' masons'
- Money to pay trucking, processing and ship-
ping expenses
- Books for Poland: early readers, spellers,
Bibles, personal devotion aids.

Send to Relief Center, New Windsor, Mary-
land.

Reports coming in for our missionary offering at Eas-
tertime are very encouraging.

The Elkhart church has given about \$3,500 and the
New Paris church has given about \$2,500 and other
churches report good offerings which indicates that our
Easter Offering will be quite encouraging to our mission
work.

We appreciate this very much and thank you kindly.
The matter of giving to missions is a matter of education
and growth in the grace of giving. It is not too late to
give for Foreign Missions if you did not get your offer-
ing in for Easter.

Our need is constant and I am convinced that the best
way to develop a large mission vision and to accomplish
our best work is to give every Sunday of the year to mis-
sions. Some churches set apart a certain part of all in-
come to the missionary work outside of the local church.

One Sunday of every month we set apart our Sunday
School offering to missions. This keeps to the notice of
our people the need of missions. We have always given
in our weekly envelope a certain amount to missions.

In fact, the great task of the church is to send mission-
aries to preach the gospel and build churches. Nothing
could be so great a stimulant to the Brethren church as
a great missionary vision and program. This would re-
sult in new churches here and abroad. This would give
great spiritual blessings at home. We get so concerned
about the detail and organization of our local church pro-
gram that it is easy to forget the very purpose of the
church.

We have not yet given liberally to missions as we shall
be able to do if we become imbued with a compelling mis-
sionary spirit. We thank you again for your gifts and if
you have not yet given, we urge you not to rob yourself
of the privilege of sharing in this glorious work of Christ
to give the gospel to all the world.

Claud Studebaker.



The Pastors' Institute was a pre-eminent suc-
cess again this year. The sessions teemed with in-
terest and enthusiasm. The attendance figures—
one-third larger than those of 1944, speak elo-
quently concerning the growing popularity of the
Institute program.

The Institute leaders take this opportunity to
thank Mr. R. A. Hazen for an excellent job in
housing the visiting guests. A word of gratitude is
in order for Rev. L. V. King and the Ashland
Brethren for the use of the Park Street church
for the evening sessions and their gracious hos-
pitality in entertaining attendants at the Insti-
tute.

Highlights of the Pastors' Institute

By Dr. L. L. Garber

Memorable days at Ashland College were April 22-25. These days were rendered significant by the holding of the second Pastors' Institute under the auspices of the Ashland Theological Seminary and the Missionary Board of the Brethren Church, and under the wise and adroit direction of Dean Melvin A. Stuckey, head of the Seminary. On these significant and memorable days, were assembled in the College Chapel, at regular periods, the Seminary students and Faculty, together with Brethren ministers from neighboring states and religious workers from Ashland and the neighboring communities.

To instruct, to inspire, to empower these assembled ministers, Christian workers, laymen, and others who might attend the sessions, Dean Stuckey had wisely selected and secured four widely-experienced and scholarly ministers to act as instructors, counselors, and guides. Splendidly did they rise to the occasion in their respective roles, and impress upon the members of the Institute such truths, sentiments, and ideals as will certainly bear large fruit in many places, fields, and directions.

To give to the readers of the Evangelist some understanding of the matter, method, and personnel of the Institute, is the purpose of this sketchy report. We shall meet these capable leader-instructors in the order of their appearance and try to understand, perhaps appropriate, something of the unique and distinctive contribution of each.

Meet first, Dr. Grover E. Swoyer, a man of wide experience who knows life on many planes; a builder of strong churches; a staunch defender of the faith; a magnificent master of sham religions, infidelity, of all departures from orthodox Christianity; a forceful, fluent, trenchant, positive speaker, a paragon of invective and irony. There are no dull moments during his presentations.

Dr. Swoyer gave the morning address for each day's session. On the first day, he showed how utterly false and fallacious the assertion, "Preachers Don't Work," by making clear the fact that the real preacher's life is a crowded and busy one, rich in "the joy of duty well done" and in revealing experiences. His method was largely specific instance; graphic delineations of his own work in comforting the distressed, lifting up the fallen, feeding the starving, and following in the footsteps of the Master Teacher and Minister.

"Preachers and Poets," was the title of Dr. Swoyer's second address. In this he was most entertaining, inspiring, convincing. He quoted readily from numerous masterpieces and showed how the poets, in case after case, are champions of the moral law and enforce and illuminate the

great ideals and doctrines of religion. Among the briefer quotations were:

Whittier: "Alas for him who never sees
Nor looks to see the breaking day
Who hopeless lays his dead away,
Across the mournful marbles play."
The stars shine thru the cypress trees

Lowell: "Daily with souls that cringe and plot,
We Sinai's climb and know it not."

Browning: "A man's reach should exceed his grasp,
Or what's a heaven for."

"Preachers and Global Strategy" was the last of Dr. Swoyer's powerful addresses. In this forthright and virile missionary sermon, he enforced the irrefutable and historically-established truth that speeding good-will thru the spread of Christianity is both more effective and less costly than armed force in keeping nations free from conflicts and destruction. This peace enforcement is in close harmony with the modern world-wide effort to substitute organized good-will for armed conflict through the UN whose delegates are now in session in the United States.

Meet Dr. Clausen. Completing the quartet of Tuesday's great addresses, were three by the urbane and high-thinking Dr. Bernard Clausen, wide-experienced chaplain and noted minister of the Baptist church, for which he has held pastorates in a number of great cities. His first address was a thoughtful and practical address on "Know How," stressing and enforcing the high value of thorough preparation for large efficiency and notable accomplishment in any field. The value of great ideals as a stimulus to right preparation was emphasized and illustrated.

Dr. Clausen's second address was a thoughtful psychological discussion of "Masters of Anger," the place of anger as the coordinator and unifier of the human soul-powers in the initiation and carrying forward efforts as great achievement, efforts that frequently fail because the soul-energies are not aroused and unified in the effort. "And thus we half-men struggle." He quoted philosopher James as asserting that we customarily use only a fraction of our brain processes and possible psychic power. Strong emotions, as anger, tend to awaken and use these in a larger and more effective fashion. "My strength is as the strength of ten, because my heart is pure."

"That Beautiful Life" was the title of Dr. Clausen's third lecture. It took the form of a popular lecture and set in vivid and moving contrast the evanescence and danger of mere surface physical beauty as against the sure



Grover E. Swoyer, D.D.

Pastor Trinity Lutheran Church, Pittsburgh, Pa.

After graduating from the Ashville High School with highest honors, he attended Wittenberg College where he received eight letters in football, baseball, basketball and track, and graduated with an A.B. degree. He graduated from the Chicago Lutheran Seminary in 1917. Among others he pastored the Mount Zion Lutheran Church in Pittsburgh, where the membership increased from 489 to 1300 during his ministry, and the First Lutheran Church of Mansfield, Ohio, one of the outstanding churches of the denomination. At present he is the minister in charge of the Trinity Lutheran Church in Pittsburgh, Pa. Dr. Swoyer is the author of many articles and poems on religious subjects.

Bernard C. Clausen D.D.

Pastor, Euclid Avenue Baptist Church, Cleveland, Ohio

Dr. Clausen is a graduate of Colgate University, 1915, and Union Theological Seminary, 1918, with a degree of Doctor of Divinity from Syracuse University and Doctor of Humane Letters from Alfred University.

During the first World War he served as Chaplain on the U.S.S. North Carolina making 26 transatlantic trips, guarding troop ship convoys against submarine attacks.

He has been pastor of the Baptist Church at Hamilton, New York, ministering to the students of Colgate University, and of the First Baptist Church of Syracuse, New York, and of Pittsburgh, Pa. He is the author of many books, has been a pioneer in radio broadcasting and is now involved in experiments looking forward to television and its use of religion.



value and enduring worth of the beauty of soul and character. The speaker cited a number of sad and tragic cases showing how the drug-store glamour-girl type of beauty often leads to dejection and misery. Hence, stress not the evanescent and fading physical beauty, but rather the enduring and imperishable beauty of mind and soul. Physical beauty is not essential to high, useful, or even moderate success. Socrates was no Apollo Belvedere, nor was Lincoln a Chesterfield. But each of us may, as they did in degree, develop an intellectual and soul life that may lead others to develop something of the marvelous beauty of the Christ Life.

Meet Dr. Welshimer, the adventurous, achieving pastor, preacher, and organizer: 44 years pastor of one church developed from small beginnings to the largest membership in the Christian denomination, rated as one of the four largest in the United States. Coordinated with this large church, was developed the largest Sunday School

in the United States, more than 3,000 in regular attendance. Here is one whose achievements and methods deserve careful study.

Eminently practical and satisfying, Dr. Welshimer used numerous illustrations and sketchy incidents to vivify his addresses. His first address developed the idea that one's orbit of activity is frequently imposed upon him by circumstances, an orbit beyond which it is inadvisable for him to range and in which he is able to do his highest service. In such a situation one should take the wise advice of the great Thomas Carlyle: "Do the duty that lies next," exemplified by the Apostle Andrew's "first finding his own brother, Peter." "The man who tries to escape from himself is a flop."

"The Minister's Job" was Dr. Welshimer's second title. This, he asserts, is to bring people to Christ, help them discover themselves, and to help others to know and to follow Christ, in an ever-expanding circle of activity. Fur-



P. H. Welshimer, D.D.

Pastor, Christian Church, Canton, Ohio

Dr. Welshimer has been minister forty-five years of the Christian Church in Canton, Ohio.

The church has the largest numerical membership of any church in the Christian denomination in the United States. It also is rated as being in the group of four of the largest of any churches of the United States.

The Bible School heads the Bible schools of the United States in attendance.

Dr. Welshimer is known as "The Dean of Preachers in Stark County, Ohio." He is a preacher, pastor, author, organizer, and leader par excellence.

Clarence E. Macartney, D.D

Pastor, First Presbyterian Church, Pittsburgh, Pa.

Dr. Macartney was educated at the University of Wisconsin, Princeton University and Princeton Theological Seminary. For nineteen years Dr. Macartney has preached to large congregations, morning and evening, at the historic First Presbyterian Church of Pittsburgh. Every Tuesday at the Tuesday Noon Meeting for Business Men, at the church, he addresses the largest men's meeting of its kind in America.

Dr. Macartney is the author of more than forty volumes in theology, homiletics, apologetics and historical. He is well known for his books in the field of the Civil War.

In 1924, he was elected Moderator of the Presbyterian Church in the United States of America.



ther, to discover Sunday School teachers, capable missionaries, and the latent possibilities of his flock—all are parts of the minister's task and high opportunity. In his preaching, every preacher should emphasize the great doctrines of the Bible, remembering that "he has a soul to save as well as to save the souls of others."

"Let's Go Fishing" was the catchy and stimulating title of Dr. Welshimer's closing address. It was replete with wise and practical suggestions; as, all should be fishers; in fishing for men, we need much faith; cast your net, expecting to catch fish; bait your hook with contacts with men.

Meet Dr. C. E. Macartney, carefully educated in the great universities and a theological school, a successful and distinguished minister, the author of many books, a solid thinker on Ethics, Homiletics, and kindred problems.

In developing the first of his three addresses, "The Answer of a Good Conscience," he likened the work of conscience to the work of the radar beam in guiding the air-

plane thru the pathless sky, and analyzed its function as a guide, as a rewarder of good deeds, and a punisher of evil. The following stanzas from Wordsworth's poem on Duty (Conscience) give an impression closely similar to that of the speaker:

"Stern daughter of the voice of God!
O Duty, if that name thou love
Who art a light to guide, a rod
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe;
From vain temptations dost set free
And calm'st the strife of frail humanity!

(Continued on page 13)

They Were Pleased

(Echoes from the Institute)

I greatly enjoyed the fellowship of other ministers at the Second Pastors' Institute. The lecturers certainly represented widely differing types of preachers and preaching—which reassures me that possibly the Lord can make use of whatever talent one may have, when dedicated to His service.

In the hope of conserving something of the inspiration and information of those masters of Gospel preaching, and of projecting into my ministry something of the counsel given, I returned from Ashland with over six thousand words of notes.

My thanks go to the Ashland Theological Seminary and to the Missionary Board of the Brethren Church for making this valuable help available.

William S. Crick, Pittsburgh, Pa.

I am grateful for the privilege of attending another Pastors' Institute at Ashland College. The Brethren pastors and others privileged to attend this Institute are very much indebted to the Seminary, the Missionary Board and the National Ministerial Association for this wonderful season of inspiration, spiritual instruction and fellowship. The program was well arranged and the selection of speakers was very satisfactory. Spare time was wisely employed by the ministers present in the discussion of matters of vital interest to the program of the Brethren Church. Even those most distant from Ashland were well repaid for attending.

H. M. Oberholtzer, Huntington, Indiana.

Besides being a splendid time of fellowship among the Brethren ministers this Institute has been a remarkable time of looking forward. We have looked forward to Christ and to our opportunities.

Since we seldom live our lives in the fullness of God's power and quite often fail to achieve because we do not completely rest upon God, it was a great experience to hear from those who have made notable successes. Because of this Institute our zeal has been increased.

It is a rare individual who can keep "putting out" constantly without "intake." Preachers are no exception and the personalities of the speakers, along with the messages given, has filled us anew for service.

In the unity of the church there is power. In our fellowship we are unified anew. In the Institute we were drawn together in Christian love.

Chester F. Zimmerman, Johnstown, Pa.

The Pastors' Institute has been a rare experience to me. Too many times one becomes discouraged with the problems of his own work. Then to be permitted to sit at the feet of great men who have made a success of their own work is indeed a privilege and inspiration. I shall return to my work refreshed in spirit and soul and with a greater determination to strive on to victory. Surely the Pastors' Institutes are forward steps that should be taken advantage of by every minister.

C. E. Johnson, Cerro Gordo, Illinois.

I greatly appreciated the opportunity of attending the Pastors' Institute. The meeting together of our denomination's pastors and ministerial students with a common interest was certainly conducive to fellowship and mutual understanding. The inspiring lectures by Drs. Swoyer, Clausen, Welshimer, and Macartney, prominent Christian leaders of today, urged us to more zealous devotion to our goals and showed us how to be more efficient workers in the Master's harvest field. The Pastors' Institute this year was truly designed to inspire, instruct, and actuate us.

Mary Elizabeth Gilmer, Ashland College.

I felt I could hardly spare the time away from my church, at the close of a revival effort, to attend the Pastors' Institute. So I arrived late and left early, but it was a real inspiration and help. My congratulations and hearty thanks to you and your helpers.

Herbert Rowsey, Goshen, Ind.

Words cannot express the value to me of the Pastors' Institute which was held here at Ashland College last week. These meetings, at which some of the ablest ministers in the country spoke, were an inspiration to me that will long be remembered. I do not think that a better selection of speakers could have been made than that of Dr. Clausen, Dr. Swoyer, Dr. Welshimer and Dr. Macartney. Here are four of the top men in their field, yet each has a distinctly different manner of approach. To a student this was an invaluable experience, an experience that will be remembered and one which will be referred to often in future work.

I think that the college is to be commended for bringing this type of program to its students.

Miles Strine, Ashland, Ohio

I wish to express my appreciation, as a resident of Ashland, for the fine series of lectures presented at Ashland College the week after Easter. It was an opportunity and a privilege for us to hear men of national reputation whom you brought to the campus. I am sorry that the pressure of duties prevented me from attending more sessions, but the speakers I did hear were exceptionally fine.

Dr. Harold H. Lentz, Ph.D., Ashland, Ohio.

The recent Pastors' Institute held at Ashland College was of extreme interest to me. It has been the first time that I have heard such a splendid group of speakers in one series of lectures. Their subjects were very well outlined and of utmost importance to preachers and theological students. The speakers created a friendly atmosphere in the audience and have been an inspiration to me. They brought out the glory of working for the great Master and the happiness that comes to those who are furthering God's kingdom. Their own personalities radiated their contentment in their work and their love for fellow men. I was sorry to see the Institute brought to a close, but next year there will again be another one and I feel sure that it will also meet with the success that this Institute has achieved.

Robert Bischof, Ashland College.

This Pastors' Institute is one of the best helps that I can think of for students, ministers, and pastors, as well as all laymen. I know of no other way to get the best of information on practical experience than from such an Institute. Experience is radiated from these great men through the addresses, discussions, as well as in private conversations, in a way that one cannot help but absorb the spirit.

Having attended the Institute held two years ago, I looked forward to more of that kind. Since this week's experience, I cannot see how anyone can go home without new zeal and enthusiasm for his Lord and Master. This Institute has helped me to respect and above all love the men of these various denominations as well as all others. I think that to fail to have such a meeting every year is a loss of inspiration much needed by laymen and ministers.

I certainly want to thank the faculty of the college and seminary for excusing students to attend this Institute. I am looking forward to a similar and still better feast again next year.

John Johnson, Ashland, Ohio.

The speakers at the Pastors' Institute were good. Dr. Swoyer challenged us to vigorous efforts in the pastor's field of labor; Dr. Clause pointed out the virtue of even-tempered servants who are "Masters of Anger"; Dr. Welshimer's messages were very uplifting; and Dr. Macartney gave us much food for thought. The Institute was helpful and stimulating.

Robert Parker, Jeromesville, Ohio.



The Missionary Board invests some money in the Pastors' Institute feeling that the matter of inspiring our preachers and teaching them at first hand the methods used by outstanding pastors and preachers of the gospel will be of very great value to them in building churches and touching lives with the gospel.

Outstanding leaders in the Presbyterian, Lutheran, Baptist and the Church of Christ brought very fine messages to our preachers. It hardly can fail to do good.

It is quite evident as you listen to men who are great church builders and preachers of the gospel, that the secret of their success is in two things: hard gruelling work and intense love for men. Of course, these are the manifestations of their love to God and faith in His word, which presents man as a sinner and must be saved by the Savior, whose gospel we preach.

Our great need is for more and better preachers—they, who love the Lord and desire above everything else to serve Him. Men who are willing to give all of their time to the gospel. We have had too many who have made preaching a side line and who gave their best thought to their daily avocation.

I am aware that we have a background of a "Free Ministry." There is much to be said in favor of that type of ministry in the early history of the church, but it was the purpose of God that, "They who preach the gospel should also live of the gospel." It certainly is the good purpose of God that the church support her ministers in gospel. However, it does not take a very strong argument to convince men of the rightness of the thing which they desire to do. It takes a much stronger argument to convince them that the thing they want to do is wrong.

Our people are naturally selfish as are men generally, so it takes quite a lot of teaching to convince the Brethren church, with her background of a free ministry, that the preacher should be well paid and make possible the best full time service he is able to render.

We not only want our preachers to be better and give more time to their work but also the churches to be more generous with their pastors and give them adequate support. Many a church has hindered a pastor by inadequate support and thereby hindered the church. Our churches and pastors both need institutes to instruct us in successful church work.

Claud Studebaker, South Bend, Ind.

INCIDENTAL INTELLIGENCE

Did You Know - - -

That the church has bungled its task of religious education, according to the verdict of thirty Protestant chaplains who met in Washington at the invitation of the Federal Council of Churches? The chaplains had all been in war theaters and had had battlefront experiences.

That our total crime bill in the United States is 400% more than our expenditures on education?

That Mr. and Mrs. Robert Johnstone, of Downingtown, Pa., whose son, Robert, was killed in battle on Luzon, have used his \$10,000 government insurance to establish a scholarship at Lafayette College for Japanese students? If a Japanese student is not available, the scholarship will go to another member of the yellow race or to a member of the white race whose intention it is to serve as a missionary to the Orient.

That our murder rate in the United States is 20 times greater than that of England?

That the Gideon International is aiming to place New Testaments in the hands of about 9,000,000 school children in the United States, those between the ages of ten to thirteen years in fifth to eighth grade?

That of the 59,000 girls enlisted or drafted into the women's land army in Britain, about 30,000 wanted to stay there after March 1, their demobilization day? They lived on lonely farms and in remote hamlets, and worked long hours for pay as low as \$9.60 a week. The war uncovered a growing dissatisfaction with factory and office routine and city life and a satisfaction in life in the country.

That a Russian edition of the full Bible, the first printed in twenty years, will soon be ready for distribution in the Soviet through limited channels, says Rev. Thomas T. Holloway, field secretary of the American Bible Society?

The Genius of the Brethren Church

by Rev. Claud Studebaker

The Brethren church has every right to claim a hearing for her cause before the court of the world.

We have placed emphasis on a literal obedience to the plain commands of Christ in a number of things that more liberal minded men count unimportant.

The issue of Fundamental and Modern interpretations of Christian faith has no field for discussion in the Brethren church. We take the Bible as it is and seek to obey it as literally as possible. We believe that when Christ sent His apostles into the world to preach His gospel and told them how to baptize the people who believed and would accept Him as Savior, that these too are words which will stand till Christ returns to reign in righteousness. We believe that when Jesus tells His disciples, "That the Father had given all things into his hand, and that he was come from God and went to God" and then washes their feet and commands them to wash one another's feet. He intends for us to obey Him until He calls us to Himself. Thus we might speak of several things in the Bible that

the Brethren church observes to do, that many other churches do not. We shall not condemn those who do not observe these things. God will judge righteously. However there is no more fundamental evidence of your faith, than simply to do what God tells you to do. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father which is in heaven. Many will come to me in that day saying, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works, then will I profess unto them, I never knew you; depart from me ye that work iniquity." These are revealing words from that "Sermon on the Mount." Better not project it into the millennial kingdom, the Lord may judge along some simple lines that some great theologian fails to fathom. The world needs the great testimony of those who are willing to obey God in doctrine and in life. No church is small or unimportant that has a great message and something to offer to the people that is fundamental to life and salvation.

Muncie Is Building



The picture above shows the proposed Brethren Church building at Muncie, Indiana. Last August the Missionary Board voted to contribute financially toward the building of this church. Progress has been hampered, of course, on account of national industrial conditions, but the good folks at Muncie are going ahead with their building program as rapidly as conditions will permit.

We give below a few words from Rev. E. D. Burnworth, under whose fine guidance the work at Muncie is being carried forward:

"We are making haste slowly here at Muncie. However, a building committee has been duly elected and this week a committee goes to Indianapolis to meet a government agency to try to get a permit or priority to build. We think that material is now available so that building may not be too long delayed. The building committee is as follows: L. B. Garret—chairman, Curtis Cruea, Ray Pingry, Charles McNeal, J. E. Garrett, Roy Northcut, B. F. Waltz.

"Evangelist E. E. Haskins of Johnstown, Pennsylvania conducted services for the Muncie church for two weeks beginning March 31, and closing Palm Sunday, April 14. The interest was splendid and if one cared to announce numbers, it would be fair to say that the entire church that came under the influence of the meeting was reconsecrated and the inspiration of the meeting will have much to do with our building program. Brother Haskins has had wide experience in building churches and he encouraged the people here by telling them that they have one of the most promising situations he is acquainted with. He went over the plans carefully with the committee.

"Four people have been received into the church

by letter whose influence is helpful as they are regular attendants and support all the services of the church. We have recently made some new friends which speaks well for the future. When the building is finished, we will be ready to challenge the community with a great gospel program.

"Muncie is greatly encouraged by words of good will expressed by visiting Brethren, especially representatives of the National Missionary Board. Brother Claud Studebaker and his good wife were here recently; also, a college representative in the person of Brother E. M. Riddle. To both of them we extend a hearty welcome to return."



Mr. & Mrs. J. E. Garrett

Then, too, we have a note from Miss Edna Garrett, teacher of the Bible Class at Muncie.

"We wish to thank you for this opportunity to tell the Brethren something about the work in Muncie. All of the organizations of the church are alive and working. The attendance and interest in the Sunday School and Church services is increasing. We are very anxious to complete our building program and are working toward that goal.

"My father and mother, Mr. and Mrs. J. E. Garrett, are charter members of the church and are looking forward to the day when their dreams may be realized and they can worship in the completed church. We ask for your prayers that God may guide us in our work."

Foreign Mission News

Note: Our church in Argentina has a little paper called the "Testigo Fiel," which does honour to its name by witnessing for the truth without evasion or subterfuge. With true zeal and apostolic spirit it hoists the banner of truth and reason. The note which follows we consider of interest, for you will be able to see the fearless manner in which we synthesize historic truth in the light of the present confession of the pope. (J. I.)

THE WORLD'S DESTINY IS IN THE HANDS OF THE UNION, SAYS THE POPE.

"In his New Year's message to the American people, the pope stated that the destiny of our tormented humanity is now in the hands of the United States. Pope Pius XII added that the acts of generosity and brotherly love which characterizes the American people will be the light which will guide the world into the road to peace."

In the columns of one of our largest Cordoba papers we find this strange declaration of Pope Pius XII. In view of the antagonistic attitude of the Argentine clergy towards Protestantism, this statement stands out as a clear denial of all the clergy may have written or said.

In the August number of "Testigo Fiel," we described the restlessness of the Beast, and the fears of the Woman sitting on her. This metaphorical woman is personified in the institution called "The Holy Mother Church," and this woman is afraid of falling into the abyss of antagonistic ideology. Therefore, the pope, a much more delicate and clever diplomat than the Argentine clergy, (especially those orders of nazi-facist tendencies) confesses the failure of Catholicism as the hope of the world, declaring that her destiny is now in the hands of the United States, whose President is no less than an Evangelical Baptist . . . That is to say, in the hands of the world's most genuine Protestantism, referred to by the Catholics themselves as "Yankee Protestantism."

Needless to say, the institution called "The Holy Mother Church" has proven throughout history that progress has not followed in her wake. Despite her position of hierarchy as maximum authority during the middle ages in the then inhabited western world, far from contributing to the material and spiritual progress of the people, she has been a hindrance and drawback to the same.

Protestantism, which surged as a natural reaction to this drawback, illumined the western world, bringing progress in those parts where she could spread with more liberty. The progress of the Saxon people, and especially of North America, is not the cause of a creed, but the effects of the same. And this creed is: Faith in Christ Jesus, in its original form, and in the Holy Bible, the word of God given to man as norm of faith and conduct.

It would be better if the Argentine clergy would listen to reason, attested by history and experience, instead of exerting herself in scaring the simple and unlearned with the bogy of "Yankee Protestantism."

Juan Iztueta



HOW I PROFITED TIME DURING MY VACATION

I thank God once more for being able to tell you about my activities during the period of my vacation.

Most part of this time I passed it in Rosario where I had the pleasure to help in everything that was possible.

Just as I arrived the Brethren Church there had put up a tent for a special campaign of evangelization—certainly in a very troublesome spot.

At this campaign I became useful selling Bibles, New Testaments and giving out all kinds of literature and also preaching sometimes to the enormous crowd that very frequently gathered under the tent.

At the same time every night I spoke to the children by means of stories and illustrations. These children came as often as the grown ups to listen to the wonderful message of the Lord's word.

Following the messages for the children were the ones for the elder people which were in charge of Rev. Adolfo Zeche or of other preachers.

This work has been for me a splendid experience after having been a year in the seminary. It was a good way of practicing.

On return to Buenos Aires and in our work in Gerli and Remedios de Escalada my job was to take part in the different work of the annexes, visiting and giving out tracts, and doing my best to reach the most number of attendants to the Lord's meetings.

Again I thank God for allowing me to work in this way, because by means of this work I have reached more experience. Really it has been for me a stimulation and it has shown me the great need of consecrated and decided workers to carry the glorious standard of the gospel's message.

I thank also very much our beloved Brethren in the United States for your prayers and the uninterrupted help for all our needs and higher studies. Many, many thanks!

Jose Esteban Anton, Seminary Student.

TESTIMONY OF MISS MARIANA

HIMELSBACH

From this moment and until the end of my life, I must thank our Savior, Jesus Christ, for the great amount of blessing that I have received from Him.

Educated in the Catholic religion I was rather devoted to it, but one day the light came to my home by means of my three younger brothers who had started to attend the Sunday School of the Brethren Church in our District here in Gerli. So since that moment I declared myself an enemy of them all, as they always invited me to attend the meetings and preaching services.

But I did not even wish to speak about that matter, and when they brought me any literature or gospel portions, I despised it because according to my opinion I could accept nothing that was not related with my religion.

But in spite of that my life was not happy and I looked for rest and worldly amusements, but I could never feel happy because I had no peace in my heart.

One happy day I got to know our very dear sister in the Lord, Miss Louisa H. Kugler, who came to call on

me and invited me to attend a special meeting during a campaign of evangelization in our church.

She was so kind and soon won my confidence and not to disappoint her I accompanied her.

At first I was not interested in the preaching, because I did not understand it. After attending several of these meetings I began to understand and the veil fell from my eyes and I could see that I was walking a wrong path. I understood that I was a sinner and confessing my sins to the Lord Jesus, I accepted Him as my only Savior.

Today I feel very happy to be one of the flock of our good Shepherd, Jesus Christ, and to be able to serve Him. Now I can say: "For me to live is Christ and to die is gain."

I was also baptized in the same Brethren Church in Gerli, where I accepted the Lord as my Savior.

Now I am very happy because Jesus lives in my heart and it is my firm purpose and greater wish to serve the Lord and work in His vineyard, and it would give me much pleasure to be in the future one of His workers until our beloved Savior calls me to His divine presence in the heaven.

Gerli, Argentina.

A Journey Through the Interior

(Here Brother Anton of Gerli, Argentina gives an account of his recent visit with the other Argentine workers. You will find he is very favorably impressed with our new church building in Rosario.)

It pleases me to communicate to the Brethren that I have just completed a trip through some villages of the provinces of Santa Fe and Cordoba.

First, I visited the Brethren in Rosario and Villa Constitucion where I rejoiced greatly in the company of the redeemed of the Lord. This was my first visit to that Villa. I must confess that I was astonished to see so many gathered to hear the gospel message. Frankly, I had not expected to find so much enthusiasm and spirit. The greater part of the group already belong to the Lord; others are treading the threshold of the temple of salvation. There is a fine Sunday School, in number of children who attend, as well as in good organization. Sister Seniorita Louisa Kugler may be called fortunate on account of the advancement of the work of the Lord in that village. I congratulate her and her worthy co-workers—especially the forceful and enthusiastic worker of the Lord, Senor Manzano, who has worked courageously for many years for the noble cause of the gospel in that place. Today he can enjoy seeing his testimony and efforts in behalf of the lost crowned with success. For all the Brethren of that lovely town I desire the greatest blessings of heaven and the joy of seeing many more souls redeemed by the grace of our Saviour.

I shall not forget them and I shall keep them always in my prayers before the throne of divine grace.

Also, in Rosario I spent several happy days in the company of the sons of God. I had an opportunity to visit the Brethren in Saladillo. Also, here, there is much enthusiasm and love for the cause of the Lord. In reality I have enjoyed greatly seeing the progress of the blessed work of the gospel. There are here, in Rosario, many young

people of both sexes, very disposed to work, who are a great help to their worthy pastor, Adolfo Zeche, to whom is due the credit for the fine progress of the work in that great city.

Taking advantage of the occasion, I made a visit to the building in construction; the future church of the congregation in Rosario, which, with exception of some details, is nearly finished. I can appreciate its beauty and comfort. It is really wonderful in all its details. The Rosario Brethren can be grateful to the Lord for so great a blessing. Many congregations would be contented with half the conveniences which this ample and commodious building affords.

I believe that the worthy and generous Rosarians will be desirous of showing their gratitude to God, for so great goodness and favor, with a greater consecration to His service.

I also made a visit to Firmat, Chanar Ladeado and C. de Bustos. These are three villages in the interior which do not yet have a permanent worker but are visited by the pastors of Cordoba and Gerli, respectively. And on this trip I was authorized to look for a suitable house for the Mission. In fact, we have the firm intention of establishing the work with permanent character in these villages. And there are very good prospects for it. We ask for the prayers of all believers to that end.

The Brethren church, above all, is missionary, and today realizes more than ever its responsibility before God, who commands, saying: "Id por todo el mundo; predicad el evangelio a toda criatura" (Mark 16:15) and before the world, needful of the message, hears the call, "Pasa a Macedonia, y ayudadnos." (Acts 16:9)

Let us pray, Brethren, that God may help us realize our desires and that this year may be prosperous in new works and a great harvest of souls saved to His glory and honor.

Jose Anton, April 8, 1946.

As I Recall

by Rev. Isaac D. Bowman, D.D.

(Another in the series by an honored evangelist and home missionary.)

This is the third and last article showing some of the climax achievements of the little dying church after it was reborn a missionary church—the First Brethren Church of Philadelphia.

I. MISSIONS STARTED AND CHURCHES BUILT BY THE MISSIONARY SPIRIT OF THE FIRST BRETHREN CHURCH OF PHILADELPHIA.

It started eleven missions and churches. From these eleven places nine churches were erected, one additional lot bought and paid for and one mission was run in a rented store building. Three of these buildings were closed and sold and in another case the church was closed but the building has never been sold. I believe these four that have been closed could have been saved if they had received the necessary outside support.

I will give a brief account of but two of these eleven preaching places:

1. ALLENTOWN BRETHREN CHURCH—60 miles from Philadelphia.

A brother from the Philadelphia church paid rent for a hall in Allentown for a three weeks' revival.

The home church paid me my salary and gave my services for this revival. We had one member in Allentown when we held that meeting. We received twelve splendid members into the mission. I preached for them every week, two sermons each week, near the middle of each week. In about two years they bought a lot and built a small brick church. Since that they paid for their building, bought a parsonage and remodeled their church.

2. THE THIRD BRETHREN CHURCH OF PHILADELPHIA.

This church was started by Harry Cassel. He, with several members of a River Brethren Mission, rented a store building and started the Third Brethren Church.

Later they built a fine stone church. It is out of debt and it has been self supporting for years. They have baptized more than five hundred. I give these two churches as examples of seven others as marvelously successful as these. Most of these churches received no outside help.

Please remember this little struggling dying church was in a large city, without money, where it is twice as hard to build a church as in the country or in a small town. When it became spiritual, eleven missions and churches were its offspring. The apparently impossible can be accomplished when even the smallest and poorest church becomes spiritual.

II. MISSION WORKERS AND ORDAINED MINISTERS. SOME OF THE FRUIT OF THE FIRST BRETHREN CHURCH OF PHILADELPHIA.

1. First Brethren Church of Philadelphia.

Nineteen called to the ministry—all but one was ordained. One was elected president of Ashland College, an-

other was several times moderator of our national conference. One became a noted evangelist in our denomination.

2. Allentown, Pa. produced two noted ministers—one ordained and the other not ordained.

3. Ridgely, Maryland produced two ordained preachers one a graduate of Ashland College, the other one of the best missionaries of our denomination.

4. Calvary, New Jersey produced three ordained ministers—one not ordained.

5. Sergeantsville, New Jersey produced four preachers—two ordained and two not ordained.

6. Third Church of Philadelphia—two ordained ministers.

7. Montreal, Canada—two ordained ministers.

8. The Whole Gospel Mission Brethren Church of Philadelphia produced four mission workers and eight ordained preachers. I was pastor of this church for twenty-two years and had five hundred confessions. One of the best workers of this church was a Salvation Army Captain of London, England. His wife was almost as good a worker as he. She was baptized by Spurgeon and I re-baptized her by triune immersion. One I ordained has been manager of a Sailors' Nonsectarian Mission for twenty years. A warm friend of our Brethren people today.

9. The Mount Olivet Brethren Church—the only Brethren Church in Delaware—is the granddaughter of the First Brethren Church and a daughter of the Whole Gospel Mission of Philadelphia. It has produced one mission worker who ran a mission at his own expense for eight years in Philadelphia and one minister who is now going to school at the Moody Institute in Chicago.

CONCLUSION

Much of the history of these eleven missions and churches has never been written. Very little has ever been said about their 49 mission workers and ordained preachers. While a few of these missions and preachers have been failures, the average was as successful as the average preacher of our denomination.

Many times my home church paid me my salary and this made it possible to preach in these different missions and churches gratis. Sometimes as long as six weeks at a time I would preach five nights a week, come home Saturday evening, prepare my Sunday morning sermon on Saturday night and my Sunday night sermon on Sunday afternoon.

Many times local preachers would preach in these missions over Sunday and very often when holding revivals the local men would preach in my home church and my church would loan me to the mission points.

I will give several examples:

I shipped my tent to Ridgely, Maryland and held a three weeks' meeting. The first Sunday I preached at home a local man from Philadelphia preached at Ridgely, the last two Sundays I stayed in Ridgely and local men filled my home pulpit. Sometimes the tent was filled with 500 people. I had thirty additions and we built the Ridgely church building.

My church let me go to Calvary, New Jersey, with my tent. We had a number of additions. As a result we built the Calvary Church. J. C. Cassel gave more than a thousand dollars and a local preacher of my church did the carpenter work. It was the mission spirit of the First Church of Philadelphia that made this possible.

I have often been impressed to give some history of the Whole Gospel Mission where I was pastor for twenty-two years. I give this wholly now for the purpose of increasing the mission spirit that is so badly needed in our beloved church. We had approximately 500 confessions in the twenty-two years of my pastorate.

CHINA, THE CENTRAL PROBLEM

IN THE MISSION WORLD

(Continued from Back Page)

(3) Again years intervened and the beachheads were made deeper. China became a Republic in 1911. Finally in 1925 came the inevitable counter-attack. The enemy of the gospel made a desperate attempt to remove the church from China. Communism was the weapon used. The writer, with his family, was caught in the midst of the mighty struggle. Our lives were threatened—but God—it was He who came to the aid of His church. Regardless of what we may think of Generalissimo Chiang Kai-shek, we may safely conclude he was used by God at this time to stem the advance of Communism. When there was no hope, God raised up a man to keep the door open for the preaching of the gospel.

(4) The gospel paths went deep in China in the years that followed but the enemy was not through.

July 7, 1937 found the church facing its hardest and longest fight. The Japanese army began its invasions of China. Those nine long years gave the enemy its greatest chance for counter-attack. One of the slogans of the Japanese army seemed to be to destroy the church. Today in South China alone, after the holocaust of war has swept by, we estimate our material losses—buildings and possessions—at 90%.

(5) I am indicating a fifth period. It is **now**. Those in the generations before us went forth. The paths have been worn at a great price, but there are assets. Let us not forget that! There are thousands of intelligent, capable, and lovable young Chinese Christians who are willing to work with us to finish the job of evangelizing the "Regions Beyond." Also let us not forget that in China's hinterland reside probably the world's largest number of unevangelized aboriginals. They live in the heart of China, yet refuse to call themselves Chinese as we understand the word. They can best be reached through the combined efforts of the missionary and Chinese worker.

In conclusion, let us not forget the lesson of history. There always has been a counter-attack. The gospel paths to China are once again opening. Shall we respond with our love gifts? First, with our lives; then our possessions. Today is the day of China's salvation. By God's grace, let us give them one chance for hope of heaven!

I will close this article with this one miraculous incident that has never been reported. We had one revival meeting of five weeks conducted by Brother E. E. Haskins. We had 150 confessions. This was the largest meeting ever held by either the Brethren or the Church of the Brethren in Philadelphia. This was the most marvelous meeting I ever witnessed. I think Brother Ed. Miller, Christiansen, Clifford and Tressler would testify to the same. This meeting was never reported in the Evangelist.

I will close with the words of the greatest evangelist and mission worker that ever lived: "Awake thou that sleepest and arise from the dead and Christ shall shine upon thee." Eph. 5:14 (Weymouth).

HIGHLIGHTS OF THE PASTORS' INSTITUTE

(Continued from Page 3)

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace:
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong:
And the most ancient heavens thru thee are fresh and strong."

In his second address, "Preaching Without Notes," Dr. Macartney took on the role of the teacher of Homiletics. He set forth the advantages of this achievement in preaching, and detailed the successive steps in making the method most successful. Among these were, (1) Having a definite purpose; (2) The statement of a definite proposition (a core-idea) to be developed; (3) A logical analysis in outline of the successive steps or ideas to be developed, which outline analysis should be mentally visualized as a guide to clear and orderly presentation. He stressed further the necessity of keeping in mind the fact that every proper discourse is a unity, having a beginning, a middle, and an end, keeping the hearer informed in a way equivalent to "telling them what you are going to say, that you are saying it, and that you have said it," thus keeping the idea to the fore.

In his closing evening address, Dr. Macartney discussed "The Greatness of John the Baptist." Outstanding elements of this greatness were, a profound simplicity; a marvelous faith, and a unique devotion to the single great purpose of his life; an illustrious and persuasive example to all who would achieve greatly in any high purpose.

Four special sessions for Brethren Ministers were held. Dean M. A. Stuckey, Claud Studebaker, N. V. Leatherman, and Dr. L. E. Lindower addressed the four sessions respectively. Inspiring and thought-provoking discussion periods followed each address.

Yes; great days were the Pastors' Institute days to those who were privileged to attend the various sessions. Days they were, fraught with immense significance, especially to the young and impressionable Christian workers, for such can never escape the impact of the instruction, discussions, and fellowship they fostered and afforded.

Note: Words in short spelling are preferred by Dr. L. L. Garber.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for May 26, 1946

OUR CHURCH AND AMERICAN LIFE

Scripture: Luke 4:16-21

For The Leader

We need only to go out and travel up and down the great out of doors, to realize what a great country God has given to us in which to live. As we study about its minerals, resources, woodlands, and beauty, we can come to the realization that God has richly favored us. This land of the free, and the home of the brave with all of its cities and inventions, has certainly been favored by God. Its security and escape through the recent war should certainly be cause enough to make all of us bow our heads in solemn prayer. What we have in our country should cause every American to come regularly to the true house of God and offer his thanks for everything.

But do we find this to be the case? America has taken all that God has to offer, and has used it to their own lusts and pleasures. Perhaps this in part, will explain why we are lost today in the problems of shortages, etc. Now is the time for the Church to burst forth with her saving message of grace and peace for all men. Are we ready, are we willing to give forth with the only solution to the economic, social and spiritual problems of the day?

DISCUSSION

1. THE CHURCH AND AMERICAN HISTORY. Basically, our country was founded by men who knew God and worshipped Him. This type of rule continued through many years of pioneering, advancement and invention. Thus America was greatly favored and blessed under God. The Church played a very important part in this work. It provided a meeting place. It furnished a center of community life. It gave to the hearts of the people, the teaching of the Bible. The schools used the Bible as a "reader." Its great parables and teachings were learned by boys and girls of all ages. Sunday was "church day" and it was the Lord's day. Business and pleasures were suspended until the next day. God favored such respect shown to Him.

2. IT IS NOT SO NOW. The present day presents an entirely different picture. Years ago, homes, schools and churches worked together to bring up a generation of young people that knew God, knew respect for elders and law. But taking the Bible out of the public schools, discontinuance of the Family Altar, and the teaching of social ethics instead of gospel truths in Sunday School, has brought our trouble. The Church has ceased to be the center of community life. In fact the church has largely ceased to be the center of anything as far as most Americans are concerned. And then we wonder as we look closely at the problem, about something else. We wonder just how much the church really means to the great percentage of its avowed members. Is it not true that our churches are run by a painful small minority of its membership? Is it

not usually true that less than one-fourth of our church members contribute more than three-fourths of the church's offerings? And then consider your active workers in a local church. Perhaps here you will have the answer as to why the church's influence is not felt in the community.

3. THE CHURCH AND THE NATION. What is the outlook? With a too large number of church members making no distinction between the life they live and that of their unchristian neighbors; with this same group acting as millstones around the life of the church instead of pushing the church along, what can we hope for in the next few years? Surely America, torn with strife and strikes, an easy prey to any potential enemy, needs something. Without doubt, America is suffering because she failed to give credit to the true source of her power. At any rate, being flat on our back, we do need help. Luke comes forth with the answer. He places it right in the lap of church members. Note: "To preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, to give recovering of sight to the blind, and to set at liberty them that are bruised." All this centers in Christ, for He is the One who came to do all this. Perhaps if we would empower ourselves through the Spirit and do God's will, He would bring form and order out of chaos. God did it once before in Genesis, and He can do it for America.

4. WE NEED TO CLEAN HOUSE. The Church lost its influence on America because it became polluted with sin. Before it can ever hope to exert any power upon the nation for righteousness' sake, it must "houseclean." We cannot hope to reform the evil practices of our land while we encourage these same things by our attendance, indulgence, and favor of them ourselves. Salvation begins at the house of God. This will be a difficult thing to do, for so many church people have grown accustomed to "profession without conviction." Yet if America is to ever rise from its present condition, this must take place. Where will it start? With us. No one else is going to do it. By the help of God, it can be done, if we are willing to do our part.

5. HISTORY PROVES IT. We state again that if and when we Americans come down off our "high horse," and give credit to God when it is due, that He will bless our land. But when we have puffed ourselves up in the glories of what "we" have accomplished in bringing victory, then God has no alternative but to bring affliction upon us. He did it in the days of Israel. Then He sent serpents and disease. Today He has sent other troubles. But history also proves that when a nation returns to God, then He heals their lands and bring peace once again. So, why are we so foolish as a nation to ignore the one way to harmony within our borders? In this movement back to righteousness, the Church must lead. Are we ready? Are we willing? The next few years will tell.

QUESTIONS

1. Discuss the relationship of church to school. How can they work together? On what points are they at odds?
2. Discuss the weaknesses of the church and home relationship. Why have they failed to work together, and what can be done about it?
3. Work out a program or plan which the church can follow to bring national righteousness back to America.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE "FEAR NOTS" OF CHRIST

Rev. 1:17

"Fear not" is a characteristic consolation of the Scriptures, and especially of our Christ. His whole mission and message was to abolish the bondage of fear (Heb. 2:14, 15). "Fear not" is a plant that grows very plentifully in God's garden. Looking through the flower-beds of Scripture, and glancing at your concordance of the Scriptures, you will find this heart-cheering clause characterizing God's comfort to His people. Isaiah, who speaks more of Christ in prophecy than all the rest, uses the "fear nots" more than the rest.

1. This "Fear Not" in our text (Rev. 1:17) "drives away fear and dismay in the presence of divine glory." Only God can cause anyone to dread such a vision of God's majesty (Heb. 2:2). But the soul awakened by God's wrath against sin may have his dread exchanged for love and gratitude by his acceptance of the sacrifice of Christ in his behalf (Rom. 3:23-26; 5:8-11). The "Fear not" of Christ silences every dread of the obedient and trusting soul.

2. Like Peter, we should be overwhelmed at the sense of the Lord's great goodness to us (Luke 5:8-10). Truly we are humbly unworthy of the abundant grace of God bestowed upon us (Rom. 2:4). To such as are overwhelmed was Peter who was astonished at the draught of fishes when the Lord says, "Fear not, from henceforth thou shalt catch men." To those who become puffed up over the goodness of God comes the warning of Luke 14:11; 18:14.

3. The "Fear not" of our Lord "forbids the giving up of hope even in seemingly hopeless cases" (Luke 8:49, 50). If temporal fears our Lord may not wish to give us a temporal deliverance and help but sustaining and overcoming grace instead. For our dear unsaved ones we should persevere "in fervent prayer and believing on their behalf." Spurgeon tells of a woman's life-long faithful attendance at prayer meeting. She never ceased to pray for her wayward husband, and yet never saw any result. Her faithful dog always accompanied her and would lie quietly under the seat during the service. After her death her husband out of curiosity followed the dog who continued going to the meeting house. The dog led him down the aisle to the former seat of the departed, and the dog curled himself under the seat as usual. The Word came with power to the man who wept till he found his Saviour.

4. Our Master's "Fear Not" defies persecution" (Matt. 10:28). The enemies of Christ inside the visible church know not how to inflict much pain upon the faithful as in the case of Moses who endured as "seeing Him Who is invisible."

5. The "Fear not" of Christ "dispels anxiety about the supply of earthly wants" (Luke 12:32).

6. Our Lord's "Fear not" "sustains under apparent fail-

ure" (Acts 27:24). "God is better to us than all our fears! Our worst troubles are those that never come, but which we are afraid will come." We were never told to be successful, but our instruction is that we be found "FAITHFUL." The actual sorrows when they come have their comfort and cure, but what cure can there be for the troubles that never come?

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for May 26, 1946

FINDING A NEW SENSE OF VALUES

Lesson: Luke 12:19-20; 18:24-30; 19:1-10

Thought Provokers

Nothing is of value to you if you do not want it.

The rich farmer of Luke 12:19, 20, saw only the material values of his goods and barns. His soul was a secondary consideration to him. He probably never even thought of it.

The rich young man in the following passage, even though he had both material and spiritual values in his possession, permitted the material to take precedence over the spiritual, and when asked to make a definite choice between the two "turned away sorrowful."

In the passage next cited, Peter, expressing the sentiment of the rest of the apostles, shows the attitude of the average person with relation to service for the Lord—"What do we get for it?" Jesus says we should not worry about reward for service. The main issue is the necessity to serve. Unselfish service brings reward above our expectation.

Of all our characters in the lesson Zacchaeus seems to recognize the true value of spiritual things in the most comprehending manner. His comprehension brings resultant action—"I give . . . I restore."

It is difficult to make a choice between that which is seen and the "unseen." But that is what Jesus demands.

COMMUNION NOTICE

The Mexico, Indiana, Brethren Church will engage in the Holy Ordinances on the eve of Lord's Day, May 19, beginning at 7:00 o'clock (CST). All Brethren desiring the blessing of these services are cordially invited to be with us.

C. C. Grisso, pastor.

PRAYER ASKED

A recent communication from Brother Walter C. Wertz of Conemaugh, Pa., states that Mrs. Wertz recently submitted to an operation, and he asks for prayers in her behalf.

Brethren Youth

CHINA, the Central Problem in the Mission World

by Wm. C. Newbern

Mr. Wm. C. Newbern, a missionary of the Christian Missionary Alliance, went to the field in 1922 for the first term. He has spent two terms in China and his last return to the states was in 1944 due to Japanese invasions. He is planning to return once again to the field of God's calling in July, 1946.

May these facts and challenges stir many a young man and woman to respond to the call to the "Regions Beyond."



Another English translation for the country we call China could be the "Central Nation." In thinking of the challenge of this nation to us as Christians, let us consider the Chinese problem as a "central" problem to the Church of Jesus Christ.

First, let us ascertain whether it is a primary challenge, a "central" problem. As a veteran missionary to China, I like to think of that nation in terms of the "yellow" race, but of mass population. It represents approximately one-fourth of the world's population, located at what can be called the "Regions Beyond." China is just about on the other side of the globe from the headquarters of foreign missionary work in the U. S. A. and the British Isles. Distance, politics, religious hatreds and rugged terrain combine to make missionary work really difficult. Yes, we can say in all fairness this great mass area and people could be a real "central" problem. But isn't China an evangelized area? Just how much work has been done since Morrison, Protestantism's first missionary, landed in China?

It is generally agreed that Asia represents the largest unevangelized area in the world today and China occupies the largest part. Pop-

ulation figures could conservatively be put at 150,000,000 to 200,000,000 Chinese souls who have not had one real chance for hope of heaven.

Think, then, of this "Central Nation"—the nation of China—as a "central" problem of the church. In 1946 we can face this challenge of 150 millions of unevangelized souls with the paths which we are to tread clearly marked. These paths are indicated by lonely tombstones representing the fallen torches of those who died witnessing for their Lord. Some were martyrs, others died from sheer physical exhaustion. They all had this testimony—that they loved not their lives unto death.

I think of these paths as beachheads. We can also think of them as from a historical viewpoint and there is one great outstanding lesson we should not fail to learn. It is this: After each beachhead on path, was made by the soldiers of the cross, there was a counter-attack by the enemy. To those who were Christian witnesses at the time, each counter-attack found a real battle ground.

(1) Morrison, the first Protestant missionary to China, made the first beachhead in 1807. Seven years later the first convert was won to Christ. The counter-attack came in 1842 in the form of the opium war. Even to this day the historically unenlightened in China partially blame the church for the missions in China who are enslaved to the opium habit.

(2) During the years that followed, other beachheads by missionaries of various church Mission Boards were made, but in 1900 the counter attack again came and in history is known as the "Boxer Rebellion." Over 150 missionaries and 10,000 Chinese Christians were martyred. Yes, the path is one marked by blood. But the lives were offered willingly and with the hope that some day the job would be finished.

(Concluded on Page 13)

The BRETHREN & EVANGELIST

Official Organ of The Brethren Church



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Manchester College
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REV. C. D. WHITMER PASSES TO HIS REWARD

We are very sorry to report the death of Rev. C. D. Whitmer, of South Bend, Indiana. Word came to Ashland on Sunday morning, May 12. The funeral was held on Tuesday, May 14.

For many years Brother Whitmer has been active in the affairs of National Christian Endeavor, having at one time supplied the C. E. Notes for THE EVANGELIST. He was Secretary-Treasurer of the National Ministerial Association of the Brethren Church at the time of his passing.

Our deepest sympathy goes out to the bereaved family.

INTERESTING ITEMS

Linwood, Maryland. We note from Brother E. M. Keck's bulletin that the Linwood church has experienced a fine increase in their Easter Offering during the past four years, almost doubling the offering this year over that of 1943.

Southeastern District Conference. The Southeastern District conference will be held at the Mt. Olive, Virginia, Brethren Church, June 11, 12 and 13. Brother John F. Locke is pastor of the host church.

Oak Hill, West Virginia. Brother Smith F. Rose, pastor of the Oak Hill church, in sending the editor his third quarter verse by verse comments on the Sunday School lessons, writes that he was taking a short vacation in Pennsylvania, and that during his absence Rev. E. L. Clower would occupy his pulpit on Sunday, May 12.

We also learn that Brother Rose began a series of messages under the general title, "Why We Are Brethren" recently in his church. These messages should be inspirational as well as instructive to the congregation.

Masontown, Pennsylvania. To keep you posted as to the progress on the Masontown parsonage, Brother Ankrum says, "The excavation for the new parsonage basement is now completed. The twelve inch blocks for the foundation have been made and are expected on the ground momentarily. Brick from eastern Ohio are expected any day."

Canton, Ohio. We are in receipt of a little folder from Brother E. J. Beekley, pastor of the Canton church, which he has passed out to his congregation. The subject matter deals with the vital question, "How to Use Your Pastor." It tells very specifically how to contact him and the various services he will gladly render. We feel it is a worth-while little folder.

Brother Beekley also informs us that their Easter attendance was 129, more than reaching their goal for the day.

A three-month contest began in their Sunday School on May 5. They are endeavoring to keep their attendance for May, June and July above the 100 mark.

Milledgeville, Illinois. Word of the Graduating Class program for the members of the Bible Study Class, which was held on Sunday, April 28, comes from Brother St. Clair Benshoff, Milledgeville pastor. He says of the class, "The course, 'New Training for Service,' a course which meets the requirements of the National Sunday School Association of the Brethren Church, was used. The members met for two hours in class sessions each Monday evening since last October. They also took the quarterly and final examinations required." The class numbered eighteen. A fine showing, Brother Benshoff.

Under the head of "Church Advancement Program" we learn that: 1. A new Sunday School Library is being set up; 2. That a new church Nursery, under the care of Ann Allen, is established, whereby parents may leave their small children in its care and thus enjoy the church services; and, 3. That a new Home Department has been organized under the direction of Brownie Shipman.

The Editor Thinks Aloud

Fred C. Vanator

WORSHIP!

Dwight Bradley has this to say about worship:

"Worship is the conscious outreach of the Soul toward God, the invitation for Him to enter into the waiting and eager heart.

"Worship is a thirsty land crying out for rain.

"Worship is a candle in the act of being kindled.

"Worship is a hungry heart seeking for love.

"Worship is a man climbing the altar stairs to God.

"Worship is Time flowing into Eternity."

Let us take these statements one by one and think about them a bit:

In the first statement the thought of consciousness is the prime factor. Worship is not a thoughtless entrance into the presence of God. Rather it is the careful, considerate action of one who has his heart and soul open to the answering presence of the Father. Mere church attendance is not worship. It must take on a much deeper meaning than mere physical presence.

The second statement is a concrete example of the worth of worship. How welcome the sound of the falling rain upon a dry and thirsty land. It spells fruitage and abundance. And how an hour of worship waters the thirsty soul, preparing it for fruitage.

Third, we find a parallel in the scriptures: "The entrance of thy word giveth light." Fire is touched anew to the candle and the light of the soul is multiplied exceedingly by the association with others.

Fourth, the heart was made to love and it reaches its height when that love is manifest in the worship of God.

Fifth, it was at the foot of the ladder that reached up into heaven that Jacob found himself. And it is at the altar stairs of God that we find that sweet communion—made full in simple worship.

Sixth, worship knows no time element. God, being eternal, does not count our worship by the minutes and hours, or even days, we bow before Him. He counts the fervor, the attitude of heart, the sacrifice, the thoughtfulness, the manner of communing—and it all passes from the element of time into eternity.

The Word says, "Worship the Lord in the beauty of holiness." It says, "I was glad when they said unto me, Let us go into the House of the Lord." "The Lord is in His Holy Temple, let all the earth keep silence before Him."

Do we really worship the Lord?

Think it over!

More and more, as I get older and go on preaching, I find that if I take a text, I need the whole Bible to explain it.—G. Campbell Morgan.

Business Manager's Corner

George S. Baer

"Never Too Late to Do Good"

If you still have offerings for the new press fund which failed to get in when these offerings were being taken, be free to send them in. They are still welcome. A few churches have not yet responded and we would like to have a 100% report. A few days ago we received a gift of \$10.00 from Loy Imboden of Logan, Ohio designated "For the Press." Thank you Brother Imboden; your gift is greatly appreciated. So will others be. It is never too late to do good. And the faster this press fund grows, the more good it will do. Remember, "To modernize the printing plant" is one of the objectives we have set before ourselves. And it is so important that the future of the Publishing House depends upon it.

Feed Your Mind and Heart with Good Books

That is what our Book and Supply Department is calculated to help you do. Most people are careless about feeding the mind and heart with new and wholesome ideas, but they are very particular about feeding the body three times a day. The latter is important, but mental and spiritual nourishment are even more important. They represent values that abide when these material values pass away. So buy and read good books, the kind that will help to keep your soul alive and growing. If we could only persuade every Christian to read one good, inspiring book a month, there would result a great spiritual revival in the church such as we have not experienced in many years.

Fox's Book of Martyrs ought to be in every home library. It will help to increase one's appreciation of the Christian profession, which rests all too lightly on us. 384 pages, well bound in cloth, \$2.50, postpaid.

"Two Words" by Margaret Slattery. Ought to be read by every high school student. It will strengthen the will to say "Yes" or "No" when those words make character or ruin it. It is priced at 85c by the publisher, but because of the service we think it will render, we will send one copy postpaid for 75c and two or more at 65c each, postpaid.

Bibles for Graduation Gifts

We have a good supply of Bibles and Testaments of various sizes and kinds, but we recommend two specially suited as gifts to young people upon graduation from high school or college, as follows—

Bible No. BC2X (With Concordance) or BC1X (Without Concordance), \$7.25. Genuine leather, overlapping covers, Red under Gold edges, King James Version, Page size, 5x7. A beautiful book.

Bible No. B3R, \$6.00, Red Letter, King James Version, Genuine Leather overlapping covers, Red under Gold edges, Page size 4½x5½, On regular Bible paper. Any one would be proud to own it.

(Continued on page 13)

Recruiting for the Brethren Ministry

By a Brethren Observer

"Why do Brethren youth select the secular vocations instead of the Brethren ministry?" The first solution of this problem lies with the Brethren parents. They do not take our Lord's Commission seriously enough to part with their children. And they do not want their children to face financial embarrassment all of their lives. They know that too many Brethren families are just like themselves—they expect to bargain for a preacher at a great financial handicap to him, and with no sacrifice to themselves as they dole out as little as possible from a nice surplus! The pinch is on the preacher; he alone does any sacrificing. They wonder why their local church has no retaining power over pastors. Yet they know why they do not want any member of their own household in the Brethren ministry! **THE LAITY CAN SOLVE THEIR OWN PROBLEM IF THEY REALLY WANT IT SOLVED!**

Occasionally a congregation will agree to do all it can for the needs of the pastor and his family provided his devotion and interest in them impresses them with his consecration. This is on the basis of "support" and not "salary,"—mutual trust. That is good while it works. It puts both "parties" on their merits. A good pastor can always find a church. A good church can always get a pastor. Thus both parties may well do well by each other. The preacher makes the congregation because the congregation makes the preacher. Neither party breaks the other. They are the making of each other. Here is **VISION** for both local congregations and pastors. This is just the opposite of trying to "get something for nothing!" This is getting a real bargain because of willingness to pay for it. This would make the Brethren ministry challenging as well as inviting to our young people.

Every congregation should furnish ministerial recruits to this lost world through our denomination. Let financial encouragement be given for necessary schooling where it is needed. Why expect a family to give a child for the ministry of the church while other families do nothing? Other families could at least help financially if they have no children to give. In fact, **THEY OUGHT TO HELP.** Let us quit profiting by the other fellow's

sacrifice and learn to sacrifice together. It **LOOKS** better, and **IS** better. Thus we would save a lot of talent to the Brethren Church. We have been so fearful of "spoiling our ministers," that we have never realized how spoiled our laity is.

Do we want good preachers, and better preachers in The Brethren Church? "Great preachers need great audiences." An audience is great, not necessarily in numbers, but in calibre of hearers who inspire and encourage and challenge their preacher. Such an audience is certainly alert with denominational vision and not befogged with pettiness. Our churches, though small numerically, may have great preachers by earnestly wanting them enough to do what is necessary to have them. They will learn to develop and hold great preachers. They will cease being little and unimportant. "Great preachers do not just happen nor are they retained without effort." Like everything else alive, they are grown and cultivated constantly. The subject-matter of this paragraph has a decided bearing on recruiting persons who have likely qualifications for the ministry.

Another solution is for our pastors, deacons, teachers and leaders of local congregations to be on the watch for young men whom God is really calling to the ministry. The "itch to preach" is far from being a divine call. To recruit one who has nothing but an "itch" would be to plague the church with irritation and trouble. In this matter we must be wise in catching men. Let us discover only those persons "who are intellectually, physically, temperamentally, culturally and spiritually competent to undertake the work of the ministry; whose companions, if married, and prospective companions, if not married, are really inspirational and helpful to the minister in the work."

If God is calling a young man in your church to the preparation of the ministry His call should be heeded by your congregation. It is the work of the Holy Ghost to impress your praying people as judges of the powers which He has given to your young people. If anything, the adults should understand this call better than the youth himself. When God called Samuel it was the aged Eli who directed Samuel to respond to God. Until this happened, Samuel failed to respond to God.

Are Brethren ministers really providing for their succession by presenting the work of the ministry as they should to our young people? In lieu of the urgent need for recruits for the holiest calling of all, let all our people zealously pray the Lord of harvest to send forth as laborers into His

harvest only young people who are suitable to the opportunities of the ministry. And if then God graciously gives us a little surplus ministerial help may we not be so ungrateful as not to expand into new points of endeavor at home and abroad!

Twelve Reasons Why You Should Go To Church Every Sunday

By Joseph Shultz, President of the Berlin, Pa., Boys' Brotherhood

(The following, which is an address delivered at the Berlin, Pa., Brethren Church on Sunday morning, March 28, during the absence of the pastor, Brother S. M. Whetstone, was sent to the editor by Brother Fred W. Brant, sponsor of the Young Men's and Boys' Brotherhood of the above church. Brother Brant states that there was a fine appreciative audience. We are glad to pass it on to our readers as a sample of what our boys can do and are doing.—Editor)

TWELVE REASONS

1. Because it will help guarantee the continued presence of the church in our community.

The awful neglect in attending church by those who claim to be Christian and members of the church is endangering the very life of the church, not only in this community, but throughout the world. If it continues it is really only a matter of time until every church of every denomination will have to close its doors and we will live in a churchless world. If you want the church to continue in this community with its great uplifting, life-giving program, you should be regular in your attendance at its services.

2. Because the church stands for the very highest and finest things in life.

No other organization, lodge or what not in your community stands for the high ideals and purposes for which the church stands. It teaches men to love one another; it knows no class or distinction; it tells me I am my brother's keeper; it is a real community center, and challenges every forward-looking, liberty-loving patriot. If you want to know what our land would be like without the church, you need only look to Russia, China, India or Germany. There are no great churches in these places. However there are great buildings, but too often they are but a mockery to all that stands for Christ. Certainly this should be sufficient to teach us the value of the church to our community and challenge our interest in every service of the church.

3. Because of the parents' influence upon their children.

No boy or girl should ever be able to remember when father and mother were not regular church attendants.

Hundreds of men in our State Penitentiary will tell us that had their mothers and fathers set an example of regular church attendance before they, they would not be in that institution today. We need to give our children the very best we can give them, in schooling, home life and in church life. We are not doing all we should do for our children if we are neglecting to set before them an example of loyalty to the church of Jesus Christ. There may come a time when that very thing will mean more to his or her life than anything we have done for them.

4. Because the church is our church and upon our shoulders rests our share of the responsibility for the church.

How foolish we are when we stay away from the church because of someone in the church we do not like. But we who stay away just because someone may have said something about us, we are just as foolish. The church is our church and we should be loyal to its services in spite of anyone or anything. The church has something very much worth while to offer us, and we cannot afford to allow any one to cheat us out of this thing. If some one would offer us a fortune in gold, would we allow anyone or anything to keep us away from it, just because we did not like the one making the offer or that they said something about us? But in spite of the fact we may be staying away for some such foolish reason. Upon our shoulders rests our share of the responsibility of the church, whether we attend its services or not. This responsibility became ours when we became Christian and we can't get rid of it. God will exact an accounting of this responsibility some time and what will we tell him?

5. Because of the influence of our attendance upon our neighbors.

Do our neighbors know that we belong to church or that we are Christian? Regular church attendance will influence them to attend church and will help bring the whole community to know Christ as its Savior.

6. Because of the physical benefits we will receive.

Doctors everywhere are telling us that we are living too rapidly. We must slow down—we cannot long continue this rapid, nerve-wrecking pace. Our bodies need just what they get out of the quiet hour of worship on Sunday morning and evening in the church. You cannot get it anywhere else. Doctors say that going to a picture

show won't give it to us, or a Sunday afternoon on the golf course. Sitting at home before a radio won't give it to us. You can't get it anywhere but in the House of God.

7. Because of business benefits.

The business man who is regular at every service of the church finds it helps to keep him mentally alert and broadens his vision and in every way helps him to be a better business man. We are sure it will help him to be more pleasing to God.

8. Because the church belongs to Jesus Christ.

It is His church. "Upon this rock will I build MY church." The church has no earthly owner. Its ownership is in heaven—it belongs to Christ. If we really love Jesus Christ as we should, if we are the kind of Christian we promised Christ we would be when we accepted Him, we will not neglect any service of Christ's church. When it is at all possible we should attend the services.

9. Because it guarantees us position before God.

How can we go to God in prayer expecting Him to hear and answer us when we call upon Him if we are not standing on God's ground? Regular church attendance guarantees our stand before God when we are vitally interested in the church for which Christ died and it is only then that we have every right to expect God to hear us. When we go to God in a time of business depression or any other need, if we are faithful we may expect to be heard. A great many so-called Christians would find themselves healthier and happier and far better off financially, if they were regular in attending the services of the church.

10. Because we can't stay here forever.

Some day the wreath of mourning will be hung on our door; our family and friends will go about with silent tread; the race of our life will have been run, and the eternal summons answered. Our family will call the pastor of our church we so sadly neglected, and with bowed head he will seek in vain for words that will comfort the bleeding hearts of our loved ones. But as he bows to pray before them there will always come up before him a vacant pew where we should have been every Sunday, but where he so seldom saw us because we allowed pleasure, business, indifference or love of ease to keep us away from church. How sad indeed!

11. Because some day Jesus is coming for his church.

"The Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first, then we that are left, together with them shall be caught up in the air to meet the Lord in the air, and so shall we ever be with the Lord." Remember this hour shall come upon the earth like a thief in the night, and one shall be taken and the other left. Which will it be with us?

12. Because we are admonished in the Scripture to go to church regularly.

"Not forsaking the assembling of yourselves together as the manner of some is." The Apostle Paul knew the value of regular church attendance and he urged the early church to be faithful in assembling themselves for worship. If Paul could speak to us today I am sure this would be the burden of his message: My dear friends you are making a vital mistake if you allow anything but sickness keep you away from your church. Make it a habit to be

at every service of the church every Lord's Day, for the time will certainly come when this habit will bring you more real joy and peace than anything else in all the world. God and Jesus Christ say "come," so please believe it. Go to church regularly.

LET'S FACE IT

Chester F. Zimmerman Mission Education Director
National Sunday School Association

"ABSORBERS AND EXPENDERS"

Stop now and think! Think about the air your body is regularly absorbing. Think about the food your body has taken in and is using to energize you. Think about the spiritual blessings you are (I hope) absorbing every day.

You have watched some folks who have a strong will power turn down the piece of pie they did not need and should not eat. All too often we have seen those eat the pie they did not need. They absorbed great meals and then spent the day in a sort of stupor, not even working off what was in excess in bodily need.

Today there is a great deal of Cafeteria Christianity where the individual helps himself to the desserts and only the desserts until he is so stuffed that stupor follows. The full word of God is a balanced diet for today. Those who ride a hobby or exclusively follow only a limited number of personal verses that tickle their fancy are usually "absorbers" and not "expenders."

Experience has shown that a large percentage of all of the young men and women who went into the service of the country in this war and the first war were, in the spiritual sense, absorbers and not expenders. Chaplains report that during great times of stress there was a turning to things religious. At other times there was an appalling amount of spiritual inertia. We did read of splendid examples of service and love, but these apparently were the exception and not the rule. Were church treasurers swamped with contributions from the millions of service personnel? Strange to relate, but most of those in the service forgot they had any responsibilities at home. Were these servicemen examples of the best Christian conduct? Let the newspaper stories answer that for you.

The hue and cry is "What shall we do for the returning servicemen?" As secretary of the Johnstown Ministerial Association I have had a good opportunity to hear this repeated over and over again. Very infrequently is the question asked "What will our servicemen do for the Church now that they are back?" I am not trying to minimize what has been done in the way of service to our country. The fact remains that all of these young people on our church honor rolls were Christian. As Christians they had equal responsibilities and privileges with all other Christians. They had them during the war. They still have them.

Is there something wrong with the church that we must ask what shall be done for this and that special group? I think that there is. The church has gotten into the posi-

tion of a large family that always seems to have someone who is sick and needs care or who thinks they are sick and need to be babied all the time. This does not leave much time for the accomplishment of outside activities. Our Sunday School teachers, officers and the church officers have before them the opportunity to lead us all out in glorious Christian service. Others will follow. Someone must lead the way. Will you be that one?

The Cambria County Brethren Christian Endeavor Union is endeavoring to instil this spirit of witnessing into its membership for it had added to its quarterly goals the item of tract distribution and is giving one point for each tract distributed. This is a good step in the right direction. Will you resolve today to pass out a tract a day? No tracts? Your church should provide some, shouldn't it?

"Alcoholics Anonymous" gets results by each convert from chronic alcoholism telling others of their experience and how to stay sober. They tell it every day. They tell it wherever and whenever they are called. They tell it wherever there is an opportunity. More power to them. Pray for them. Pray too that all Christians may be so inspired to speak for Christ. Will you speak to each soul that the Holy Spirit leads into your presence? You don't? Then you are just an absorber and the spiritual fat has so hampered your heart that you are really spiritually ill. Too much fat around the human heart causes great trouble. Spiritual fat around the spiritual heart is also a great tragedy. You will? Then you are an expender. You are a cause of joy in heaven.

One of our presidents when asked, "What is your coat of arms?" replied, "A pair of shirt sleeves." He was a worker. If a president can work then we can work for our Christ. Don't stagnate any more. Have a self-starter—the need of the world upon your heart and conscience. God will make you a great blessing if you expect great things from Him.

—Johnstown, Pa.

MORE INTERESTING ITEMS

Nappanee, Indiana. At the Mother's Day Program on May 12, the services were in charge of the Sisterhood, it being their annual S. M. M. Public Service. The Guest speaker was Mrs. Roderer of the Evangelical church.

The Semper Fidelis Class held their annual banquet on Tuesday evening, May 7, with Mrs. Paul Friedrichen, a missionary released from a Japanese prison camp, as Guest Speaker.

Waterloo, Iowa. Plans are complete for the holding of the Vacation Bible School in the Waterloo Church, in conjunction with the Church of the Brethren. The school will be held from June 10 to 21.

Dayton, Ohio. Brother Vernon Grisso reports that the average attendance of the Sunday School for April, 1945 was 189; BUT that the average for April, 1946 was 269, an increase of 83 per Sunday.

We also learn that Brother Grisso was the Commencement speaker at our Mission at Lost Creek on Thursday evening, May 2.

Benevolent Treasurer's Report

REPORT OF CHURCHES BY DISTRICTS

For 1945-1946

(Church offerings marked thus (*) show increase over last year)

Southeastern District

Bethlehem	\$ 49.31
Cumberland*	11.10
Gatewood	
Hagerstown*	176.50
Haddix	
Liberty*	14.00
Linwood	
Lost Creek	
Matthias	
Maurertown*	32.00
Mt. Olive*	77.68
Oak Hill*	39.83
Prosperity* (Individual gift)	3.00
St. James	9.00
St. Luke	
Washington, D. C. (Individual gift)	2.00

Southeastern District Total\$ 414.42

Pennsylvania District

Berlin	\$ 124.25
Brush Valley*	23.50
Calvary*	20.00
Cameron*	13.50
Conemaugh	27.00
Highland	24.00
Johnstown I*	45.00
Johnstown II*	51.50
Johnstown III	30.09
Masontown	69.00
Meyersdale	56.00
Mt. Olivet*	26.50
Mt. Pleasant	
Pittsburgh (Individual gift)	50.00
Quiet Dell	3.60
Raystown	10.00
Sergeantsville*	27.00
Summit Mills* (Individual gift)	15.00
Uniontown, II*	62.85
Valley	16.00
Vandergrift*	32.00
Vinco	84.47
Waynesboro Loyal	7.00
White Dale*	22.79

Pennsylvania District Total\$ 851.05

Ohio District

Ashland	\$ 242.73
Bryan*	115.50
Canton	57.00
Columbus*	7.50
Dayton*	131.34
Fairhaven	38.31

Fremont	
Glenford	7.50
Gratis	40.00
Gretna*	24.10
Louisville	124.55
Mansfield	
Mt. Zion	10.00
New Lebanon*	159.81
North Georgetown	32.50
Pleasant Hill	34.50
Rittman	45.00
Smithville*	229.30
Washington C. H.	16.00
West Alexandria*	51.00
Williamstown	39.68

Ohio District Total\$1,306.32

Indiana District

Akron	\$ 20.00
Ardmore	56.48
Brighton	
Burlington	38.75
Cambria	26.00
Center Chapel*	29.45
College Corner*	17.10
Corinth*	45.43
County Line*	18.25
Denver*	48.35
Dutchtown*	20.75
Elkhart	189.00
Flora	35.00
Goshen	117.67
Ilford*	75.69
Gravelton	
Huntington	20.41
Loree	33.00
Mexico*	52.75
Muncie	64.00
Nappanee	225.25
New Paris	200.00
North Liberty*	125.89
North Manchester	313.00
Oakville	22.50
Peru*	27.00
Roann*	98.11
Roanoke	48.00
Sidney	
South Bend	702.14
Teegarden* (Individual gift)	5.00
Tiosa	27.00
Warsaw	111.60
Indiana District Rally Offering	90.80

Indiana District Total\$2,847.89

Central District

Cerro Gordo*	\$ 10.00
Lanark	102.75
Milledgeville	73.00
Udell	7.00
Waterloo*	74.50

Central District Total\$ 267.25

Mid-West District

Carleton	\$ 10.00
Cheyenne	
Falls City*	63.00
Fort Scott*	15.00
Hamlin*	29.90
McLouth	
Morrill	13.55
Mulvane* (Individual gift)	2.00
Portis*	28.00

Mid-West District Total\$ 156.45

Northern California District

Lathrop	\$ 11.00
Manteca*	23.00
Stockton	
Turlock	

Northern California District Total\$ 34.11

Undesignated—Walter Kimmell\$ 5.00

Total—All Districts\$5,882.49
National W. M. S. 1,100.00

Grand total all gifts\$6,982.49

Total gifts last year\$6,950.04

Summary

The above report is from August 1, 1945 to May 15, 1946.

45 churches have increased their offering over last year.
96 churches have contributed either as a church or through individuals.

16 churches have sent no offering and 4 were individual gifts.

At this report South Bend stands first. North Manchester is second and Ashland is third.

Leading Churches

	This Year	Offering last year
South Bend	\$702.14	\$847.13
North Manchester	313.00	370.50
Ashland	242.73	303.63
Smithville	229.30	177.75
Nappanee	225.25	238.75
New Paris	200.00	213.40
Elkhart	183.00	201.10
Hagerstown	176.50	161.40
New Lebanon	159.89	180.10
Dayton	130.34	102.55
North Liberty	125.89	118.85
Louisville	124.55	157.35
Berlin	124.25	139.00
Goshen	117.67	151.98
Turlock		400.00

If the sixteen churches that have not yet contributed will do so soon, we can have a 100% report for this year. Also we will top our offering for last year. We must have \$34.25 yet to reach the offering of last year.

L. V. King, Treasurer.

Ohio District Conference Program

Bryan, Ohio, June 17-20, 1946

Conference Theme: "The Year of Evangelism."

Conference Text: Luke 10:2.

PROGRAM

Monday evening, June 17

- 7:45 Opening Song Service Robert Byler
Devotions and Prayer R. R. Teeter
Special Music Bryan Church
Address of Welcome .. C. Y. Gilmer, Bryan Pastor
Sermon E. M. Riddle
Announcements and Benediction

Tuesday morning, June 18

- 8:00 Simultaneous Sessions:
Ministers:
Devotions
Open discussion on District and National Problems
Sisterhood:
9:00 Business Session:
Song Service
Devotions and Prayer Edgar Berkshire
Report of Credential Committee
Report of Committee on Committees
Other Business
The Five Year Program (4th Year)
F. C. Vanator

- 10:30 Special Music West Alexandria
Moderator's Message Vernon D. Grisso
Committee Sessions

Tuesday afternoon

- 1:45 Song Service
Devotions and Prayer D. R. Murray
Our Institutions:
Camps—Project
Publishing Company George S. Baer
College and Seminary

- 3:15 W. M. S. Session: Theme—"Evangelism: Our Aim."
Prelude
Song Service
Devotions and Special Music Ashland
Business Session
"Ohio W. M. S. Activities—1945-1946"

Tuesday evening

- 7:45 Song Service Robert Byler
Devotions and Prayer E. J. Beekley
Special Music Bryan
Youth Evangelism Gil Dodds
Benediction

Wednesday morning, June 19

- 8:00 Simultaneous Sessions:
Ministers:
Devotions
Book Review E. J. Beekley
Sisterhood:
To be supplied
Woman's Missionary Society:
Prelude
Song Service
Devotions and Special Music Canton
Business Session
Address: "Evangelism, Our Aim."
Mrs. U. J. Shively, National W. M. S. Pres.

- 9:00 Business Session:
Song Service Robert Byler
Devotions and Prayer J. G. Dodds
Election of Conference Officers
Statistician's Report Asst. Sec., L. V. King
Mission Board Report
Other Business

- 10:30 Evangelism:
Church School Evangelism
Everett Keplinger (20 Min.)
Personal Evangelism .. Harry Gilbert (20 Min.)
Discussion

Wednesday afternoon

- 1:45 Song Service Robert Byler
Devotions and Prayer Charles Munson
Special Music Ashland
Mass Evangelism L. V. King
Benediction
3:15 Woman's Missionary Society:
A "W. M. S." Tea, Honoring our National President
Installation of Elected Officers
Presentation of Rewards

Wednesday evening

- 7:45 Song Service
Devotions and Prayer
A Church of the Brethren Minister
Special Music Ashland College Quartet
Address: "World Evangelism" .. Clayton Berkshire
Special Music Ashland College Quartet
Benediction

Thursday morning, June 20

- 8:00 Simultaneous Sessions:
Ministers:
Devotions
Election of Officers
Sisterhood:
To be supplied
9:00 Closing Business Session:
Song Service
Devotions Paul Burkett
Treasurer's Report
Other Business
Secretary's Minutes
Official Presentation of New Officers
Benediction by the New Moderator

Camp Leaders' Camp Shipshewana Lake, Indiana

PROGRAM

Thursday evening, June 13

With Indiana District Young People's rally, Conference session, followed by Camp fire service on the hillside for everybody.

Friday, June 14 and Saturday, June 15

- 7:00 Morning Watch, W. I. Duker in charge (on the lake front)
- 7:15 Breakfast
- 8:15 Discussion on Camp study and worship, D. B. Flora in charge
- 9:30 Chapel service
- 10:15 Discussion on Camp Administration, W. I. Duker in charge
- 11:30 Swim or recreation
- 12:15 Dinner
- 1:30 Rest and study
- 3:00 Recreation
- 4:15 Swim
- 6:00 Supper
- 7:00 Vespers
- 8:00 Discussion on Camp recreation and activities, group participation
- 9:15 Camp fire
- 11:00 Taps

Sunday, June 16

- 8:00 Morning Watch, W. I. Duker in charge
- 8:15 Breakfast
- 9:30 Sunday School (Leaders' Camp final discussion and summary, L. E. Lindower in charge.)
- 10:45 Morning Worship.

L. E. Lindower will be chief director and worrier.

All time is Central Daylight Saving.

The National Sunday School Association is offering a certificate for Teacher Training credit for all those who will attend the seven discussion periods on Camp work. This is for all Camp workers from everywhere.

COMMUNION NOTICE

The Raystown, Pa., Brethren Church will hold their Lovefeast and Communion services on Sunday, June 2. All Brethren are invited.

J. L. Bowman.

The Vinco, Pennsylvania, Brethren will hold their Lovefeast and Communion services on June 9. These services will be directed by George H. Jones of the Moxham Church. A kindly invitation is extended to all brethren to attend and participate in these services.

J. L. Bowman.

WITH THE LAYMEN

NORTHERN INDIANA LAYMEN

The Northern Indiana Brethren Laymen will meet on June 3, at the North Liberty Brethren Church. It will be the thirty-eighth quarterly meeting of this organization which was formed back in 1936 and continued to meet all during World War II, with good crowds in spite of gas and food rationing.

The last meeting was held at the Ardmore, South Bend, Indiana, Church on March 4, with 104 present, although it was a stormy, rainy, foggy night. Everett Miller of New Paris, president of the organization, conducted the business session, and Mr. Hunn of Ardmore, was in charge of the musical program. Mrs. Lois Ewers entertained the men with selections on the solovox and Paul Whitmer led group singing. J. Garber Drushal of Capitol University, Columbus, Ohio, spoke on the timely subject of "Pillars and Foundations." He stated it was the Layman's job to help rebuild the firm foundations and bring back the pillars of integrity of the individual, the home and the nation.

Appropriately the meeting was closed by singing the song, "The Church's One Foundation."

D. K. Bemenderfer.

THE MASONTOWN, PA., LAYMEN REPORT

The Masontown Laymen wish to make the following report on their progress since they have organized.

We met and organized on the 5th day of November, 1945, electing our officers as follows: Edward Boord, President; Charles Provance, Sr., Vice-President; George Fagan, Treasurer, and George Beal, Secretary. The night we organized there were eleven men present; now we have grown to an organization of twenty members. We have accepted By-Laws drawn up by a committee of our laymen. The By-Laws govern our local society.

On February 18 the Laymen had complete charge of the Union Prayer meeting, held in the Methodist Church. Brother H. H. Smithley brought to the message to us that evening on the subject of Prayer.

We are reading three books of the New Testament each month to complete our goals. We also have a committee of three to take charge of the church services in the absence of our pastor.

On Father's Day we will take charge of the Church services, which will be our second public service for the year.

We are very fortunate to have as one of our members. Brother Harry Berkshire, whom you all know as one of the National officers of the Laymen's Organization.

We are striving to meet our goals in every way in order that we may become a banner organization.

In closing we sincerely pray that all of our Brother Societies may be banner ones for the work of the Master.

George Beal



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 2, 1946

"WHAT IS LEADERSHIP?"

Scripture: Matt. 20:20-28; James 2:20, 24, 26

For The Leader

To succeed, every society must have good leaders. The attendance need not be large as far as numbers are concerned, if good leadership is available. But a multitude of numbers present will not amount to much if there are no good leaders. The secret of success of the C. E. movement in the past has been due to the emphasis laid upon good leadership. Not every person is a good leader. Most people make better followers than they do leaders. Sad it is sometimes, too, that the poorest leaders are the most ambitious. This doesn't make for good harmony in the work of the Lord. Let each of us examine ourselves in the light of God's Word. Let us study the qualities of good leadership, see where we fit in, and go to work today. The time is short for us as C. E. members. Now is the time to "fit" into God's plan and produce fruit for Him.

DISCUSSION

1. GOOD LEADERS ARE NOT AMBITIOUS FOR THEIR OWN INTERESTS. The mother of James and John had personal ambitions for herself and her two boys. She wanted them to be the topmost disciples of Jesus. It didn't matter to her that others also had a right to be in favor with Jesus. But Jesus soon told her the truth in the matter. If we today are seeking leadership so that we can be "honored" by others, then we are like this woman. Yet we do know people who will run others down in order that they themselves can be "elected" to the office. In this way, we show the poorest form of Christian sportsmanship.

Good leaders are interested only in the interests of the group, the church and others. If by any chance his position brings him honor, it is purely incidental to the main purpose of the position. The really good leaders in Christian Endeavor serve the society instead of their own conceit.

2. GOOD LEADERS PRODUCE GOOD RESULTS. In many of our societies or church organizations we have what we shall call, "honorary positions." Members are elected from time to time to fill these positions, but there is never any work done by them, nor does any one expect them to do any work. We say that if there is a position, there is a work to be done. Put a good leader in any type of a position and it will result for good.

If our society is "corrupt" with dead-wood leaders, then it is time to have a house cleaning. There is no sense in creating a position just to give a person an office. Every person holding a job should produce results. Faith without work is dead. James notes that in every Christian po-

sition there is the need for good works. Especially so when we are leaders of others. Yet how many times have we asked for reports of committees, and they fumble around until someone finally splutters out that they haven't done anything. In the work of the Lord, there is no time for this type of inaction.

3. WE PROVE OUR FAITH BY OUR WORKS. The call to leadership of our society or committee is at once a call to prove that which is good within us. Leadership positions are places of responsibility which call for our earnest and prayerful attention. Somebody believed in us or we wouldn't have received the job. Somebody believed that we could do the work of the position. Each special place that we have in the Lord's work is just one more call to further service for Him. If we fail in our place, we have failed our Christ. As we prove our faith in Christ by working for Him, so we prove our faith in our Society by doing our very best work in that committee or office.

4. GOOD LEADERSHIP IS POWERED BY PRAYER. How did the early disciples fill their positions of service? Not by waiting to the last minute and then hoping for the best. Not by trusting to luck, or that somebody else will do their work. No, they prayed and prayed and prayed. It will be noted that on the day of Pentecost, that when they had prayed, the Holy Spirit entered into their midst and gave them power. Note also the results. Thousands were converted for Christ. Can we hope to succeed in our work for Christ in our society if we forsake the power He has for us? Every Society, officer, committee chairman, or other persons, should spend much time at the throne of Grace before any activity. After all, it is God's work. Why not ask His guidance and favor upon it? Wherever you see successful Christian meetings you will find the leaders divinely led because of the hours they spend in prayer. Can there be better leadership than that which God can give in answer to prayer?

5. FROM DEATH TO GREAT ACTIVITY. Have you ever heard some one say, "I won't go to that C. E. meeting because it is dead. They don't do anything, and they have nothing interesting." We have heard people say just that. What did they mean, young people? In the first place, it was very uninteresting. The leader was late, the music was put off until after the meeting was begun. Topics were poorly read because they were handed out just as the meeting started. The questions "died" out because nobody even remembered what the topic was about by the time they got to the questions.

What was wrong? Our guess is that it was poor leadership! Good meetings need to be well planned, and your advisor cannot do it all. We must take time to pray and work for each meeting. Each part that we have should be a sacred responsibility for us, even if it is only the handing out of the books. Let us believe in our society, give enough time to its problems and its activities, that good results will be forthcoming. Every job in the society is a real chance for us to prove what is inside of us. Let us work, for Christ is with us.

QUESTIONS

1. Give your idea of a good leader.
2. What are our leadership problems in our society?
3. How can we improve our leadership in our society?

Young Men and Boys' Brotherhood

Monthly Devotional Lesson for June

Hymn: Life's Railway to Heaven

Prayer

Lesson: THE BIBLE RAILROAD

In their hope of getting to heaven people trust in almost anything else but God's plan of salvation. Examine your tickets, boys. Be sure the way you are living and going and doing will land you in Heaven.

(The following tickets are sold "without money and without price" before the meeting begins. They are Scripture verses to be read in the schedule when called. Isa. 35:8; 2 Tim. 3:16; Isa. 40:3-5; Deut. 32:4; 1 Cor. 3:11; John 5:24; 2 Tim. 2:15; Psalms. 46:1; John 3:16; Psalms. 32:8; John 16:13; Heb. 2:10; Psalms. 119:105; Ezek. 18:30; 1 John 3:3; 2 Cor. 6:2; Rev. 22:17; Isa. 55:1; Psalms. 91:11; Psalms. 34:7; 1 Pet. 1:4; 2 Cor. 5:1; John 14:1-3).

Text: Isaiah 35:8

1. The Bible is a safe book of rules to follow all along this journey of life. 2 Tim. 3:16. As you start on this journey be sure you have the Lord's Book of Rules of the Bible Railroad under your arm.

2. The Road Bed is straight and level, the valleys are filled and the mountains laid low. Isa. 40:3-5.

3. The Ballast is Solid Rock. In order to prevent wrecks the railroad must be on a sure foundation, for the testing time is sure to come and reveal the construction and strength of the foundation. Deut. 32:4. And that Rock was Christ. 1 Cor. 3:11.

4. Salvation is on the Main Line. Be sure you start on the Main Line. "Neither is there salvation in any other." "Without the shedding of blood there is no remission." John 5:24.

5. The Right-of-Way has been purchased by Blood. The Lord God surveyed the Right-of-Way and it was purchased at a very high price by the Lord Jesus Christ on Calvary. This brings to our attention the fact that this is a mountain road and it is ever climbing upward. Jesus said, "I am the way, the truth and the life." Keep in the right-of-way, it is your privilege and no man has the right to challenge your presence there.

Sometimes cars become uncoupled and are lost from the train. In religion that is called backsliding. There are side-tracks and little spurs that carry you off the main line. How provoking to be traveling somewhere and discover that you have been misdirected to some little spur road when you desired to travel on the main line! In Christianity we call these misdirectors false prophets. They are inventors of false religions and misconstrue the meaning of the true Word of God.

6. The Rails are rightly divided truth. 2 Tim. 2:15. "Thy word is truth." Let us call the rails faith and works. "The just shall live by faith." In faith we cannot have narrow gauge men. They must measure up to the standard.

7. The Superintendent of the Road is God. His hand is on the throttle of the universe. He issues all the orders. To keep things running smoothly His orders must be carried out. Reports are to be made to Him at intervals, as often as possible in prayer. Psalms. 46:1.

8. The Engine is propelled by the fire of Love. "God is love." John 3:16. "We love Him because He first loved us." The love of God as it burns and surges within our breast is the propelling force that moves the Christian.

9. The Engineer is the Holy Spirit. Psalms. 32:8. John 16:13.

10. Christ is the Conductor. Heb. 2:10. Jesus is the Captain of our salvation. Have you the Conductor on board? Christ controls our lives and conducts us straight to the wished for destination.

11. The Headlight is like unto the Word of God. Psalms. 119:105. If the Word of God is a lamp to our feet we must be faced in the proper direction and use the light the Word gives to make the way ahead plain and safe.

12. The Signals are of two kinds, the Warnings and the Promises. Here is a Red Signal: Ezek. 18:30. The Blue or Green Signals are burning promises that tell us to advance with caution. And here is the White or Purity Signal: 1 John 3:3. Heed the signals. Strive to live as Jesus would have you live. Be careful to read the signals correctly.

13. The Switches are Temptations which would carry us off the Main Line. Here is where many young people have their problems. If they play around with sin on the switches many a smash-up takes place and a young life is ruined. A crippled and blasted character is a sad sight.

14. There are no Curves to this Road. It is straight: "Straight is the gate and narrow is the way that leadeth unto life."

15. The Time Table is labelled "Now." 2 Cor. 6:2.

16. The Schedule is "On Time." "Sealed unto the day of redemption" (Eph. 4:30).

17. The Passengers are Believers in the Lord Jesus Christ who have been saved by grace. "For by grace are ye saved through faith."

18. The Church is the Car on which to get aboard. "Come thou with us and we will do thee good." Some people would rather travel on a hand-car of home-made religion than ride with Christ.

19. The Depots are Church Services and Revivals. As we pass the stations the Conductor calls out "All Aboard!" Sometimes the people merely look on and do not move. Sometimes a death-bed confessor tries to get on in a hurry, or another trudging along with stocks and bonds tries to get on.

20. All are the Invited Ones to ride upon this train upon the Main Line. Rev. 22:17.

21. The Cost of the Passage is made Free to us because Jesus paid the Fare. All are issued free passages. Get on. Isa. 55:1.

22. The Tunnels are Shadows of darkest doubt and deepest despair and shaking fear. But the true followers of Christ learn that they are only shadows. "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

23. When we pass over the Bridges the Lord is with us. Psalms. 91:11.

24. A Safe Passage is assured, for the Lord has promised to deliver our souls. "Behold, the eye of the Lord is

on them that fear Him." Psa. 34:7. There are no smash-
os on this road.

25. The Destination of this train is the Grand Central
ation of Heaven. 1 Pet. 1:4; 2 Cor. 5:1; John 14:1-3.—
ev. John J. Ross.

Which way is thy train bearing thee? The following
em, "Life a Railroad Run," by Arthur Stringer, shows
e wrong man at the throttle:

have thrown the throttle open and am tearing down
God's track:

have thrown it out to full-speed and no hand can hold
me back!

is my arm controls the engine, tho Another owns the
rail,

ut for once I'm in the open and the yard lights pass and
pale.

reen lights! Red lights! God has hung His signals out!
aution here! Danger ho! And what's the man about!

is true he owns the engine, to do as he has done,
ut how about the Final Word—when he ends the run?

o from siding on to junction point now I shall have my
day;

have stopped to read no orders, but I take the right
of way,

own the open grade I thunder and round the curve I
swing,

or my hand is on the throttle and my heart shall have
its fling

ight lost! Life lost! Flag, O flag the others back!
witch the wreck! Ditch the wreck! Dare any block God's
track?

here creeps into the terminal the man who had his day,
ut I wonder, O my soul, just what his God will say.

Business Manager's Corner

(Continued from page 3)

A Credit for Quiet Dell, Pa.

An offering was received with no church name at-
ached, and it was wrongly credited in the *Evangelist* of
April 27th to the Cameron, W. Va., church, so we were
informed. It should have been credited to the church at
Quiet Dell, Pa. In justice to these good people we report
again, as follows:

Rev. & Mrs. Arthur R. Baer	\$5.00
Mr. & Mrs. Floyd Strait	5.00
Mrs. Walter Anderson .....	.50
Mr. & Mrs. Stanley Strait	1.00
Mr. & Mrs. George Hieronimous	1.00

We beg the pardon of the Quiet Dell folks for this error
and we thank them for the gift.

Also, we received direct from Rev. and Mrs. Arthur R.
Baer a special offering of \$15.00 for the New Press Fund.
Their home is at Cameron, but they serve both the Quiet
Dell and Cameron churches. So we are not sure which
should receive the credit; perhaps both. But we thank our
brother and sister for this gift.

Ashland College News Letter

By Arthur Petit

As you read this another college year has virtually
passed into history and the college is humming with ac-
tivity which will culminate in the Commencement activi-
ties at 8:00 P. M. on Friday, May 31. Baccalaureate is at
8:00 P. M. on May 29. This year the class is a little larger
than last year. Twenty-three academic and one honorary
degree will be awarded. Minor C. Miller, a professor at
Bridgewater (Va.) College and a member of the Church
of the Brethren, will be cited for his work in religious
education in Virginia. In addition, Henry Bates and Theo-
dore Kline will be graduated from the Seminary with
the B. D. degree.

Honors were announced at the Spring Convocation last
week. A number of Brethren students were rewarded for
their academic efforts during the past year. Top award
was the Elkhart Brethren Church award of \$200.00 which
went to Charles Munson of Johnstown, Pa. Charles is
quite active on the campus, in addition to serving as pas-
tor of the Gretna and Williamstown congregations.

Janet Good of Waynesboro, Pa., was given the H. S.
Root scholarship for next year. Miss Good will be a Jun-
ior. Mary Alice Dafler of New Lebanon, Ohio, will be the
Ruth Lersch Scholar for 1947. This scholarship, given by
the Pi Alpha Gamma sorority of Ashland College gradu-
ates, was recently renamed in honor of Mrs. Lersch, late
wife of one of the members of the Ashland College Board
of Trustees.

Dale Roesch of Bryan, Ohio, was given the Noah Bundy
Award and Carlyle Ulery will be the Gertrude Lake
scholar again next year.

Another award of interest is the John Lichty Scholar-
ship, the oldest on the campus, which was won by Eliza-
beth Boardman, daughter of Rev. Edwin Boardman. Miss
Boardman has achieved an enviable record for dramatics
and speech work on the campus.

May Day has now passed into history and it was suc-
cessful from all angles, with the exception of the weather.
The coronation and pageant in the morning were among
the best ever given here. Miss Hulit was a beautiful queen
and she was given splendid cooperation for the program
by the entire student body.

The Alumni luncheon at the Ashland Country Club was
one of the largest on record. One of the worries for next
year is where it can be held if it continues to grow.

The baseball game was rained out, but the play "Angel
Street" was universally acclaimed the best production pre-
sented in Ashland in the immediate past. All in all, May
Day upheld all of the traditions and established some new
ones worthy of following. One of the outstanding features
of May Day was the visit of about 100 high school stu-
dents, many of whom will be in school here next year.

As you read this, Ashland may have closed her general
enrollment for next year. There is still time for Brethren
to apply, but the number of applications on file is over

150 and every mail brings more. Ashland is anxious for Brethren young people to enroll now so as not to run the risk of being refused later. Upper classmen are now enrolling and when that is completed, we will know how many freshmen can actually be accepted. Eighty have already been passed by the committee.

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

AFRAID? OF WHAT?

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid? of that?

Afraid? Of what?
Afraid to see the Saviour's face,
To hear His welcome, and to trace
The glory gleam from wounds of grace
Afraid? of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O Heaven's art!
A wound of His a counterpart!
Afraid? of that?

Afraid? Of what?
To enter into Heaven's rest,
And yet to serve the Master blest,
From service good to service best?
Afraid? of that?

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid? of that?

—Selected.

THE PRINCE OF LIFE AND DEATH

Rev. 1:18

"I am He that liveth, and was dead." He became dead by His own voluntary act (Phil. 2:8; John 10:15, 17, 18). That Jesus physically died is stated in the New Testament specifically 49 times. Of His sacrifice and atonement we know that He was "the Lamb of God, which taketh away the sin of the world" (Heb. 10:5-7).

Seven reasons given in scripture for Christ's resurrection follow: 1. Death could not hold Him, Acts 2:24; 2. He must sit on David's throne, 2 Sam. 7:16, Acts 2:25-31; 3. To be the Head of all things to the Church, Eph. 1:22, 23; 4. He rose to give us resurrection life, John 12:24; 5. To impart resurrection power, Rom. 6:4, Col. 3:1-4, Phil. 4:13; 6. That sinners may be justified, Rom. 4:25; and 7.

As the first-fruits of other resurrections. 1 Cor. 15:20-23 Phil. 3:20, 21.

Death and hell sought to destroy our Saviour, but in vain. "Behold, I am alive forevermore." Consider what the victory of our very Brother-Man means to us (Heb. 2:14-18).

He is Lord over the unseen. "I have the keys of death and of hell." He by the "keys" has authority and power over death, the place of departed spirits, and also the forces and strength of Satan (1 Cor. 15:24-28). The believer departs to be "with Christ" (Phil. 1:23); the unbelieving and the ungodly to torments (Luke 16:23). The state of any spirit in the invisible world is determined by its attitude toward Jesus Christ. The spirit of the believer is in the guardianship of Christ (1 Thess. 5:10). At the time appointed all must stand before the tribunal of Christ (2 Cor. 5:10). Meanwhile Christ is "guarding all His own with infinite love, and governing all others with absolute equity." As we await our summons the Christian's dread of death is gone. "Absent from the body," means to be "at home with the Lord."

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 2, 1946

EXPRESSING OUR FRIENDSHIP FOR CHRIST

Lesson: Mark 14:3-9; Luke 10:38-42; John 11:1-3

Some one has said, "A friend is someone who knows all about you and yet likes you." How aptly can this be applied to Jesus in His relation to us. He loves us even when we are unlovable; He is our friend when all others forsake; He understands when our closest associates are forgetful. But what about our part? Do we exhibit our love for Him at all times; are we His friends when other forsake; do we seek to understand Him when others misinterpret His every act?

It has been said, "Most people seem to have come to Jesus, not to give, but to get something." But friends would far rather give than receive. Remember Jesus said, "It is more blessed to give than to receive." In friendship we do what we do for the joy of pleasing the person we love. "Christian happiness and fruitfulness are directly proportionate to one's consciousness of Christ as a friend."

One of the finest examples of real friendship is found in the act of the woman who broke the precious, priceless alabaster box of ointment and poured it on Jesus' head. She did not think of the cost—she only thought of her devotion to the Master. Mary did not just pour out the ointment—she poured out herself. To Jesus that was the best gift of all. It proved her genuine friendship and love.

And when we turn to the following scripture this friendship is again evidenced by the hospitality of the home of Mary. For friendship is not always to be found in the bustle, preparation and serving of a meal, but rather in the interest shown in the individual entertained. Mary's

stening was more "meat and drink" to Jesus than any physical meal that Martha could possibly prepare.

The real test of friendship came in our closing passage. The "I believe" of Mary was the golden key that unlocked the compassion of Jesus. Friendship begets trust, and trust is the foundation of all true understanding. And after all, the highest standard of friendship is love in action.

IT IS HARD TO UNDERSTAND WHY!

Wheat for Beer

You have heard a great deal about rationing bread for the American people, making dark bread the standard, etc., to conserve our supply of wheat. Well, the breweries of the nation used 4,829,994 pounds of wheat and wheat products during January, 1946, to make beer. This was an increase of 1,520,614 pounds over the consumption of these products in January, 1945.

Laid to Rest

KLINE. On February fourteenth last brother Anton S. Kline died at his home, 561 Tilghman St., Allentown, Pa. Brother Kline had reached the ripe old age of eighty-two years. He was a charter member of the Allentown Brethren church and for many years a deacon. He was loyal to the church to the end. Brother Kline assisted in the work of rebuilding the church house some years ago and gave liberally to the cost of it. He placed the large front window in memory of his departed wife. The writer of this article knew Brother Kline and knew him to be a real Christian gentleman of the old school. He was loved by all who knew him.

Three daughters remain to mourn the passing of their father. And many friends will miss him from his accustomed place in their lives. Services in honor of the departed brother were conducted at the home on February nineteenth by the Rev. Mr. Klingman, pastor of the nearby Reformed church, there being no Brethren pastor on the field at the time. Interment was made in the South Side cemetery in Allentown. The above by an old-time friend.



News From Our Churches

NEW PARIS, INDIANA

Perhaps you would like to hear a few words from the New Paris Brethren Church. We have started out in a new work, you might say, inasmuch as with the help of our new pastor, Rev. C. A. Stewart, we are endeavoring

to have Sunday evening services, as well as our regular Sunday morning services. It has been many years since we have held evening services, and we are both surprised and thankful for the fine attendance we have had. We feel it is not only a blessing to the adults, but also to the young people who otherwise do not have a place to spend their Sunday evenings. What better way could they spend their Sunday evenings than in the services of the Lord?

We held a reception for our pastor and his good wife the first week in April. Many of the ministers from our churches in neighboring vicinities attended, and we are sure that Brother Stewart was made to feel that he was among friends here in Indiana. We understand this was his home state, so he should feel right at ease among us.

We have had a successful work thus far, as we have added six new members to our church roll—five by confession, and one by letter. Baptismal services were held, and we observed Holy Communion the following evening.

We had a fine attendance on Easter Sunday, as well as a fine Mission Offering on that day.

We pray that we may grow in numbers as well as in our spiritual life under the guidance of Rev. Stewart, who has proven himself very capable of leadership along these lines.

Mrs. Woodrow A. Immel, Cor. Sec.

UPON LEAVING VINCO

This is to report the conclusion of our pastorate of almost six years at Vinco, Pennsylvania. The Men's Chorus, a very active organization of thirty members, conducted a farewell service and furnished entertainment. A love gift in money and other parting gifts were indicative of leaving the field with mutual best wishes and cherished memories. A full house greeted us at our concluding preaching service.

On February 24 a new baptistry was dedicated, and a baptismal service was held. The background of the baptistry is unique with a painted scene of the Upper Jordan taken from an actual photograph. The water which runs down over the stone barrier in front of the Jordan scene seems to come from the Jordan itself. The baptistry is also equipped with spot lights.

With a new church edifice, adjacent lots for expansion of the church plant, a growing community, and an excellent location, the future of Vinco should spell greater things yet to come. During our pastorate the active membership grew from 90 to 235. The Lord has blessed the congregation with some cheerful givers, the kind that give freely. A number are given to prayer and serious Christian living. God waits to work through His people, and the Holy Spirit always work when they work according to His command. May spiritual prosperity prevail in all our churches!

—C. Y. Gilmer, 109 E. Wilson St., Bryan, Ohio.

GOSHEN, INDIANA

Dr. and Mrs. L. O. McCartneysmith of Waterloo, Iowa were with the Goshen congregation in an Evangelistic Campaign April 7-21. They were at their best during the

entire two weeks. Mrs. McCartneysmith led an inspirational congregational song service each evening, the good Doctor preached excellent sermons, and both sang. The average attendance at the meetings was higher than for any similar campaign during the present pastorate. The results were gratifying. Someone has said that man counts hands, God counts hearts. We do not know how many hearts were changed. We do know that thirty have already been added to the membership of the Church. Eight of these were welcomed into membership on the first Sunday as a result of the labors of the congregation in preparing for a "Revival." Twenty-two were received into membership on the last Sunday. Several others made confessions or promises in their homes and are awaiting baptism or re-baptism. Of the thirty received into membership, twenty came by baptism and ten by letter.

For a number of years the Goshen congregation has wisely arranged entertainment for the Evangelists in one home. While dinner invitations in homes of members are not refused, they are discouraged. Many hours which might thus be used for friendly fellowship with members is saved for visitation with prospective members. The wisdom of such a plan was again demonstrated while the McCartneysmiths were with us. Every day the Pastor and Evangelist visited prospective members. And not one day did we return home until we had a confession or a definite decision for membership from one or more prospects.

The Pastor sincerely appreciates the loyal cooperation of the congregation and the faithful labors of the McCartneysmiths in this campaign. Good seeds were sown that will produce results. About ten more should be received into Church membership. Hundreds of hearts were influenced and we truly hope it will show in faithfulness to Christ and the Church for years to come.

H. H. Rowsey, Pastor.

DAYTON, OHIO

(Hillcrest Brethren Church)

This message brings you greetings from the members of the Hillcrest Brethren Church, Dayton, Ohio. We are happy to report the progress we feel we are making here, both spiritually and materially, thus far this year.

By materially I mean: We have enclosed the balcony of our church with glass and made it sound proof, equipped with a public address system connected with the pulpit. This affords mothers the privilege of hearing and seeing the services and not being heard or embarrassed by cries from their little ones. There is hardly a Sunday this balcony is not well filled.

The children's rooms have been redecorated, furniture painted, new drapes hung that make the rooms beam in color, and a homey and inviting atmosphere is very apparent.

New linoleum is being laid in the kitchen of the church and the ladies have paint ready to refinish it. All of the basement floor has been refinished.

Various organizations of our church have delivered to the United Church Service center for over-seas relief, such items as clothing, bedding, mending supplies, soaps, toys, foods in tin cans and seeds of all different vegetables enough to grow tons of food. The ladies of the W. M. S.

sew one day each week making pretty little dresses any youngster would be proud to wear.

Now to tell you some of the spiritual blessings we are enjoying, leaving the best for the last. The laymen had a breakfast, March 17, in the social rooms of the church. They prepared the food, secured the speaker and special music for their meeting, then took complete charge of the Sunday School opening exercises. This was indeed most interesting.

In March a group, headed by our minister, Vernon Grisso, and Sunday School Superintendent Everett Kiplinger, volunteered to make personal calls, inviting people to our church and Sunday School. We met at the church for dinner and instructions once each month, then made calls assigned to us. Over one hundred calls were made by some twenty workers. Only those who worked on this can begin to tell you the thrill that was experienced in inviting people to our services. The way in which we were greeted in the different homes always encouraged us and helped us as we made our next call. This we feel assured has been a successful endeavor.

Our church school has increased in attendance and averaged thirty more in January, fifty-three more in February, fifty-three more in March, and eighty-three more in April, 1946, than the same months of 1945. Twenty-six persons have come forward at various services over the Easter season for church membership. Eighteen have been baptized.

On Palm Sunday we held a candle light communion service in the sanctuary, with 160 members participating. The following week (Holy Week) we were most fortunate in having Rev. W. E. Ronk with us, who gave us messages Wednesday, Thursday and Friday evenings. We always welcome Rev. Ronk and look forward to having him return soon again.

Easter, of course, was a day of rejoicing. We had four services that were all well attended. We started with a 6:30 service in the sanctuary; then a breakfast. Our Sunday School attendance was 333, and 400 for church service. In the evening a three-act play by the Young People of our church, entitled, "This Day of Triumph," climaxed a day of real pleasure that could only be appreciated by those who attended or had some part in all these services.

We are continuing our Sunday School and church visitation program and at the next writing will tell you how we are progressing.

Sincerely,
Dorothea B. Buckey, Cor. Sec.

NORTH VANDERGRIFT AND BRUSH VALLEY REVIVAL

The First Brethren Church of North Vandergrift, Pennsylvania, of which Rev. Percy C. Miller is pastor, will hold a two-weeks revival campaign from June 3 through 16 with Brother Floyd Sibert of Pleasant Hill, Ohio, as the evangelist.

Also beginning June 17 and continuing through the 30th, Brother Sibert will be the evangelist at a two-weeks campaign at the Brush Valley Brethren Church of which Brother Miller is also pastor.

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"Near to the
HEART of GOD"

The Brethren Evangelist

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INTERESTING ITEMS

WE ARE VERY SORRY that last week's EVANGELIST was late in the mails, but we were not responsible for the inability to get it there as you all know by this time. We trust that you will be getting this issue at the regular time.

Bryan, Ohio. Brother C. Y. Gilmer, the new pastor of the Bryan church, reports as follows: "The First Brethren Church of Bryan has given \$250.00 to the First Brethren Church of Cameron, West Virginia, toward the construction of their new church edifice. The Bryan church has also given \$600.00 for their Easter Offering.

Mt. Olive, Virginia. In a recent communication from Brother John Locke (as he sent the editor his Practical Comments on the Sunday School lessons for the third quarter) he says, "We hope to dedicate new Hymnals at Mt. Olive the first Sunday in June. Daily Vacation Bible School is also planned for later in the month. Our biggest task just now is preparing to entertain the Southeastern District Conference. Four of our Sunday school teachers recently received Leadership Training Certificates in a class held in the McGaheysville M. E. Church."

We also learn that Brother Locke has been very busy with Baccalaureate and Commencement addresses in and around his community.

He also sends the following directions for those attending the Southeastern District Conference, as to routes to take if driving. Here they are: "Turn off U. S. 11 onto U. S. 33 at the Harrisonburg Courthouse; go toward Richmond 10 miles to a place called Montevideo; there turn right and follow the state road four miles to the church."

Waterloo, Iowa. We note that the Waterloo Laymen planned to give the boys of the congregation a picnic the first Tuesday in June.

Brother Meyer announces that the Nursery, which was planned, was put into full operation on Sunday, May 20. These nurseries are a great benefit to parents of small children who find it difficult to attend the services and take care of the children without disturbing the audience.

Dayton, Ohio. Four more confessions and four transfers by letter are reported by Brother Grisso in his bulletin of May 19.

We note also that a party was held on Tuesday, May 21, for the boys of the church Basketball Team. The entire church participated in this good time.

Mansfield, Ohio. Brother Henry Bates, pastor of the Mansfield church, reports a fine interest in the recently inaugurated Study Group, a group which is studying Brethren Doctrine, Polity and Practices.

Masontown, Pa. Brother Freeman Ankrum says in his bulletin of May 19, "The average attendance at the Preaching Services the first four months of the year at the Masontown church was 159. So far this is the highest average."

He also reports that the old parsonage has been sold and will be vacated just as soon as the new parsonage is finished.

South Bend, Indiana. Brother Studebaker is teaching a class at the Adult Christian Endeavor period covering the doctrines of the Brethren Church.

Berlin, Pa. Brother S. M. Whetstone reports that seven were baptized and received into the church on Easter Sunday.

It is encouraging to note the number of accessions to the church made in the various churches in the Brethrenhood. It would be very interesting to go back in the issues of the Evangelist since the first of the year and count the number of additions to the churches that have been reported. And this does not cover the entire Brethrenhood by any means, for any number of churches have not reported their doings to the Evangelist readers for many months. Why not report your church's activities? The entire church is interested in the progress that is being made by the churches. We have been told many times that the "Interesting Items" and the "News from our Churches" is what our readers read first. Help make it interesting to all by adding your contribution.

Johnstown III, Pa. That Open House at the parsonage has passed into history. It was held on May 20. Considerable improvements have been made in the last several years.

A "Welcome Home" banquet is planned for the returned servicefolk of the church on June 7th. Banquet at 6:30 program in the auditorium at 7:30.

The Editor Thinks Aloud

Fred C. Vanator

ARE WE RENDERING "REASONABLE SERVICE?"

Paul, in his letter to the Romans, says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Yes, I know, the Revised Version says, "which is your spiritual service." But that which is in the realm of the spiritual is also reasonable. God never asks anything unreasonable.

The dictionary has to say of the word "reasonable"—"having the faculty of reason; rational; governed by reason; just." And of reason it says, "to think in logical form; to consider."

Now from this thought let us seek to evaluate our motives in service. As we said above, God never asks anything of us that is unreasonable. He never seeks to force us to do anything, in fact. He only asks that we go about our tasks, seeking to make them contribute to His plan and purpose. Whatever God asks us to do, we may be sure is governed by reason; that it is rational, and that it is just. He asks us to serve Him as servants will serve a Master that they love. To serve Him willingly and without thought of what will be the reward. True, reward comes, but it should not be made the end for which one is striving, but merely a means of completion.

Reasonable service means service that contributes to the completion of a task. It means "no cessation of labor" except for the proper "rest time" which is everyone's right. God does not ask what human employers often demand—He only asks what is "governed by reason."

It might do each of us a world of good to quietly sit down and take stock of the amount of service we render our Lord. It might greatly surprise us to find that we are not rendering a "just" service. We might be very much surprised to find that when we place the blessings which He bestows upon us over against the service we render in return that we are falling a long way from that which would make a "reasonable service."

Think it over!

Also a Junita Camp Rally was held on May 27, with camp pictures and fun for the campers.

Milledgeville, Illinois. Brother St. Clair Benshoff, our faithful writer of the C. E. Notes, reports that "The members of the recently graduated Bible Study Class, 'pulled' a surprise supper and social time on their teacher (meaning himself) and that entirely unknown to him the members and their families gathered in the church basement at the supper hour with well filled baskets. The pastor's wife insisted that he go to the church and 'investigate' the reason for certain people being in the church." He went and found out and remarks that "It was wonderful, but that being restricted by the 'brownout' they had to enjoy the evening by candlelight." A fine gift was presented to Brother Benshoff.

Business Manager's Corner

George S. Baer

Join the Book-a-Month Club

We all ought to read more good books than we do. A revival of the reading of uplifting, inspiring books would result in a revival of the religious life of the church. To encourage such a revival, we are inviting the members of the Evangelist family to join the "Book-a-Month" club by reading at least one good book a month. If you do not have the book you want to read, order it through your own Publishing House. We will get it for you, if it is obtainable, and it will cost you no more than if you bought it direct from the publisher. When you have read the book, write us recommending the book to others, if you found it a blessing to you. Who will be the first to recommend a book you have read? It may, or may not, be a new book; but it should be one you have read and found helpful.

Lost Creek Going Strong on Subscriptions

A few weeks ago we received a list of 31 subscriptions from Lost Creek, Ky. and we thought it must be a 100% list. Now another list of 30 subscriptions has been received, some renewals and some new. We do not know yet whether these good people have reached the 100% mark, but they are certainly going strong on subscriptions. We never received so many from Kentucky before. We congratulate Brother G. E. Drushal and his faithful co-workers.

More Rags Received

Brother Gilmer is always thoughtful along this line. He recently brought with him on a trip to Ashland another package of rags given by Miss Emma Kimmel of Bryan, Ohio. Also we were given two large baskets of rags by a good lady from Ashland, but she insists that her name be withheld. We thank these good sisters for these rags, and will appreciate other such gifts at any time.

Louisville Should Be Counted In

Through an error in bookkeeping we credited a gift of \$74.55 to Canton for Publications that should have been credited to Louisville, Ohio. We are sorry for this error, and wish to announce that Brother Riddle and his good people did not fail us on this offering. By the way, the total Publications Day Offering now totals \$6,019.66, the largest ever received from a single offering. And there may be some to come in yet.

"The Days We Observe"

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The Church and The Child

Rev. Floyd Sibert

"And upon this rock I will build My church; and the gates of Hell shall not prevail against it."

The church is the best institution on earth because it was established by Christ. The church is the greatest institution on earth because of her relationship to Christ. He is the head. "Let this mind be in you which also was in Christ Jesus." The church is the only institution on earth with eternal assets. Stock markets may crash, banks may crumble, and hospitals fail to cure, but the church stands secure. She will go on for ever. No power can overcome her, not even the gates of hell. She was founded on a living rock that no atomic bomb can crack. She is the only institution on the face of the earth that has the guarantee of final perfection.

The church has the greatest work of any institution on the face of the earth. Her work is to do the will of a perfect mind, Christ is the head. The church is the body. It is the business of every member of the body to exercise itself at the impulse of the mind of Christ, or wither and die. Remember the fig tree? Some great institutions can produce fruit. But the church of Jesus Christ has the power to bear fruit. Some great institutions produce light. But the church of Jesus Christ is eternal light. Some great institutions endeavor to lengthen life. The church of Jesus Christ has the power to give life eternal. Some institutions produce great power. But the church of Jesus Christ imparts all power in Christ.

The church has the greatest responsibility of any institution on the earth. Since Christ is the head of the church His purpose becomes her first responsibility. "Let this mind be in you, which was also in Christ Jesus." His mind must be the mind of His church. It is the responsibility of the church to obey every impulse of that mind. His will must be the will of his church. It is the responsibility of the church to carry out His will. Eph. 2:10.

What was His will? Why did He come? His first purpose was to save the lost. "For the Son of man is come to seek and to save that which is lost." It was never the mind of Christ to ignore the lost. It was ever His purpose to seek until He

found them. Remember the parable of the woman the broom and the coin? Christ is conscious of every lost sheep. It is His will that none should perish. The church can't ignore this responsibility and avoid judgment. Her first responsibility is to see the drifting multitudes of the lost and seek to save them. George Wiseman the poet caught the vision in his poem, "Drifting:"

I stood one day in early Spring
Upon a windswept beach.
And saw a tossing, unmanned boat
Drift clear of human reach.
It seemed the northeast gale rejoiced
As eagerly it bore,
The drifting, bobbing, half-filled boat,
Farther away from shore.

Farther away from shore, unmanned,
Drifting wherever the winds command,

I thought as I retraced my steps,
How like the unmanned boat,
Are those who choose to drift through life,
Who struggle not—just float.
I thought how sad the ending when
Their drifting days are o'er,
To learn, too late, how far their course
Had carried them from shore.

Drifting ever upon life's sea,
Never the men God meant them to be.

Jesus wept over the drifting multitudes as He looked down on the city of Jerusalem. The church that closes its eyes to the perishing millions is a drifting church. Christ will not own that church.

"If in vision thou couldst but see thyself the man God meant, Thou never more wouldst be the man thou art, content." To paraphrase a bit, If in vision the church could but see herself the church God meant, she nevermore would be the church she is, content. When Jesus wept over Jerusalem He did not lift His eyes too high nor bow His head too low to see the children who suffered because of her sins.

The child is the most important person in the mind of Christ. The child is His only promise of a complete life of service. The child was His best illustration of the new birth. "Verily I say unto you, except ye be converted, and become as little

children, ye shall not enter into the Kingdom of Heaven." Matt. 18:3. So great was God's estimate of the child that He cradled salvation in the bosom of a little babe. Paul likened the newly converted to new born babes. Jesus gathered little children to Him, took them in His arms, and laying His hands on them He blessed them. Jesus loved the children. The church must not do less.

The first and earliest responsibility of the church to the child is to tell him of Jesus. Tell him in story, picture and song. Tell the child how Jesus loves him and he will love Him too. The child is not afraid of one who loves him.

The second responsibility of the church to the child is to lead the child to Christ in confession early in life. The child that is old enough to believe is old enough to be saved. When the disciples would hinder their coming to Him, Jesus said, "Suffer *little* children and forbid them not to come unto me; for of such is the Kingdom of Heaven." Matt. 19:14. The child that is old enough to sin is old enough to confess Christ. "I love them that love me and they that seek me early shall find Me." Prov. 8:17. The church is to have the *mind of Christ* in this matter not the mind of man.

A man forty years old looked at his three year old girl and said "When she is old enough to confess Christ I'll come too." Man's reasoning is usually faulty. The devil doesn't wait till the child is of age to claim his allegiance. Many boys and girls are quite mature in their sins at the age of twelve or thirteen. The age of the juvenile delinquent slides down the scale every year. Christ was about His Father's business at the age of twelve. We believe this to be a very opportune age to confess Christ. "Remember NOW thy Creator in the days of thy youth." Eccl. 12:1. In some instances a much earlier age is preferable. The right time is when the mind of Christ reaches the heart of the child.

I came to Christ when I was twelve years of age but I know now that I should have come several years younger. I have never known of a mother who regretted an early confession of Christ by her child. Paul suggests that *when only a* child Timothy knew the way of Life from the Scriptures. I have talked to many mothers who wept because their offspring did not confess Christ early. I stood by the little white hospital cot of a boy of eight and saw the young doctor and the mother weep. The youngster attended a revival meeting and cried because he wanted to confess Christ

but his mother thought he was too young. Now he was dead. It is the business of the church to get the child into the fold early before the evil days come. How is it at your church?

"Are all the children in? The night is falling,
When gilded sin doth walk about the streets.
For, at last 'it biteth like a serpent.'

Poisoned are the stolen sweets.

O parents, guard the feet of inexperience,
Too prone to wander in the paths of sin!

O shut the door of love against temptation!

Are all the children in?"

The church will have to answer this question whether the parent does or not. It is more urgent today than it was yesterday for the night soon cometh.

"Are all the children in? The night is falling;
The night of death is hastening on apace;
The Lord is calling, 'Enter thou thy chamber,
And tarry there a space.'

And when He comes, the King in all His glory
Who died the shameful death, our hearts to win,
O may the gates of Heaven shut about us

With ALL the children in."

The third responsibility of the church to the child is to administer instruction and spiritual guidance. The art of right living demands intensive training. The Christian way is discipline and not mere doctrine. The doctrine that does not discipline is dead. Christianity therefore is not something you believe, but something you live. What a church teaches its children is important. But HOW a church lives is doubly important. The child is an imitator. It is the responsibility of the church by precept and example to show the child how to live. Said Augsutine, "This is the sum total of religion, to imitate whom thou dost worship." When Christ walked the earth it was safe to imitate Him. When the church walks with Christ the child will know how to live.

—Pleasant Hill, Ohio.

And speaking of using grain for "beer" causes us to refer to another item, this time from "Tavern News." It is an item that will cause many, many people to ask again this question, "Why ship barley to Australia for beer when millions in Europe are starving for bread?"

Here is the item: "Australia will receive hundreds of thousands of bushels of barley from America, if shipping is available, to relieve a possible beer drought in Australia, according to the minister of customs at Melbourne. Failure of the south Australia barley crops is responsible for the beer crisis."

The Value of Our Distinctive Ordinances

By Rev. J. L. Bowman

Every organization has some reason for its existence; some marks that distinguish it from every other organization and that puts it in a class by itself. These walls may not be very high and not very thick, but they are still high enough and thick enough to segregate each into a class by itself. Are these lines a help or a hindrance? Do they tend to develop strength or weakness? To the author it would seem that where the walls are so thin and not very high, and where the same identical truths are taught on both sides of the wall, that it would be better to take down the wall, level the ground, greet each other with the right hand of fellowship, and the kiss of charity, and forget the past and now henceforth live together as Christian people should, see good in each other and live sweet and happily together ever afterward. To me, this would seem a cogent reason for the value of certain distinctive doctrines as taught alike by the Brethren Church and the Church of the Brethren. There is no longer a sufficient reason for keeping these two churches so widely apart. They practice identically the same doctrines.

The above may not be what the committee had in mind when they assigned the subject to me, "The Value of Our Distinctive Ordinances." I frankly admit that I do not believe it was. I still insist that if considered, it would have some weight on the question.

I am now ready to ask, "What are our distinctive ordinances?" By distinctive we meant that which characterizes us and is unlike others. Then our distinctive ordinances are Trine Immersion, Feet Washing, The Lord's Supper, The Eucharist, and Anointing the Sick. Space and time compel me to attempt the discussion of but one of these subjects, and this discussion in the nature of the case, must not be exhaustive, but brief. The one that I have selected for special emphasis is this: "Feet Washing as a Church Ordinance."

In dealing with the subject of Feet Washing as a church ordinance, I offer no excuse—I make no apology. It is nothing of which to boast, or is it a thing of which to be ashamed.

I suppose I can best introduce the subject by asking a question or two. Did Jesus, in the thirteenth chapter of John, say what He meant and did He mean what He said? Did He mean what He did, or did He do what He meant to do? What a moment in the life of the Son of God!—knowing that the Father had given all things into His hands and that He was come from God and was going back to the Father! Doubtless this consciousness had not dawned upon Him in its fullness as it had at this time. He knew that this was His last night of His life upon earth. Did He stoop down to institute an ordinance in which there was no value to the disciples then, and none to His disciples today? Did He institute a sort of comedy in which He and Peter were the principal actors, but which had no value to Peter or any of the other disciples? Was something done that had no particular significance or meaning? No, ten thousand times NO! What He did

DID have a purpose; DID have a meaning, and He DID mean that it should be practiced till He comes again.

He riseth from supper and poureth water into a basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded. When He came to Simon Peter, Peter said to Him, "Thou shalt never wash my feet." Realizing the great inequality in his station in life that existed between him and the Master, Peter was unwilling that the Master should humble Himself to the point where He should wash his feet. Firmly Peter had said, "Thou shalt NEVER wash My feet; but Jesus was equally as firm, and His NEVER meant separation from Christ. So rather than have no part with Christ, Peter became willing to have his feet washed, and went even farther and said, "Not my feet only, but my hands and my head!"

Was there any value in this distinctive ordinance to Peter? Jesus said in very emphatic terms, "If I wash thee not thou shalt have no part with me." Now let me read that literally: Thou shalt have no portion, no communion, no common inheritance with me in the honors and blessings of the kingdom. Another meaning that is very clear might arise. If you refuse this manifestation of humble love from me you put your pride between yourself and me, if you disdain this act of self-surrender, claiming to understand our mutual relations better than I—you have no part with me. This is a symbol of love to you and of what is to be your love for one another. If you refuse to accept it from me you will then have no part with me. Peter, you must learn the beauty and glory of service for the sake of others and if you are unable to understand and accept this act of love, you have no part with me. You MUST learn one lesson well, "That obedience is better than sacrifice, and to harken than the fat of rams." I Sam. 15:22. Then Peter replied, Lord if it comes to a primal experience of being washed by Thee; if there is any question or part or share with Thee in Thy work, I will go with Thee to prison and to death, so, blessed Lord, not my feet only, but my hands and my head—all my uncovered body. Jesus said to Peter, "He that is bathed needeth not save to wash his feet." Thus Peter yielded and permitted what he said he would never permit: the Master to wash his feet.

Did this rite have a distinctive value to him? It most certainly did. Does it have a real value to us? Will it bring needed grace for the daily toils of life? It will. Jesus said, "If ye know these things, happy (blessed) are ye if ye do them." You say, perhaps, that Jesus only meant this service for the disciples and not for the present age; that He never meant to establish a custom or an exact ordinance. "If I then, your Lord and Master, have washed your feet, you also ought to wash one another's feet." When? Now! By no manner of honest logic or fair reasoning can you deduce an argument to show that Jesus ever meant that feet washing should not be observed and practiced till He comes back. Why object to this rite? The foot is a part of the body as well as the hand and just

honorable. It is a command and when obeyed brings blessing, and a failure to obey forfeits our lot and part with Christ.

Wilson, in his Emphatic Diaglot, translates the Greek verb, *dekhomai*, "Ye are bound." Liddell and Scott, in their Greek lexicon, translate the same Greek verb, among other translations, "Ye must." And Jesus says, "Ye ought." I am not under obligation to wash somebody's feet because Wilson says I am bound to do so, nor am I under any obligation because Liddell and Scott among other translations says I must. I am willing, like Peter, to obey rather than forfeit my lot and part with my Master.

(Continued next week)

OSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER V

CHURCH FUNCTIONS

The church is presented in the Gospel under different aspects, but always as a living organism with corresponding functions.

1. The church is compared to the human body. Rom. 12:4-8.
2. It is in reality a spiritual body. Eph. 1:20-23; 1 Cor. 12:12-13.
3. It is also a family—the family of God. Eph. 3:15; Matt. 12:47-50.
4. It is a school of the divine life. Acts 11:26; John 13:35.
5. It is a hospital for the sin-sick. Matt. 9:12; Luke 10:34; Gal. 6:1.
6. It is an army conquering by faith. 2 Tim. 2:3, 4; 1 Thess. 5:4, 5.
7. It is the fair Bride-to-be of Christ. Eph. 5:25-27.

The Function of Coordination and Direction:

1. A moral being has personality with free will, reason and conscience to direct his actions. The church of God has divine life with divine direction. Eph. 4:4-7; 1:22, 23.
2. God, the Father, is always supreme. John 5:19-30.
3. God, the Son, is the anointed Savior of the body, the church. Eph. 5:23.
4. The Holy Spirit is the ever-present Vicar of Christ. John 16:7-15.
5. The church officials are ministers for teaching and guidance. Eph. 4:6-14.
6. The true members are living stones being built together in a holy temple; and, as members of Christ, are hands, feet, tongue, to do his work. 1 Cor. 12:4-27.
7. Thus the church is one, unified by divine direction. John 4:1-7; 1 Cor. 12:13, 25.

The Function of Nutrition:

1. As spiritual food the church has Christ, the heavenly manna. John 6:51, 63.
2. It has the Holy Spirit, the water of life. John 7:38, 39.
3. It has the pure milk of the Word of God. 1 Peter 2:2.

4. It has the honey with the honey comb. Ps. 119:9, 10.
5. It has the finest of the wheat. Ps. 81:13-16.
6. It has a superior kind of meat. John 4:34.
7. It has celestial fruit. Ezek. 47:12.

Feeding the Flock:

1. The gifts of the Spirit are for edification. 1 Cor. 14:26.
2. Pastors and teachers are called to edify. Eph. 4:11, 12; 1 Peter 5:2.
3. Believers should edify one another. 1 Thess. 5:11.
4. They should desire and use the best gifts. 1 Cor. 12:31.
5. They should learn to be teachers. 2 Tim. 2:15; Rom. 12:6-8.
6. They should be filled with the Word. Col. 3:16; 2 Tim. 3:16.
7. They should first themselves be taught of God. John 6:45.

The Doctrine of the Nicolaitans:

1. This doctrine was clericalism, the rule of dictators or priests. Example—3 John 9, 10.
2. The church is a royal priesthood and needs no priests. 1 Peter 2:5.
3. Instead its ministry is a teaching ministry. Titus 2:11-13.
4. Clericalism became a deadly doctrine in the apostate church. Rev. 2:15, 20.
5. All believers have direct access to God. Heb. 4:16.
6. Christ died for sin once and dieth no more. Rom. 6:9. Therefore the "sacrifice of the mass" is a blasphemous imposture.
7. Pastors and teachers derive their influence, not from priestly caste, but from Christ-like living. 1 Peter 5:2-4; 1 Thess. 5:13.

The Function of Fruit-Bearing:

1. Christians are called to be fruitful. John 15:5-15.
2. They, like trees, may be known by their fruits. Matt. 7:15-20.
3. Faith or love without works are like barren trees. James 2:26; 1 Cor. 13:1-3.
4. Church members who are not soul-winners are hiding their talent. Acts 4:20; 8:4; 1:8.
5. Whether we have one or many gifts, God requires full use of them. Luke 19:23, 24.
6. The constant prayer of the church should be for workers. Matt. 9:38.
7. Its constant work should be to develop workers. Acts 13:1-3; Titus 1:5.

The Function of Growth:

1. The law of Genesis 1:11, 21 holds also in the spiritual world. John 3:3-6.
2. It cannot produce life eternal—that is the gift of God. Rom. 6:23.
3. However, faith to receive life is awakened by the Word. Rom. 10:17.
4. And faith must be proved by obedience. 1 John 5:14, 15.
5. The marching orders of the church are to evangelize the world. Matt. 28:19.
6. Faithful testimony must be backed by holy living. John 17:19; Acts 20:17-21.
7. The constant urge of the church should be to preach the Gospel where Christ is not known. Rom. 15:20.

Spiritual Meditations

Rev. Dyoll Belote

COST OF ATTAINMENT

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able." Matthew 20:22.

Jesus' question was propounded in answer to a request for favors on the part of two of the apostles. Most of us fail to realize the cost of attainment. Places of honor, renown, opportunities for service, come not by the wishing for them, nor by asking for them from those who hold position or power. Though James and John, whose request for places of prominence in Christ's kingdom had prompted the Master's reply, were most understanding and loving of the Lord, yet Jesus had to refuse the boon. He told them kindly but firmly that the places they sought were for prepared people. Any bestowing of blessings in the Kingdom is the prerogative of the heavenly Father, and they are reserved for those who have made themselves worthy. "For whom they are prepared." Choice places in the Kingdom are for chosen people. This is not an arbitrary choice on the part of God, but a bestowal in token of honest partaking of Christ's sufferings.

"We are able." The Apostles were sure they were able to stand any test and Jesus assured them they should drink of His cup and share his baptism (of calumny, abuse, suffering, anguish, loneliness, shame), but to assign them the places of prominence in His Father's kingdom was not His privilege.

The memory of the failures they had made in their attempts to be true to Him and follow Him here should have made them careful about evaluating their abilities to meet the conditions for sharing in the Master's glory. Peter declared that "though all men forsake Thee, yet will not I," and yet within the limits the Master set for his cowardly deed, Peter denied the Lord thrice. Overweening confidence in our spiritual strength needs to be guarded against. These lines bring us the challenge in rhyme:

"Oh, it's easy to fight in the cause of Right
When it's surely, steadily winning,
To nobly stand with a gallant band
While plaudits loud are dinning;
For nothing inspires and fans the fires
Of our noblest, best endeavor,
Like knowing success will crown our best
And glory be ours forever.

"But to stand with the defeated yet be true
To a seemingly losing cause,
To fight for the Right with all our might,
With never a sound of applause;
To stand like a brave in the face of a grave,
O'erhung with the marks of defeat,
This, this is the test of a hero, the best,
A hero we seldom meet."

Uniontown, Pa.

A Welcome to New Converts

(Found in the Cameron-Quiet Dell Bulletin. It should apply to the welcoming of every new member of our Brotherhood.)

"Welcome! This is now your Church Home!"

"This is to again express to you the cordial welcome of your pastor and of the warm-hearted congregation of which you are now a part.

"Your impression of our church has been gained from other people. Now other people's opinion of it will be gained in part from you.

"Your loyalty, your devotion, your enthusiasm, will be the major factor in some one's choice of a church and belief in the church.

"Joining the Brethren Church is something different from joining a lodge or other secular organization. THIS IS A MATTER OF DEDICATION. It is the giving of one's self and the giving of one's substance. Indeed the giving of one's self to the work of the church is basic. It is the reason for joining the church at all.

"The church is composed of people who have caught the vision of the better kind of life; and who have committed themselves to such a program and way of life.

"You will not find perfect people in our midst, but the kind that Christ came to save. To such a group you are welcome. Our prayer is that you may help us as we hope to help you and others."

NOTICE TO THE MEMBERS OF THE NATIONAL MINISTERIAL ASSOCIATION

To the Members of the National Ministerial Association,

Greetings:

On Saturday, May 18, 1946, Rev. C. D. Whitmer, Secretary of our Association, passed to be with the Lord, thus leaving the office of Secretary-Treasurer vacant. Brother Delbert B. Flora, who served as Secretary-Treasurer for a while preceding Brother Whitmer's tenure of office, has kindly consented to take over the work for the remainder of the conference year.

I am, therefore, appointing Brother Delbert B. Flora as Secretary-Treasurer of our Association for the interim until next regular session of our organization at Ashland in August of this year. Any communication having to do with the business of the Association should be addressed to Rev. Delbert B. Flora, 1101 Middlebury Street, Elkhart, Indiana. Any communication intended for the undersigned as President of the Association, should be addressed to the undersigned as indicated.

Fraternally,

Rev. Dyoll Belote,
President National Brethren
Ministerial Association,
129 Union Street, Uniontown, Pa.

The Southeastern District Conference Program

HELD AT

THE MOUNT OLIVE BRETHREN CHURCH

JUNE 11, 12, 13, 1946

Tuesday afternoon, June 11

- 2:00 Devotional Program in charge of the Moderator
2:15 Address of Welcome Pastor John F. Locke
2:30 Response to Address of Welcome C. U. Messler
2:40 Response by delegates, one from each congregation.
Organization of Conference
Election of Officers: appointment of committees
3:45 Bible Lecture Rev. N. V. Leatherman

Tuesday evening, June 11

- 7:15 Devotional Period Rev. Guy Ludwig
Special Music
7:30 Bible Study Rev. Elmer Keck
Offerings and Announcements
Retiring Moderator's Address

Wednesday morning, June 12

- 9:15 Devotions T. D. Swartz
9:30 Lecture on Sunday School Work
Dr. Minor C. Miller
10:45 Mission Session C. U. Messler, presiding
Reports by the Secretary-Treasurer of the Board
11:00 Departmental Sessions:

Woman's Missionary Society

Theme: Witnessing for Christ at Home

- Prelude Mrs. Gordon Harmon
Call to Worship
Song
Devotions Washington, Mrs. Clarence Fairbanks
Special Music Washington
President's report
Secretary-Treasurer's report
Appointment of Committees
Memorial Service Bethlehem
Song
Closing Prayer

Ministers and Laymen

Addresses by Rev. Paul Naff and Rev. Smith Rose

Sisterhood of Mary and Martha
(Program printed separately)

Wednesday afternoon, June 12

- 1:45 Business Session
Minutes; District missions; Conference Location;
Selection of Board members; Ministerial Aid;
Property; Ministerial Examining; National Ex-
ecutive; College Trustees, etc.
2:45 Departmental Sessions

Woman's Missionary Society

Theme for this session: Witnessing for Christ all over the
world.

- Prelude Mrs. Gordon Harmon
Call to Worship
Song
Devotions Hagerstown, Mrs. N. V. Leatherman
Special Music Hagerstown
Business Session
Offering
Address.. Mrs. C. C. Bush, a pioneer Missionary to Africa
Song
Closing Prayer

Wednesday evening, June 12

- 7:15 Scripture Reading and Prayer .. Rev. D. C. White
7:30 Missionary Program—"Missions in Kentucky"
Rev. George Drushal
Music and Offering
8:00 Brethren Church Extension.... Rev. John F. Locke

Thursday morning, June 13

- 9:15 Devotional Period Clarence Fairbanks
9:30 Business Session
Minutes; Reports, all unfinished business
10:00 Bible Lecture Rev. E. M. Riddle
11:00 Departmental Sessions

Sisterhood of Mary and Martha

(See separate program)

Woman's Missionary Society

Theme for this session: Witnessing for Christ in the
Homeland

- Prelude Mrs. Gordon Harmon
Call to Worship
Song
Devotions Linwood
Special Music Linwood
Business:
Unfinished Business, Reports of credential, Resolution,
and nomination of committees
Election of Officers
Installation of Officers
W. M. S. Benediction

Ministers and Laymen

The Laymen's Viewpoint of the Ministry.. To be supplied
What the Ministry Expects from the Laymen
Rev. E. L. Miller

Thursday afternoon, June 13

- 1:30 Devotions in charge of the Moderator
Young People's Camp..... Miss Margaret Lowery
Report by College Trustees
Report on Laymen's work
2:45 Bible Lecture Rev. Smith Rose

Thursday evening, June 13

- 7:15 Devotions and Bible Study.. Rev. N. V. Leatherman
7:30 Christian Endeavor Program
8:15 Closing Sermon Rev. E. M. Riddle

The Indiana District Conference Program

Shipshewana Lake, Indiana

June 11-14, 1946

Tuesday evening, June 11

- 7:30 Opening Song Service
Conference Song Leader, Mrs. Ian Ewers
Conference Pianist Mrs. Russell Rodkey
8:00 Devotions Bert Hodge, Moderator
8:15 Conference Sermon H. H. Rowsey, Vice Moderator

Wednesday morning, June 12

- 6:30 Morning Devotions Theodore Kline
8:00-9:15 Simultaneous Sessions
9:30 Song Service
Devotions—"Romans 12" Woodrow Brant
9:50 Report of Conference Membership Committee
Election of Conference Secretary and Treasurer
10:30 General Mission Board Claud Studebaker
11:00 Moderator's Address Bert Hodge

Wednesday afternoon

- 1:30 Song Service
Devotions J. Milton Bowman
1:50 State Sunday School Board Harold Bechtel
2:20 Publications Board F. C. Vanator
2:50 Sermon C. A. Stewart

Wednesday evening

- 7:30 Song Service
Devotions G. L. Maus
8:00 Inspirational Message Archie R. Martin
8:30 Sermon—"Asleep at Heaven's Gate"
Delbert B. Flora

Thursday morning, June 13

- 6:30 Morning Devotions I. D. Bowman
8:00-9:15 Simultaneous Sessions
9:30 Song Service
Devotions James Ault
9:50 Conference Business
Reports of Committees, Boards, etc.
10:45 District Board of Trustees
11:15 Sermon G. W. Rensch

Thursday afternoon

- 1:30 Song Service
Devotions Wm. Monroe
1:50 District Mission Board C. C. Grisso
2:20 College and Seminary Dr. R. W. Bixler
2:50 Sermon—"Opportunities" L. E. Lindower

Thursday evening

Indiana Youth Night

- 7:30 Song Service Delta Dean Schutz
(Youth Choir, North Manchester)

- 8:00 Devotional Youth Activity
Playlet
Gil Dodds, Director Brethren Youth Retreat
9:15 Campfire under direction of Camp Leaders' Camp

Friday morning, June 14

- 6:30 Morning Devotions (Morning Watch—Camp Leaders' Camp)
8:00-9:15 Simultaneous Sessions
9:30-9:45 Chapel Period (Camp Leaders' Camp, under the direction of L. E. Lindower)
9:45 Closing Business Session
Election of Officers, etc.

(Classes of Brethren Retreat and group meetings of Camp Leaders' Camp will continue through Sunday noon.)

INDIANA W. M. S. DISTRICT CONFERENCE

Theme: "Our Children For Christ."

Wednesday morning, June 12—8:00

- Call to Worship
Hymn
Devotions Mrs. James Ault, Oakville
Report of Officers
Election of Officers
Special Music Elkhart
Talk, "What Does the Church Owe the Children?"
Mrs. Arthur Tinkel, Loree

W. M. S. Benediction

Thursday morning, June 13—8:00

- Call to Worship
Hymn
Devotions Mrs. James Ault, Oakville
Announcement of Banner Societies
Installation of Officers Mrs. U. J. Shively
Special Music
Talk, "What Does the Community Owe the Children?"
Mrs. J. C. Yunker, Flora
Memorial Service South Bend W. M. S.
W. M. S. Benediction

Friday morning, June 14—8:00

- A "Booster" for National Conference and a round table and exchange of ideas Mrs. U. J. Shively

Officers

- President Mrs. Russell Rodkey
Vice-President Mrs. Anna Stuckman
Secretary-Treasurer Mrs. Ralph Smoker

INDIANA SISTERHOOD DISTRICT CONFERENCE

General Theme: "Do God's Will."

Wednesday, June 12—8:00 A. M.

- Song Service
Devotions—"Preparing to Do God's Will" .. Loree Society
Special Music
Message, "God's Will—In the Home" Mrs. George Pontius
Business

Thursday, June 13—8:00 A. M.

- Song Service

Devotions—"Doing God's Will Daily"

North Liberty Society

Special Music

Message, "God's Will—In the Church" Mrs. Delbert Fiora
Business

Friday, June 14—8:00 A. M.

Long Service

Devotions—"Results of Doing God's Will"

Elkhart Society

Special Music

Message, "God's Will—In the Community" Mrs. Ted Price
Business

Friday Noon

Annual S. M. M. Luncheon

Officers

President Rosemary Roose
Vice-President Betty Ellen White
Secretary-Treasurer Willodean Bennett

INDIANA MINISTERIAL ASSOCIATION

District Conference Program

General Theme: "God's Will In Evangelism." Acts 1:8

Wednesday—8:00 A. M. "God's Will in the Three Forms
of the Commission" George Pontius

Thursday—8:00 A. M. "Beginning at Jerusalem"

E. D. Burnworth

Friday—8:00 A. M. "Evangelism in Samaria." Acts 8:5

A. E. Whitted

Officers

President G. W. Rensch
Vice-President J. Milton Bowman
Secretary C. D. Whitmer (deceased)

INDIANA DISTRICT LAYMEN

Sessions will be held each morning, Wednesday, Thursday
and Friday, from 8:00 to 9:15 A. M.

The Thursday morning session will have special business
and election of officers. All laymen urged to be present.

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Are You Interested

In Visual Education?

Many people will soon be able to see and hear as well as read the Bible due to the establishment of the Charles Anson Bond Memorial Trust Fund, the American Bible Society announced today. With the monies made available through this fund, financial arrangements have been made to complete the first in a series of productions in which the complete scriptures of the Bible will be narrated in sound and acted out in color motion pictures. It is expected that production will be started on the first three of 26 feature pictures within the next few weeks.

Because of the great length of the text of the Bible, each picture will cover a specific episode or a small series of chapters. In all, it is estimated that one hundred and fifty feature pictures will be required to present both the Old and New Testaments. The first three will be devoted to the Nativity, the Woman of Samaria and the Parable of the Sower. Following these, will be 26 pictures covering the four gospels of Matthew, Mark, Luke and John. The pictures will be released as they are completed and will immediately be made available for showing in schools and churches as well as theaters. The present schedule calls for the release of one feature picture every two weeks until the entire scripture has been produced.

No spoken continuity will be used other than the exact text of the King James version assuring absolute accuracy in the transfer of the scripture from printed pages to sound and film. Each of the pictures will be in full color and will be available in 16 mm size to accommodate the more than 5,000 churches in the United States now equipped with this type of projector. According to the American Bible Society, there has been a long felt need for visual and sound copies of the Bible. At present, the only source of the actual text is in printed form. The motion picture copies will also be a great aid in working with pre-school children who cannot read but who learn that which they can hear and see.

"Stories To Live By"—The Beatitudes for Boys and Girls, by Gertrude D. McKelvey. Beautiful illustrations, Charming stories, An Ideal Gift for Children. Price 85c

"These Men Shall Never Die"—By Lowell Thomas, A stirring summary of the heroism of American men in World War II from Pearl Harbor to the Tunisian campaign. 320 pages, \$2.00.

WHAT CHRIST MEANS TO ME

No mere man is the Christ I know
But greater far than all below;
Day by day His love enfolds me,
Day by day His power upholds me,
All that a God could ever be
The Man of Naz'reth is to me.

No mere man is the Christ I find
Standing alone 'mong human kind;
Living amid earth's sin and strife
Time's miracle—a perfect life.
All that a God could ever be
Earth's Perfect One has been to me.

No mere man can forgive my sin
And break its reigning power within,
Or reach down to my deepest need
And give life that is life indeed.
All that a God could ever be
That must my Saviour be to me.

No mere man can my strength sustain
And drive away all fear and pain,
Holding me close in his embrace
When death and I stand face to face.
Then all that God can ever be
The unseen Christ will be to me.

—James M. Campbell.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 9, 1946

"PREPARING FOR LEADERSHIP"

Scripture: 1 Cor. 3:10-15; Eph. 6:10-20

For The Leader

The advancement of the church of Jesus Christ is based upon the guidance of the Holy Spirit, and good leadership. Only as the Holy Spirit is permitted to prepare the leaders of the church, can real progress be made. "We are laborers together with God," says the apostle Paul. The foundation for real church progress is already laid, and that is Jesus Christ. All those who plan to be real leaders in their churches will recognize this basic fact. Those who desire to be leaders will realize too, that unless they are fully protected by the armour of God, that they will fail in their Christian work. Our churches definitely need plenty of good leaders. But they must be genuine, Christian, Christ-filled leaders. Gone must be the days of "position-filled" men. We must meet the changing world conditions today with men as leaders of our churches who are "spirit filled" and Spirit-led.

DISCUSSION

1. OUR COMPANIONSHIP. Every young person fully desiring to serve Christ and His church will shortly discover that he or she is up against great odds. The battle becomes hard and the way rough. But this should not stop the consecrated young people. The words of Paul that we are laborers together with God, should encourage us. Whatever we do for Christ, in the name of Christ, merits His presence as companion. So the first rule we would suggest as we prepare for Christian leadership, is that we seek Christ as constant companion. He is truly our foreman. A gang of railroad workers, laying new track or changing switches, would be of very little value to the railroad if they had no foreman to direct them, tell them what to do, and to see that they did it right. Do you think we Christians can do the work of our church without Christ as our foreman? Some have tried, and failed miserably. Let us seek God first.

2. THE LORD CAN USE ALL WHO ARE WILLING. Perhaps we have wondered why others have risen to "heights of glory" in Christian service, and we remain about where we have always been. Of course, it is possibly that we were not "cut out" to be "great leaders." On the other hand, has it occurred to you that you did not advance simply because you didn't permit the Lord to use you in His way? Does it not seem reasonable that you were kept from fuller service because you failed to yield yourself willingly to Him? The Lord uses a great variety of people to do His work. Speaking of life, someone has said that "It takes all kinds." How true this is in the Christian work. If we are willing, He can use us.

3. BUILD WELL FOR ETERNITY. In preparing for Christian leadership it will be well to give thought to the eternal angle. Inasmuch as too much of our "church" activity in America deals solely with the satisfaction of the

earthly, it behooves us to think a little further. Paul asserts that if our works (earthly and material) are not built on the foundation of Christ, they shall be burned and destroyed. But if we shall build with precious stones, etc., our works shall endure for eternity. Cannot we realize that in working with human lives that we are influencing minds and souls for eternity? Should not such an important work call from us the very best in leadership and Spirit-filled lives? We should certainly be interested in doing things in our society and church that will feed the spiritual and eternal; in so doing we can rest assured that our works shall abide.

4. THE STRENGTH OF LEADERSHIP. "Finally my brethren, be strong in the Lord." These well spoken words of Paul ring forth for today's generation of Christian leaders. And they are especially vital when we look around us and discover to our horror, the utter lack of strength of many church people. Oh yes, they have a good standing in their church and their community, but when it comes to a vital Christian experience and life, they lack power and strength. We are to be strong in the Lord. That means to be strong against the things He Himself abhors and hates, for they are sin. That means to be strong in standing firm against the unsatisfying pleasures of sin so near to all of us today. That means to be strong in our witnessing for Him. As we said earlier, this strength is not our own, but comes from that intimate and personal daily contact with our Christ. Today our churches need strong men and women to fill positions of leadership. Are we willing to prepare ourselves for a portion of this eternal work?

5. REDEEMING THE TIME. Elsewhere we are told in the scriptures about "redeeming the time, for the days are evil." Everywhere we read and hear of the amazing increase in crime and sin. Everybody in America admits these things except the people who supposedly read their Bibles which tell of these conditions. The newspaper, civic leaders, etc., all declare the truth of the conditions. Why don't we Christians face the issues squarely and do something about it? As strong leaders in the Lord, we can surely make a dent in the moral disaster which has struck our country. How long these present conditions will exist, we are not able to say. But we will assert that they cannot long continue without a fatal collapse of our fair nation. If Christians will pray and work, that is, redeeming the time, a revival can come. With it will come a steady rise of morals, lessening of crime, etc. But we Christian leaders must act now before it is too late.

6. THE GREATEST WORK. Different times in our Sunday evening discussions we have mentioned that the work of Gospel witnessing, either as ministers, wives, missionaries, etc., is the greatest work in the world. We still say it. We firmly believe that any person who accepts this work as his life's work will never regret it. God's blessing will be upon Christian leaders and young people who now decide to prepare themselves for greater service for Him. Are you willing to be that preacher or wife that some church will need some day? Think it over carefully!

QUESTIONS

1. How much education should we have to become good leaders for Christ?
2. Make a list of places in our own church in which good leadership is essential.
3. What types of leadership would you like to be in?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

I WANT THE CERTAINTIES

By M. D. Clayburn

I want the proved certainties
To soothe the soul's deep cries,
And not man's vain philosophies
Based only on surmise.

I want a Book that is inspired
In which to posit faith;
And not some mutilated scroll,
Or literary wraith.

I want the calm assurance of
A voice beyond this dust,
A voice from out eternity
In which to place my trust.

For when I come, at eventide,
To Jordan's swollen stream,
I want the tested verities,
And not some mythic dream.

This mortal life is far too brief,
Eternity too vast,
To follow human sophistries
And lose the soul at last!

Then give me back the Holy Book
By inspiration penned;
I'm through with fabled falsities,
And allegoric trend.



"WRITE THE THINGS"

Rev. 1:19, 20

Because John had seen the Living Christ and was commissioned of Him he was to write of VISIONS past, present, and future. Christ is the great Revealer of God to humanity (Heb. 1:3; 2 Cor. 4:4; Col. 1:15). The last book of the Bible is, in many respects, the most important. Christ is the Subject and Object of the book and is unveiled to us (Rev. 1:1). Here we learn of His person, offices and future administrations when He shall be seen coming from Heaven as He was once seen going into Heaven (Acts 1:9-11). The first three chapters reveal Christ in His relation to the earthly churches and His judgment of them. Then we learn of His relation to the glorified Church in Heaven (ch. 4). This is followed by His relation to scenes of judgment on the earth.

Christ will manifest Himself to the world in the final conflict between the forces assembled at Armageddon and will establish His Kingdom upon the earth. Following the scenes of Judgment He inaugurates a perfected and eternal redemption.

Christ enjoined the record of His revelation to man carefully and explained the meaning. It is the message

of the glorified and resurrected Redeemer. While other Scriptures are equally authoritative and divine it is evident that a message coming from the glorified and risen Lord as the last word before He comes again should be highly important (Rev. 1:3; 22:7).

It is strange that so important a book should be so neglected in study. Satan would keep the minds of the people turned away from this book (2 Pet. 1:9). What God has been pleased to reveal we cannot afford to ignore as the study of prophecy adds to the fruitfulness of the spiritual life. Let us not by neglect seal up what God has opened! Let us not refuse the Holy Spirit His work (Jn. 16:13). It is good of God to share His eternal counsels of redemption with us (1 Pet. 1:12). Let us be interested in our Father's business. "All the promises are but unfulfilled prophecy." How can we stand on the promises if we take no stock in prophecy? If we are interested in Gethsemane and Calvary, surely we are concerned about our Lord's ultimate glory and victory when He shall have subdued all things unto Himself, unto God, and unto us as the heirs of God (Heb. 6:5; Col. 3:4). We must study the book since the message directed to the seven churches without doubt is a message for the church of all periods (Rev. 22:16,18).

Since John could not well write a letter and send it to an angel it is thought that the term "angel" in verse 20 means the chief pastor or bishop of a church. If so, what solemn responsibility do such messengers have! (1 Thess. 5:25). Seven as a divine number denotes completeness and thus the characteristics of the seven churches may be found by periods and even in all periods of church history.

Ashland College News Letter

By Arthur Petit

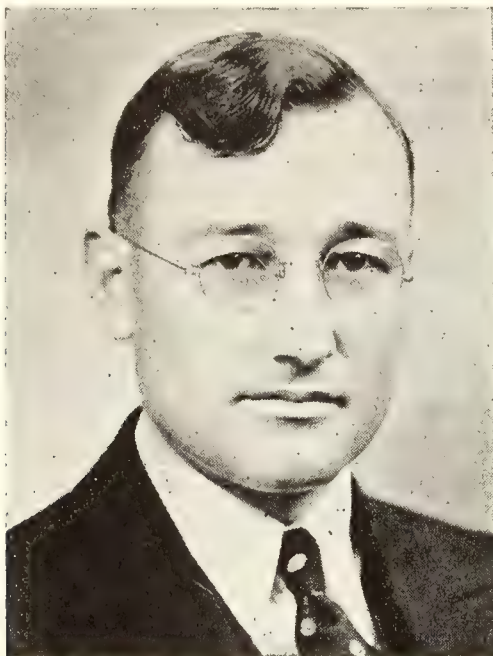
The shape of things to come is presenting itself on the campus as the 68th school year draws to a close here at Ashland College. As you read this Commencement will have become history and the campus will be like a deserted village. The students will be at their homes and the faculty, except for a skeleton administrative staff, will be enjoying a well earned two week vacation, not to return until June 17 when the summer session begins.

But to return to the shape of things to come; it now appears that Ashland College will be able to accept upwards of 500 students next fall and that this number may soon be reached. Already 175 applications for the freshman class next year are on file and more arrive every day. A few more days may complete the general enrollment. But Ashland College is reserving places for Brethren young men and women who cooperate by applying for enrollment by June 15. By action of the board of trustees, this is the deadline beyond which housing cannot be guaranteed to anyone. Young people should decide NOW and write for application blanks at once so as to not run the risk of rejection.

Up to last week 35 girls had made deposits on rooms in Allen Hall. Since two cottages in the vicinity of the

campus have been purchased by the college, it will be possible for a few more, perhaps ten, girls to be accepted to live on the campus. You may be assured that these ten places will not be vacant very long.

Contracts were signed with the government last week for government housing for 40 men students in steel housing units to be placed on college property adjacent to the campus. Eighteen married couples and 22 single men can be accommodated. This will alleviate the housing shortage only temporarily as the number of applications continues to come in.



The shape of things to come is being further formed by the additions to the faculty. One of the most valuable acquisitions in personnel was recently announced when Rev. Delbert Flora was designated as a member of the Seminary Faculty for next year. Mr. Flora, for many years following his graduation from Ashland College and Seminary a valued minister in a number of Brethren Churches, will teach Greek and several Bible courses. The new professor comes from Elkhart, Indiana, where he has enjoyed a very successful pastorate for a number of years. He has stood high in denominational circles and has been Executive Secretary of General Conference several times. Other faculty additions are being considered.

Five members of the staff are leaving at the close of this year. It should be pointed out that this is not an unusual number but seems high since all are announced simultaneously. They are: R. V. Bollinger, Psychology; Stanley Miller, and Lulu Cummins, Business; Georgia Boyd, Spanish, and Kathleen Norris, Piano and Music Theory. A number of these have already been replaced and will be announced later.

Other signs of things to look forward to for next year are appearing constantly. The long looked for chapel hymnals arrived last week and were immediately dedicated by Dean Stuckey in an impressive ceremony. These books were made possible by the class gifts of the two classes of 1945.

Again last week occurred one of those happy events which make Ashland College the institution which it is. Mrs. J. Allen Miller, widow of the man who contributed untold genius to the formation and development of Ashland College and the Brethren Church, presented Dr. Mil-

ler's extensive library to the college. In all, including the books she had given previously, there will be about 2000 books. The great majority of the books will be housed for the present in Dr. Miller's old classroom where they will be available to those wishing to study them. It undoubtedly is the best theological library for many miles around Ashland and will contribute greatly to the efficiency of the Seminary in training youth for Christian service. Others who have contributed books recently are Rev. E. L. Miller, Maurertown, Va., and the family of the late Dr. Arthur Smith, for many years pastor of the Trinity Lutheran Church in Ashland.

Thus do things take shape here for a greater and better Ashland College.

Books Worth Reading

Books Selected and Recommended
Mrs. J. Allen Miller

David, the King. By Gladys Schmitt. The story of God's most magnificent sinner, David the King.

It is the story of a young man and an impossible dream, and of how that dream came true.

It is also the story of an older man, of David, empty-hearted, remorseful, betrayed by the son he had dared to protect, stumbling toward death without faith or hope . . . and of how David found his soul, his God and peace.

"This is no book; it is a library, a lifetime. As you read it you grow old yourself along with David."

Published by Dial Press, N. Y.—1946. Price—\$3.00.



News From Our Churches

EASTER AT GOSHEN, INDIANA

Through the good Brethren at Goshen, Indiana, the Lord called us to share with them their ministry for two weeks preceding Easter and closing on the evening of April 21st. Several weeks of intensive planning and administration by pastor and members made the work of conducting the two week evangelistic campaign a great pleasure. The campaign was well under way before the evangelists reached Goshen and every minute of the two weeks was filled with confident anticipation of the certainty of a successful campaign.

We cannot recall that we have ever experienced working in any meeting that sailed along more smoothly than at Goshen. Splendid attendance, excellent interest, enthusiastic spiritual singing, and prayerful support were outstanding in every service. The pastor and evangelist called upon the unsaved every afternoon and the Lord never permitted our return without some one or more having made the great confession. How many first confessions, admission by letter, or statement of faith the evangelist

does not know as he kept no record; but the Lord knows and that satisfies.

One of the outstanding features of the Goshen church is its men. The good women can always be depended upon in every church, but it is seldom that one finds a church where men predominate in attendance. It must be marvelous for a pastor to have such a fine group of men to work with as we found at Goshen. We certainly enjoyed the short two weeks spent with the Rowseys where we made our home, as well as the opportunity of working with Brother Rowsey and his good people, and covet for them a continual growth in their great ministry.

The McCartneysmiths, Evangelists,
Waterloo, Iowa.

ARDMORE HEIGHTS South Bend 19, Indiana

Our Spring revival is over and we rejoice in the Lord for the success of our efforts. On April 2, Rev. and Mrs. Samuel Adams came to us and faithfully held forth through Palm Sunday. We had beautiful weather and fine crowds. The Adams proved themselves to be able, efficient servants of God and soon won the love and admiration of the whole community. Brother Adams brought strong gospel messages every evening while his good wife handled very ably the direction of the music assisted efficiently and faithfully by the church pianist Mrs. Lois Ewers.

There were many reconsecrations and eleven were added to the church membership as a direct result of the meetings, a victory for which we praise the Lord.

Our children's meetings, held every afternoon of the first week, were very helpful to some sixty boys and girls. Brother and Sister Adams won the confidence of every one by their congenial helpfulness. New choruses were learned and the Old Story of the Gospel was presented in new dress.

During the meetings we had delegations from Brighton, North Liberty, Elkhart and the First Church of the city. Thanks folks your interest and presence was highly appreciated.

Easter Sunday was a great climax to these special days of spiritual feasting. Services were held at 6:00, 10:00 and 11 A. M. and 7:00 P. M. We were very pleased with 254 in our church school, the largest attendance thus far in the school's history. The eleven won through the meetings were received into membership by the "Laying on of hands" during these services.

We must plan now for added room, we have our New Hammond Organ about paid for and are anxiously awaiting its installment. We rejoice with others in their victories and press on for a closer walk with the Lord.

A. E. Whitted, pastor.

REVIVAL AT ARDMORE HEIGHTS, INDIANA

It was with much pleasure that Mrs. Adams and I began our work with Brother Whitted and his good people. The meeting opened April 2 and closed on Palm Sunday.

We found pastor and people ready and willing to go forth and do things for Christ. Preaching the gospel to these people was indeed a pleasure. Brother Whitted and

his folks have really been busy. The church basement is well arranged and suited to the work of the children. The church proper with its new carpet and new lights added much to the meeting. These things are possible when a church is willing to follow the leadership of her pastor. There are more things to follow and these you will be hearing about in due season I am sure.

Our visits daily among the membership added to our fellowship, and how they did feed us, wonderful meals. Staying with the Whitted's was a great privilege for the days passed all too quickly. Renewing the fellowship we enjoyed as pastors in the Miami Valley was indeed a treat.

The high light of our meeting outside of souls won for Christ was the children's meetings. Every day following the closing hour of school the boys and girls gathered in the church. The attendance never less than 50 and as high as 62 gave to us the opportunity to speak to them about their souls and to teach them many choruses they along with the older folks sang throughout the meetings.

The splendid weather, inspiring song services, the co-operation of the choir and church pianist, the prayers of God's people—all made us realize what wonderful privileges we have in laboring for the Lord and preaching His Gospel.

We appreciated the presence of Brother Studebaker and his wife in several of our services, Brother and Sister Geo. Pontius from Elkhart, the Wolf's from North Liberty, Dr. I. D. Bowman and his wife and a part of their family from Brighton. For their presence and prayers we say "Thank You."

The offering received by Mrs. Adams and myself was splendid and we thank Brother Whitted and the folks for it. The results of the meeting as well as to numbers will be reported by Brother Whitted.

For all these things accomplished in the meetings we "Praise the Lord." Until we shall meet again, let us continue to work in the Master's vineyard.

Rev. and Mrs. Samuel Adams,
Pleasant Hill, Ohio.

HUNTINGTON, INDIANA

The Brethren in Huntington courageously continue "the good fight of faith." Although Satan has stubbornly resisted us, "we are not ignorant of his devices." We have not been defeated, but have steadily gained ground. The weak are becoming stronger and the spiritual are becoming more spiritual. Harmony prevails and we are hopefully pressing on.

We had a very successful youth meeting Jan. 20, when Gil Dodds, accompanied by Bud Fowler, was with us. Brother Dodds thrilled us with a stirring message and both of them brought inspiring testimonies. Although it was a very stormy night, we had a large attendance. A large delegation of Brethren came over from North Manchester and other delegations came from neighboring churches in the city.

We recently suffered a great loss in the passing of Mrs. Blanche Maxton on March 7. She was one of our most active members, president of our W. M. S., teacher in our church school, loyal to every interest of the church and faithful in attendance and in the performance of her various duties. She left a good example and an inspiring testimony.

A group of our men met at the church April 1 and effected the organization of a Layman's Organization, under the direction of H. D. Hunter, of North Manchester, who was recently elected president of our District Layman's Organization. Brother Hunter gave an inspiring talk and presided over the meeting. A president, vice-president and secretary-treasurer were elected. The appointment of committees and further organization were deferred until the next meeting, May 13. The prospects for a thriving organization seem very bright.

Our Easter services were well attended. Three were baptized in the afternoon, two mothers and one young daughter. A delightful love-feast in the evening concluded the day, bringing to a glorious climax our efforts extending through the Lenten season.

Summer, with its disturbing and detracting influences, is near. We are planning to avoid as much as possible loss and discouragement and, by the help of God, to make it rather a gainful and fruitful season. Vacations and such like are to be expected, but we hope to find a way to overcome the ill effect. Let us all be patient, steadfast and diligent in the labor of the Lord.

H. M. Oberholtzer.



News From Our Mission Points

Furnished by the Missionary Office

LOST CREEK, KENTUCKY

Our school year has closed in a most satisfactory manner, more so than for years now. Closing events began with the visit of the Gospel Team from Ashland College. The "boys" this time were John Johnson, Alvin Grumbling and Ralph Mills. To say that their visit was enjoyable and very helpful is putting it very lightly. They held services here and at Haddix, Thursday through Sunday night, and also spoke at other places. Their last messages here was at the Monday morning Chapel services, at which they all spoke. Really there were some tears shed we are told, by the students, when the "boys" left. Their messages were good, their conduct above reproach, and the uplift of their time with us was very marked.

This time was followed by the Faculty Reception to the Senior Class the following Monday night. This was followed the next Sunday morning by the Baccalaureate service. This was given to a full house, and the inspiration of the time was climaxed by twelve of the dormitory boys stepping out for the Lord fully, and at four o'clock that Sunday evening all twelve were baptized in the waters of Troublesome Creek. The following Wednesday night at the prayer meeting service all twelve of the boys were received

into the fellowship of the Brethren Church at Lost Creek. The week before the Easter services, three others had been baptized and confirmed, and thus the school year closed with a real spiritual uplift.

The closing events of this school year were the Grade entertainment on Monday night; the High School entertainment on Tuesday night; Prayer meeting Wednesday night; Field Day Thursday, and the annual commencement program on Thursday night, May 2. The address of the evening was given by Rev. Vernon D. Grisso of Dayton, Ohio, and was a very fine presentation of Gospel truth and well received by the crowd that filled the chapel to capacity. A heavy rain fell most all the evening, and if it had been a nice evening, the people who would have come could not have been seated, as all the seats were occupied as it was. Good will seemed to prevail, which augurs well for next year.

Brethren, will you please join us in prayer for the following help for next year: a dormitory matron, a music teacher, a teacher for the lower grades, and a High school teacher? This help is much needed. Will you help by the way of the Throne and otherwise in finding this needed help?

G. E. Drushal.

Laid to Rest

BLUMER. Tuesday, April 23, 1946, Mrs. Samuel Blumer (nee Anna Catherine Raithel) entered into Eternal Rest, following a cerebral hemorrhage. She attended Church services both morning and evening Easter Sunday, the 21st, the first she had attended in six months, due to ill health. She was a faithful and much-loved member of Pittsburgh First Brethren Church for fourteen years. Surviving, in her immediate family are a sister, a half-brother, and eight children. Funeral services, April 27th, were conducted by her Pastor, with interment in Allegheny Cemetery. Her age was seventy-eight years, one month and five days.

William S. Crick, Pittsburgh, Pa.

MERRILL. Elmer E. Merrill, subject of this sketch, was born near Lodge, Illinois, September 8, 1889, and passed from this life at Basin, Wyoming, State Sanitarium on April 3, 1946, being fifty-six years of age at the time of his passing.

He united with the First Brethren Church of Leon, Iowa, and later transferred his membership to the First Brethren Church of Cheyenne, Wyoming, of which church he was a charter member and helped to establish. He was the first to be called to rest from this new church. His words of encouragement and cheery smile will be missed by the group here. But he is not dead, just gone before.

Funeral services were held at the Schrader Funeral Home in Cheyenne. He had resided in Cheyenne with his sister Mrs. Grace Garber since the departure of his wife three years ago. The services were conducted on April 7, by Rev. White of the Baptist Church.

Frank W. Garber.

The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church



May the Sun of Righteousness arise, with healing in his wings!

The Brethren Evangelist

Published weekly, except the last week in August and
the last week in December.

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INTERESTING ITEMS

Pittsburgh, Pa. Brother William S. Crick, pastor of the Pittsburgh church, reports an Easter Sunday morning attendance of 133, twenty-five of whom were servicefolk and their wives. The Church School had an attendance of 112 for a record. The evening service was in charge of the young people of the church and ninety were in attendance at that service. Brother Crick also reports that their Easter Offering will reach \$300.00.

Communion in the Pittsburgh church showed that seventy-four members and twenty-three visitors partook of the service, with fourteen present who did not partake.

Seven were received into full membership of the church on Easter Sunday.

Milledgeville, Illinois. A special service was held in the Milledgeville church on Sunday morning, May 26, when two young men, Don Wise and Harold Richards, had charge of the service. They made use of a piano, piano-accordion, cornet and the Hammond solovox. One of the young men brought the morning message.

The High School Baccalaureate service was held in the Milledgeville church on Sunday evening, May 26.

Ashland, Ohio. The Ashland Church recently purchased the property adjoining the church to the south and will, as it is found possible, convert it into a parsonage.

Rev. L. V. King, pastor of the church for the past five years, recently submitted his resignation as pastor of the Ashland church, to accept the pastorate of the First Brethren Church at Elkhart, Indiana, which pastorate was made vacant by the resignation of Rev. Delbert B. Flora, who comes to Ashland College as a member of the Seminary Faculty. The change will be made sometime in September.

Pennsylvania A. C. Alumni. Dr. L. E. Lindower reports a fine time with the Pennsylvania Ashland College Alumni Association on Friday evening, May 24, the meeting being held at Johnstown. He says that the three Johnstown churches, Vinco, Berlin and Pittsburgh churches, were well represented, there being sixty-five present. He presented stereopticon slides and moving pictures of the college. We trust that we may have a full report of the meeting soon.

Linwood, Maryland. A Birthday Social was held at the Linwood church on Friday evening, May 17, being sponsored by the Aid Society. The proceeds went to the New Electric Organ fund. Ninety were in attendance.

Mansfield, Ohio. Dr. L. E. Lindower, district evangelist for the Mansfield Church, had charge of the ordination service of Deacon and Deaconesses on Sunday evening, June 2. He also held a consecration service for the infant daughter of Brother and Sister Henry Bates.

Brother Bates, pastor of the Mansfield Church, received his Bachelor of Divinity degree from Ashland Seminary on May 31, the time of the College Commencement.

Nappanee, Indiana. Brother J. Milton Bowman says through his bulletin of May 26, that twenty laymen, with three trucks, brought about 8,000 bricks to the church site on Wednesday evening, May 22. It won't be long now until we will be hearing that the new church is rising to a full structure.

We also note that the High School Baccalaureate sermon was preached at the Methodist Church on Sunday evening, May 26, by Brother Bowman.

THE FIFTY-EIGHTH GENERAL CONFERENCE OF THE BRETHREN CHURCH AUGUST 19-25, 1946

BIBLE LECTURER: Dr. Warren D. Bowman,
Pastor of the Washington City Church of the
Brethren.

All Auxiliary program materials to be printed in
Conference program booklets must be in possession
of the Executive Secretary not later than June 30.

Delbert B. Flora,
Executive Secretary,
1101 Middlebury St.,
Elkhart, Indiana.

The Editor Thinks Aloud

Fred C. Vanator

WHAT IS PRAYER?

Prayer is praise—
We lift our hearts,
Our voices raise
Unto our God, who bends His ear
Our thoughts to test, our words to hear

Yes—prayer is praise;
Yea—more than praise!

For prayer is worship—
On bended knee,
With stilled voice,
We bow—in deep humility—
To serve His plan; to hear His voice;
To daily, with all saints rejoice.

Yes—prayer is worship;
Yea—more than worship!

For prayer is trust—
Yea, more than trust,
For trusting often leads
To expecting more than for our needs;
But yet we trust and thus we ask
For strength to do our daily task.

Yes—prayer is trust;
Yea—more than trust!

For prayer is rest—
Rest on His word,
And, as days end
Our knees we bend
To thank Him:
For He knows what's best—
For prayer is rest.

Yes—prayer is rest;
Yea—more than rest!

For prayer is asking—
Not just for self,
That we might spend
On foibles for a selfish end;
But for the grace to truly give
Of self, that others, too, may live.

Do we really pray? Or is it what so many have called "just a spiritual exercise" that helps us to solve our own problems? If that would be our thought, we have not learned to pray, nor have we caught the vision and value of prayer.

Think it over!

Business Manager's Corner

George S. Baer

To The District Conferences

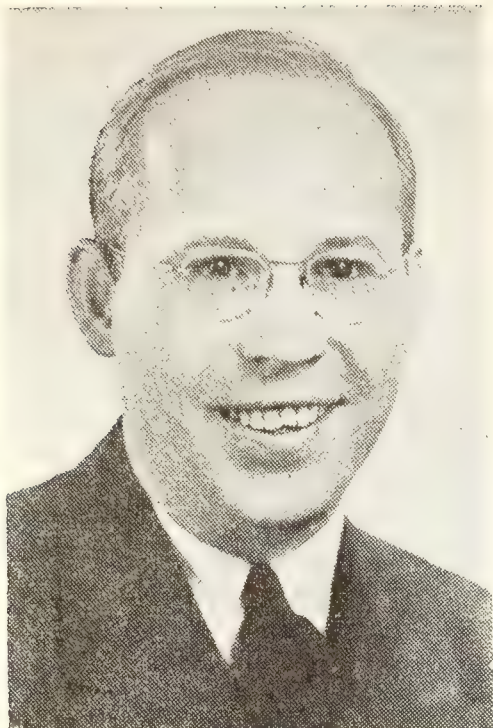
All District Conferences should, and doubtless will, have a place set apart on their program for the Publishing Interests of the church. We are very grateful for that, and we will need the supporting words of those who shall present these vital interests. But one thing more we would like to ask of every Conference—set apart a time when the entire Conference will be called to united prayer for the future of our Publishing Plant. May we not ask for five minutes to be given definitely that God may direct the Board, the management, the editor, the writers, the pastors and all the people, that the future of the Publishing House may be enlarged; that divine wisdom and leadership may be given, and that the entire brotherhood may be awakened to the importance of a prompt modernizing of the plant. The future of every department of the church's work depends in a large measure upon the enlargement and increased efficiency of our printing equipment.

This year we are asking for no special offering, except the one that was taken in January, but there is no reason why we should not be talking and praying about our needs and seeking the Lord's direction as to when we should undertake the next forward step. Your leaders at the Publishing House are merely your servants, ready to do what you want done, and we believe the spiritual leadership of our churches throughout the brotherhood are wanting the will of God to be done. What is God's will with regard to the next advanced step to be undertaken by our Publishing House? Is it an immediate "Go Forward," or is it to delay until a more convenient season? I don't want my views to prevail, any more than you want your individual views to prevail. But I am anxious that we shall all have a desire to be led to understand the need and seek the Lord's guidance in meeting that need.

So this is my request to all Conference leaders, plan to give from five to ten minutes at a full conference session to definite prayer that the Lord may have His way with regard to this vital part of His work. And, do not forget to thank Him for the wonderful way in which He has blessed this institution in recent years.

Bibles and Testaments—Best Gifts

We have told you about it before, and are reminding you again, that we can supply you any Bibles and Testaments of many sizes, styles and prices. Write us of your needs and we will give you prompt attention. One of the finest Bibles offered is the "Marked Bible," with different themes in different colors, priced at \$9.95 and \$13.50. Also Red Letter Bibles and Testaments and Psalms, Precious Promise Testaments, Christian Worker's Testaments and Bibles, and Testaments with complete index. And some vest pocket size Testaments in genuine leather binding.



Let No Man



Despise Thy Youth

By Rev. Clarence S. Fairbanks

President of the National Christian Endeavor Board

The aged Apostle Paul writing from his prison in Rome never let the outward appearance of things deter him for a moment in the preaching of the gospel and exhorting others to do likewise. Consider, for example, the magnificent words he wrote to a young man who had just been made the bishop of the church at Ephesus, "Let no man despise thy youth." The fact that Timothy was a young man was not to hinder him in any way in preaching and teaching the Christian principles of life.

I need not remind you that many times young people have not been given their rightful places in the church where they may express themselves and thereby develop into fine Christian leaders. Wheeler McMillen said some time ago, "A young farmer spoke out his mind in a meeting I attended lately: 'You've got to be bald or gray, or both, to be a deacon in the church. The old fellows run the Farm Bureau and the Grange. They hang on to the Board of Education long after they have forgotten what a child in school is like. Sure it's a good thing to develop leadership in the young. But why develop it and then give them no chance to lead anything?'" The great aim of the Christian Endeavor movement is not only to develop leadership in our churches, but having ones developed that leadership to give our young leaders something to lead.

If anyone is sceptical about the abilities of young people, let them consider a few facts. At the age of sixteen, Bacon called attention to obvious errors in Aristotle's philosophy; Edwin Landseer gained fame for his painting "Dogs Fighting." At eighteen, Mendelssohn produced "Mid-summer night's Dream"; Meyerbeer, "Jeptha's Daughter"; Schubert, "Erl King"; Bach was

court musician at Weimar; Michelangelo executed his bassorilievo of the "Battle of the Centaurs"; DaVinci's work was acknowledged by his teacher, Verochia, to surpass his. At nineteen, Charles 12th, King of Sweden with 10,000 soldiers put to rout Peter the Great with 50,000 Russians. At twenty, Schelling had mastered the philosophy of Kant; Galileo had discovered the pendulum; Lafayette was a major general; Tasso had begun his immortal poem, "Jerusalem Delivered"; and Tintoretto was one of the most popular painters in Italy. At twenty-three, Robert Browning wrote "Paracelsus"; Philip Bailey wrote his poem "Festus"; Wagner wrote "Lohengrin"; Newton had discovered the law of gravitation; and Michelangelo had completed his marble masterpiece "Pieta." At twenty-five Aeschylus was Greece's most famous poet; Coleridge had written "The Ancient Mariner"; and James Montgomery had written his best poems and hymns. "Let no men despise thy youth."

Much of the great work that has been accomplished never would have been completed had men waited until their contemporaries thought they were old enough to know what they were talking about. Robert Louis Stevenson died at forty-four, Stephen Collins Foster at thirty-eight, Raphael at thirty-seven, Mozart at thirty-five, Alexander the Great at thirty-three, and Joyce Kilmer at thirty-two. Think how much richer the world is because these men took Paul seriously otherwise they would never have been able to accomplish much of lasting value.

What are the goals toward which the young people in the Christian Endeavor can strive to bring the gospel of Christ to all?

First, every Christian Endeavorer should have a personal experience of Christ and of His way of life.

Second, we can all become interested in the needs of other people. There is so much suffering

in the world today that none of us will lack opportunity to do some good. "Truly the fields are white unto the harvest."

Third, we can enlist others in his cause to spread the message of Salvation. People have never been in a more receptive mood in respect to the gospel which we preach. We are making gains, therefore we should redouble our efforts. It has been stated that five thousand people of India are joining the Christian Church every day.

Can there be a better reason for recruiting young people to go to them with the gospel of Christ?

Fourth, we can strive to be of greater service to our church. We can work for it, pray for it, and live for it. We can accept the challenge of Paul to his son in the faith, "Let no man despise thy youth; but be thou an example of the believers, in word, in conduct, in love, in faith, and in purity."

—Washington, D. C.

The Value of Our Distinctive Ordinances

(continued from last week)

By Rev. J. L. Bowman

How will this rite benefit me or is there no benefit attached? Here are a few reasons I should obey my Master in the observance of this rite:

It is a high test symbol of love and obedience.

It is a symbol of humility.

It is a symbol of cleansing.

It is of binding force upon God's children today.

It is a divine command, a command with a penalty attached.

It exalts the Master.

"The servant is not greater than his Lord, neither is he that is sent greater than he that sent him." "This is my beloved Son in whom I am well pleased" is as true here and now as in the river of Jordan. If He was well pleased with His Son, He is also well pleased with His children who are obedient, and to one in doubt He says as truly as of old, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." And when you yield and become obedient you receive a blessing that cannot be gotten in any other way.

1. Feet washing is a high test of love and obedience.

The divine standard love and obedience are measured not by what they profess, but by what love and obedience leads us to do willingly. If we love Jesus we love to do what He wants us to do. If He calls us into the vineyard we love to bear our burdens and the heat of the day for His sake. If He calls us to the mission field, where the toil is hard and our labors unappreciated, it is not sacrifice, but loving service which we render for Him. If He says, Take up your cross and follow Me, we know that the way of the cross leads home. If He asks us to perform a menial service for our brother or sister, we know that menial service will bring us a rich reward. If feet washing is a test of love and obedience to your Master, can you stand the test? "Why call ye me Lord, and do not what I say? Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the WILL of my Father which is in heaven." Matthew 7:21. Would you dare by any sort of sophistry to say that Jesus did not do the will of His Father which was in heaven? If He did the will of His Father, how are you going to do His will unless you obey? If you had

been in that upper room in Jerusalem the night that this rite was instituted, would you have refused? Jesus says, Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me. No wonder it is a high test of love and obedience, but it is a test that brings a great blessing. The blessing is always commensurate with the cross we take up for Him.

2. Feet washing is a symbol of humility.

Humility is a cardinal Christian grace. It is the grace from which other graces grow. The whole teaching of the Book shows that Christians should always be humble. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 14:11. This shows that the fine Christian graces, such as love, obedience and worship have their roots deeply embedded in humility. As we stoop to wash our brother's feet we show him by that act that we are willing to do the most menial service for him when in need; that our humility is not all outward, but of the heart and inward; that we regard ourselves not as better than our Master, but we rejoice that we are willing to follow our Master in the most menial service, thus showing to Him and the world that the servant is not greater than his Lord, nor he that is sent greater than He that sent him. And showing still farther that as we stoop to wash our brother's feet, we stoop to conquer pride, carnality and a natural inclination to forget the very plain and simple teachings of the Christ we love and the Savior who loved us. May each one of us pray for a deeper grace of humility that will move us to action and to obedience. May each of us realize that the humbler we become the more we are like our Master.

3. Feet washing is the symbol of cleansing.

Our Master never washed the feet of the disciples because they were filthy. I know He did not because He says, Ye are clean, and to wash a thing when it is already clean is making that washing a symbol. The oft repeated story is that the sandy country and the manner of foot gear of the day was the cause of the Master washing the feet of the disciples. This story is absolutely without foundation and is a slander upon the Son of God. The story is

the equivalent of saying that Jesus Christ came down here to wash soiled feet, and to do what the disciples could do themselves if their feet were soiled. No, Jesus says, "ye are clean." The word of the Master ought to settle the matter if anything would. The original makes it plainer, and loosely rendered would read something like this: He that is bathed need not save to wash his feet because he is already clean, having just come from the bath. All of you have received baptism in water; your guilt has been washed away; but you need to observe the symbol of cleansing. Your sins have been pardoned, but you need a reminder of the fact that you are cleansed. As water will wash away any particles of dust that might adhere to your feet, so my blood will wash away the very last particle of sin that might cling to your soul. This washing of your feet is a symbol that you are cleansed from all iniquity and as you now permit your feet to be washed, so you may also permit the blood to be applied to your heart that it too may be cleansed, to properly fit you for communion.

4. Feet washing as taught by Jesus was a command and has had a penalty attached.

Some people may object to this statement. What is the difference? Objections do not change the truth. After all the ultimate source of authority must be the Word of God. That must settle and decide the question. Not my opinion in favor of it, nor yours against it. Your opinion is worth just as much as mine, and mine is worth as much as yours, and neither or both are worth anything when it comes to dictating a policy to the Son of God. Now if you are still in doubt as to whether feet washing is commanded or not, please read John 13:14-17, and then for the penalty attached read the latter part of the eighth verse—"If I wash thee not thou hast no part with me." You say there is still a shadow of doubt in your mind? All right, let us turn back to Matthew 28:20. Here we have the last commission ever given by Christ to His disciples, teaching them to observe all things whatsoever "I have commanded you." On the lone condition that all things should be taught was the promise given, "Lo I am with you alway, even unto the end of the age." It is a command with a penalty attached, covered by another command. It is a part of the "all things" and you cannot deny that Jesus did it. If you believe anything in the Book, you believe that, and you miss a promised blessing if you fail to do it. Jesus said that, and He meant it.

5. Feet washing exalts the Master.

The servant is not greater than his Lord, neither is he that is sent greater than he that sent him. Jesus argues that He was no greater than His Father. That He came to do His Father's will. "He declares I do always those things that please Him." When Jesus was in the Jordan a voice from above said, "This is my beloved Son in whom I am well pleased." He was as truly God's Son when He stooped to wash the feet of the disciples, as He was in the Jordan and the Father was just as well pleased. God is always pleased when His children are obedient, and humble and love each other. He says "You ought to love one another as I loved you." You cannot love like He commanded you to love unless you do as He did and as He told you to do.

Feet washing does exalt the Master. You show to Him

and to one another and to the world that you owe your allegiance to Him and that you owe allegiance to no other. To one in doubt on the subject of Feet washing He says, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."

When you own your allegiance to Him, He owns His allegiance to you. He says, "Them that honor Me will I honor." It does honor Him because it shows that we have complete confidence in Him and that we are ready and willing to follow Him all the way, and, as your will is submerged into His will, you have the most blessed fellowship with Him and with one another, and He gives you more than just the blessing He promised you.

6. Feet washing is of binding force upon God's children today.

Do you know any part of the Bible that we have outgrown or that we no longer need? The dusty country, low foot gear, and trouble among the disciples are not factors in this subject and never have been. The trouble among the disciples is never mentioned in the thirteenth chapter of John—not even hinted at. World conquerors are usually world heroes for the time being, at least. They used the cannon and grasped the sword. Upon what do their victories rest? Usually on two factors: force and genius. Jesus Christ, the World Conqueror, conquered with a towel and a basin. He conquered by love and millions today would die for Him. The sublime exhibition of that love was when He took a towel and a basin. He declares, I have no greater joy than to know that my children walk in the truth; and His word is truth.

Truth is eternal and can never change. Truth never grows old. The truth and the import of the teaching of the thirteenth chapter of John is just as young today as it was nineteen centuries ago. To argue that that part of the Bible is no longer binding upon God's children is to say that a time may come when no part is needed, as we have outgrown it all or improved it so much that we no longer need any of it. No, No! The value of this ordinance will stand the test of storm and time. And if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life and out of the Holy City and from the things that are written in this book. Rev. 22:20.

Jesus, and shall it ever be,

A mortal man ashamed of Thee;

Ashamed of Jesus, that dear friend

On whom my hopes of heaven depend.

—Vince, Pa.

Many people have been asking what the total expenditures for alcoholic beverages were in 1945 in the United States. As far as we have noticed that figure has not been published, but a dispatch from Washington, D. C., states that the consumption of distilled spirits in the United States was 169,790,302 gallons, an increase of 15.1% over the previous year, according to an analysis prepared by the Distilled Spirits Institute.

Consumption in the license states last year was 128,391,195 gallons, and in the monopoly states, where the state handles liquor sales, totaled 41,399,107 gallons.

It doesn't take too brilliant a mathematical student to figure out that the net results in dollars would run into the millions of that kind of money.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER V CHURCH FUNCTIONS (continued)

The Function of Support:

1. Jesus and his disciples, as also Paul and Barnabas, were supported by voluntary offerings. John 12:6; 1 Cor. 9:14, 15.
2. Jesus taught his missionaries to trust the Lord. Luke 22:35.
3. God's house is not for profit but for prayer. Matt. 21:13.
4. Nevertheless the Holy Spirit inspires large giving. Acts 2:45, 46.
5. The spirit of giving is a grace of the Spirit to be sought. 2 Cor. 9:6.
6. Giving should be voluntary and joyful. 2 Cor. 9:7; Acts 20:35.
7. God approves great willingness rather than great gifts. 2 Cor. 8:12.

Should Christians Tithe?

1. Jesus, speaking of tithes, says, This ought ye to have done. Matt. 23:23.
2. Paul, speaking of support of pastors, refers to the tithes for the support of priests and says, EVEN SO hath God ordained that they who preach the Gospel should live by the Gospel. 1 Cor. 9:13, 14.
3. The change in the law by the Gospel is only from the letter to the spirit. This makes it the duty to pay tithes cheerfully and not by obligation. 2 Cor. 3:6; 2 Cor. 9:5-12.
4. Under the law, works were essential to salvation, but under the Gospel they are an expression of gratitude for salvation received. Gal. 3:10; 1 Cor. 9:7-10.
5. Jesus was a Priest after the order of Melchizedek, to whom Abraham paid tithes. Therefore as children of Abraham we should pay our tithes to Christ for his church. Heb. 6:20; 4:9, 10.
6. The parables of the talents and the pounds show that Christ expects a fair return for the use of the gifts he gives us. Matt. 25:24-27; Luke 19:23.
7. We have far greater blessings under the Gospel than they had who were under the law, therefore let us remember that "to whomsoever much is given, much shall be required." Luke 12:48.

The Function of Spirituality:

1. Spirituality is not a function of any lower order of beings, or even of the natural man who cannot understand spiritual things. 1 Cor. 2:14-16.
2. It is a function of the church because it is a spiritual body, or rather, a "Spirit-filled body." Acts 2:4; Gal. 5:16-23.
3. The term "eternal life" means more than eternal existence. It means Christ in us the hope of glory. Col. 1:27; 1 John 5:11, 12.

4. Holiness is essential to all, but there are "the least and the greatest" in the kingdom. Heb. 12:14; Matt. 5:19.

5. The church provides a holy temple, but the life is Christ the Lord. 1 Cor. 3:16, 17; Eph. 4:15, 16; Rev. 3:20.

6. Not rites and ceremonies, not philosophy or ethics, can give eternal life, but the new birth can and does. Titus 3:5.

7. The church is the camera which turns our hearts toward God, but Christ is the light which shines in and prints his own image there. 2 Cor. 3:18.

Living in the Spirit:

1. It is the Spirit who inspires faith in the heart. 1 Cor. 12:3.
2. He it is who gives power to testimony. Acts 1:8; 5:32; 4:33.
3. He it is who helps our efforts to pray. Rom. 8:15-17.
4. He enables us to sing with spirit and understanding. 1 Cor. 14:1-5.
5. He gives wisdom to speak with profit to others. 1 Cor. 12:4-11; 14:26.
6. He quickens the will to do the will of God. Eph. 3:16.
7. He empowers the life of victory over sin. Gal. 5:16.

Glorifying Christ—John 16:14:

The Holy Spirit inspires us to find in Christ our motive:

1. To love because he first loved us. 1 John 4:19.
2. To serve others because he went about doing good. Acts 10:38; Mark 10:45.
3. To be faithful because he loved his own to the end. John 13:1.
4. To be humble because he was humble. Heb. 13:12, 13.
5. To forgive because he first forgave us. Eph. 4:32.
6. To endure as seeing him who endured the same. Heb. 12:1, 2; 11:27.
7. To suffer patiently because he gave us the example. 1 Peter 2:19, 20.

BECAUSE YOU PRAYED

Because you prayed for me
I found the strength I needed for my task,
The courage I had lacked before, the faith to see
Beyond my narrow world new joy for pain
I found, and zeal
To press on forward strong of heart again—
Because you prayed.

Because you prayed today
I found it was not hard to face the dawn,
Take up again the work I laid away
But yesterday, and shoulder it, and dare
To smile a bit
And find a blessing I'd not dreamed was there—
Because you prayed.

—From "The Dreamer" by Ruth Margaret Gibbs.

THE NATIONAL SUNDAY SCHOOL ASSOCIATION

Our Camp Devotions

By Flora Stewart, Manteca, California

(The following is a talk given at the Berean "Camp Enthusier" Institute at the First Brethren Church, Stockton, California, on May 17, and sent to the editor by Brother J. Wesley Platt, Pastor Counsellor of the Brethren Berean Band. The entire program can be found following this article.)

A Christian's devotional life is something governed by himself. It is that part of his Christianity that is between himself and the Lord. The deeper our devotion, the more easily the world can "spot" us by the way we behave.

Those in charge of planning the camp programs sincerely hope that everyone who attends camp will come away more yielded to the Savior. The dictionary tells us that to "devote" is to "give" or surrender completely." The whole trouble with Christians is the appalling lack of surrender. That is the only obstacle to the greatest revival in church history.

First in the morning is our family altar. Camp mother or father presides and we have such a wonderful time around the Word in the out-of-doors. It is cool then and a sweater feels good. We try to select a sunshiny place. There is nothing quite like that early morning sunlight streaming through those tall pines. Then camp mother or father leads us in true family style. We will consider something like this:

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

We feast upon a portion of the Word and lift our hearts in praise and supplication, with thanksgiving, to our Father in heaven.

Our Bible studies come after breakfast. Some would not include them in a talk on the devotional life at camp, but our Christianity is something we know. A blind devotion is usually gone when the emotion has cooled off. Always, a devoted Christian seeks to know more of this inexhaustible Word of God. We have some wonderful

teachers and courses and we feel this year that we have what may be the best faculty we have ever had.

After dinner a certain period is set aside when we can be alone with the Lord. There is plenty of room up there and we are not cramped for space. Instead of a planned devotional at this point we feel it is far better to allow ample time for individual communion with the Lord, just as a conscientious parent seeks to be alone with each child at times besides the family gatherings.

After supper an evangelistic message is presented. The story grows sweeter with each telling and how we love to hear it again.

"But God, who is rich in mercy, for his great love wherewith he loved us,

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)

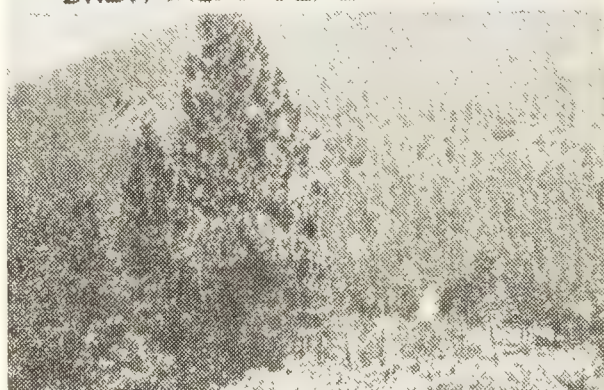
"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The day has been a long, full one and if we have been willing, a very profitable one. We are becoming a little tired by now, so we retreat to one of the best-loved places in our camp. God only knows the heart-searching and decisions made for Him around the campfire. Spontaneous a capella singing, testimonies and a short devotional message. We sit on logs and watch the flames. Higher up on the mountains are the silhouettes of those same pines. Always our campfire has been the picture people have carried away in their minds and it is the feature we all look forward to. What marvelous times we have had there.

Let us search our hearts and renew our covenant with Him. Let us live as if each day were our last. Then, if the Lord tarries, let us go to camp and these features will inspire and encourage us further. If we Christians will surrender completely, souls will be born again. Is anything more important?

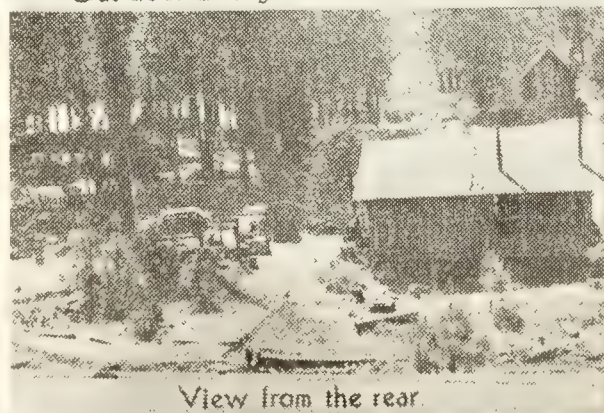
BRETHREN BEREAN BAND



In the Sierras. White spot (below center) is white canvass over dining room below



Out-door dining room and Cook house



View from the rear



PROGRAM OF THE BEREAN "CAMP ENTHUSER" INSTITUTE

Held at Stockton, California, May 17, 1946

(In preparation for the Brethren Berean Camp, at Camp Berea, Tuolumne, California, June 24 to July 1.)

THE PROGRAM

Theme: "God in the Midst of His Camp."

Scripture: Deuteronomy 23:14

Song Service

DevotionalIona Parks
Talk: "Music in the Camp"Howard Crom
Violin SoloRaymond Johnson
Talk: "The Devotions of Camp"Flora Stewart
Talk: "Recreation in the Camp"Bryce Stetler
Special MusicThe Lathrop Choir
Talk: "General Items"Horace Huse
Talk: "The Camps I Know"Georgia Robinson
Special MusicManteca Male Quartet
Talk: "God in the Midst of His Camp" ..Virgil Ingraham
The Berean Song
Business SessionHazel Crom, presiding
Benediction

LET'S FACE IT

Chester F. Zimmerman Mission Education Director
National Sunday School Association

WE SHOULD BE MISERABLY ASHAMED OF IGNORANCE, SHOULDN'T WE?

The stark truth is that we Brethren, as a whole, are just plain ignorant concerning our mission work. I challenge you to make a list of places supported in the United States along with the pastor who is ministering there. Now, make a list of places and workers supported in Argentina. Ask your Sunday School Superintendent to check your list and make it complete.

Quite often the truth gives us a real jolt. When we, as a whole, know what is being done and what needs to be done then we will really make progress. It takes only a casual survey to reveal that only a few are really supporting the work of the missionary program of the church. Increasingly the opportunities arise before us. It is not true that opportunity knocks but once. Actually we find opportunity pounding incessantly at our door. Yet we must certainly be aware that opportunities shunned cannot conceivably be recalled.

I dare you Missionary Superintendents and Sunday School Superintendents to take five minutes and ask your members from intermediate age up to list our mission points and pastors and workers—on paper. You may be pleasantly surprised. I most certainly hope that you are for the future of our church depends to a great extent upon knowledge. Sunday School teachers share in the re-

sponsibility of keeping alive the missionary zeal. The fuel that makes the missionary fires burn is an understanding of what we are doing now.

We have a full gospel message of which we may justly be proud. We can easily increase the spread of our message without asking too much from any one person or group when we all know what is being done and see the vision of need.

In the matter of buying a new car, or a piece of furniture, or a piano, or a radio we ask almost innumerable questions. We will not be ignorant in these matters. Why not dust off our religious curiosity streak and bring it out for an airing and then forget to return it to storage? The dividends in Christian joy will be amazing.

The most startling thing I heard a missionary say one day in Chicago was that "the need was the call." He was speaking to several hundred young men and women who were taking special training in Christian service. He did not ask them to go to the mission field. He simply presented the need. God calls. It is our task to present the opportunities and needs. More of our young people would undoubtedly arise to the need if they were more aware of the need.

"Do it now" is certainly a good motto. Plan now a better program of missionary education in your church. Use all of the information available. It will pay big dividends in a short time. The challenge is before you. Dare you ignore it?

Laid to Rest

McELROY. Mrs. Maggie McElroy entered this world on October 2, 1862, in Wayne County, Ohio. She was the daughter of Mr. and Mrs. Immel. In 1920 Sister McElroy joined the First Brethren Church of Mansfield, Ohio, and until she became bedfast, was among the most faithful members of this church. After a number of months as an invalid, Sister McElroy departed this life on May 18, 1946.

Surviving her are her three daughters: Mrs. Hazel Longshore, Mrs. Ollie Stoner and Mrs. Marrieta, and her two sons, Raymond and Floyd.

Services were held at the Mansfield Church with the pastor in charge, assisted by Dr. Martin Shively and Rev. G. Davis.

Henry Bates, pastor.

SPECIAL SERVICES AT GRETNA CHURCH (Bellefontaine, Ohio)

On Sunday, June 9, the Gretna Brethren Church will hold a rededication service, commemorating the completion of the interior redecoration of the church which was just recently completed. This work was begun under the pastorate of Rev. James Ault.

The services will be as follows: Sunday School at 9:30; worship service at 10:30; a covered dish dinner at the church at the noon hour; an afternoon service at 2:30 with a special program and guest speaker.

This is your invitation to attend.

Charles Munson, pastor.

College Field Secretary Speaks

By E. M. Riddle

The College Secretary has recently completed another interesting trip. This one was to northern Indiana, where he preached in Elkhart and South Bend churches to very appreciative audiences. There, as well as in other Indiana churches, a fine lot of young people were approached about their life work and choice of college. The following weekend, over May 5th, we visited Milledgeville and Lanark churches in Illinois. In the former church we spoke to a fine group of young folks at a supper meeting, and had a delightful visit with Dr. and Mrs. Wm. S. Bell. Their interest in the church and her institutions will never wane. The following day we preached for Brother Wm. Benshoff and then shared in a delightful Communion Service during the evening.

On our return (Mrs. Riddle accompanied me on this trip) we contacted young people and alumni on the way.

Mothers' Day was spent in Ashland, where the writer was the speaker at the Park Street Church. It was almost a capacity audience and a Mother's Day service of beauty and worth.

Since then, a definite program of solicitation of funds has been carried on.

The response has been interesting and gratifying so far. Cambria, Burlington, Flora, Corinth, Mexico, and Roann churches of Indiana have been visited. Your Secretary has been wonderfully received and has really lived on the so-called "fat of the land" in these wonderful rural communities. Space and time will not permit a definite report from each, but an occasional high light will be mentioned, such as the Southern Indiana Laymen's meeting at Flora on Monday night, the 20th. It was a banquet meeting, served by the ladies of Flora who surely won the approval of the 136 men at the tables. A fine program followed, with the men voting to accept as their present project assistance in furnishing the new chapel at Ashland. Brother Woodrow Brant's father, visitor from Berlin, Pennsylvania, conducted devotions, and the Ashland College Secretary was the speaker. It was a happy occasion and attended by the Spirit of God, without a doubt. Accompanied on the field one day by my good friend, Elder J. W. Brower, we shared with all the folks at our Brethren Home in enjoying a good dinner and a twenty-minute devotional meeting following.

It has been a genuine joy to meet so many loyal, successful Ashland Alumni in this section.

At Mexico, we were told by the pastor that the church has already voted to underwrite the tuition of their newly enrolled student for Ashland College next year. Besides this they are presenting a gift now, in proportion to other churches. This is a fine service, and their example as a church in standing behind this worthy student cannot be over-praised. Let us have more churches doing the same thing. Surely it is a lovely project for a Sunday School or a missionary group.

Just as rapidly as possible, with our schedule at Con-

ferences and Camps, we will be visiting our churches to help relieve our present indebtedness, simply that we might press on, in what seems to be one of the greatest years for our institution.

The deepest appreciation and thanks from your Secretary to these churches and friends for the finest care and your gifts.

More later—

Ashland College News Letter

By Arthur Petit

The sixty-eighth commencement at Ashland College was the success that it deserved. It marked the turning point in number of graduates. Previously, for a number of years, the classes were gradually becoming smaller but the group this year reversed the trend and 23 were graduated in Arts and Education. James Ross, Louisville, Ohio, Ellen Stoffer, Homeworth, Ohio, and Jeanette Schwab, Louisville, Ohio had prominent parts on the program Friday morning. The graduation address was by Rev. Roy A. Burkhart, pastor of the First Community Church, Columbus, Ohio.

One of the features of the commencement was the conferring of the degree of Doctor of Laws upon Professor Minor C. Miller of Bridgewater, Virginia. Mr. Miller, a member of the Church of the Brethren, was cited particularly for his work in Religious Education in Virginia and Kentucky. He is Religious Education Director for the Virginia Council of Churches.

Summer sessions at Ashland begin on June 17 and a quite large enrollment is expected. Many of the students who were here this winter will remain for the eight week term this summer.

As you read this, enrollment may be closed to all but Brethren. On May 29, 175 applications were on file for 200 places in the Freshman class. About 125 of these had been accepted. There was room for 11 more girls in Allen Hall. **Brethren MUST NOT delay their applications longer** thinking that there will be room for "just one more."

Recitals, picnics and farewells have been prominent the past few weeks. Recitals of students of the music department have been particularly good and well attended this spring. The growth in numbers and prestige of this department has been consistent.

The campus, in spite of the severe May rains, is beautiful as ever just now. By the time you read this, the roses near Founders will be in bloom and add their color to a very beautiful spot. The Maintenance force under the direction of Mr. Eppley have kept the campus in very good shape despite the adverse weather conditions.

Changes are being made on the campus, particularly in Founders, to provide more and better classroom space for the expected record enrollment next fall. The typing and shorthand classes will occupy the room which was formerly the Little Theatre. In spite of these additions, classes will probably have to start earlier and end later than ever before.

Spiritual Meditations

Rev. Dyoll Belote

AND FATHER!

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm 103:13.

We have paid our meed of praise and love to our mothers, in the immediately recent days, and without any wish to detract from the glory that rightfully belongs to her, to appropriate one bit of the honor we accord her, we simply wish to give father a bit of praise also, and note that he has been of considerable importance in the life of his children, and exerts an influence often far beyond the power of his knowing.

And we should like to suggest to him that in those cases, which are by no means few, where he is living according to the highest ideals and faithfully performing his functions as a father, he is imparting a memory to his offspring that in future years will abide as a precious benediction in their lives.

An unknown publisher has these trenchant words about Father in the Home. "In the home an all-dominant factor is dear old Dad. It is high time he is brought into his own . . . It is Dad who makes the home possible for Mother. He builds it for her and sees that everything is arranged for her comfort. Just as much as his nature allows, he takes the burden from Mother's shoulders. He is ever at her elbow. She can lean on him, depend on him, trust him . . . In sorrow and bereavement he bears all the responsibility; though his heart is breaking, he tenderly shields mother in every possible way. The expression, 'What is home without a mother?' should have as its counterpart, 'What is home without a father?'"

Here is a boy's tribute to his father:

"My father is the kind of man
That I would like to be;
He's wholesome, gentle, just, sincere—
The soul of honesty.
I want to live a life like his,
And oh, I want to prove
My right to bear my father's name
And share his priceless love.

NEW SCRIPTURES FROM HOLLAND

Copies of Scriptures that were published in Holland while the enemy occupied the country, have been received by the American Bible Society from the Netherlands Bible Society of Amsterdam. These are the only copies in this country and are a valuable addition to the Society's library which contains Scriptures in 861 languages.

The paper and binding materials for these books were bought when the war clouds began to gather over Holland. In 1939-40 it was still possible, in that country, to purchase good paper in large amounts. The first edition

of the entire Bible in Frisian, a language spoken in Frisia, a province in the north of Holland, was on the press before the war began but was not finished until September, 1943. Frisian is the 185th language in which the entire Bible has been published and is the latest to appear. So eager were the people to have the Bible in their own language, that the complete edition of some 50,000 copies has been sold.

A new revision of the Dutch Psalms also appeared in 1943. This book, now available for the first time in the current language of the people, is in such great demand that an edition of 30,000 copies was sold out twice over before it came from the press. As there was no new paper allowance the book could not be reprinted.

The third publication, a Javanese New Testament, was bought out in 1940 also with a revised text, and the first edition to be published in roman type. The Netherlands Bible Society, under whose supervision Bible work in the Netherlands East Indies is conducted, was able to send these books to Java before the Japanese occupation. According to reports reaching Holland the books were eagerly bought.

The last of the four volumes to be published by the Netherlands Society was a Sangir New Testament, the first complete New Testament to be printed in this language. It was finished in 1943. It was translated originally by Dr. Steller, a missionary in the Sangir Islands, which lie north of Macassar and south of Mindanao, and revised by his son, Dr. K. G. F. Steller. The younger Steller was working on a translation of the Old Testament into Sangir when he died in a Japanese concentration camp.

As a part of its war emergency program, the American Bible Society has been supplying materials, for the continuation of their publishing programs, to its sister Bible Societies which have been crippled in their work by war conditions.

To the Netherlands Bible Society, which still has on hand a stock of printed unbound sheets of certain editions of the Scriptures, the Bible Society is sending headbands, cases of lining, tubes of thread, barrels of glue and cases of cloth.

» » » » Our Poet's Corner « « « «

DON'T BE DISCOURAGED

Mrs. Elmer Ebbinghouse

Don't be discouraged, though life may seem blue—
God's in His Heaven, and His love is true.
Just put your life in His kind, gentle care,
Then He will help you your burdens to bear.

He'll make your life brighter, whatever your lot;
Be it working or playing, or life on a cot;
He'll never leave you if you ask Him to stay;
He'll guide you and keep you the whole living day.

North Manchester, Indiana.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 16, 1946

"SHARING THE TASKS WITH OTHERS"

Scripture: John 14:12; Romans 12:4-8

For The Leader

We are interested tonight in finding out how we may best work together for the Lord. To be sure, we all have individual differences which, if left to predominate, will ruin all the good work we could do for the Lord. Yet if we are willing to bury our differences in the love of Christ, a great work we shall be able to do. Truly this is the age when Christians must work together. The forces of evil are all working together to overthrow the Church and its message. In far too many cases they are succeeding. Why? Largely because the Church interests have not willed to work together. By uniting our own local efforts with those of other churches, and by sharing our tasks with others, we can lick any "united" effort the evil can present. Too we can share our tasks with the great Burden Bearer, even Christ Himself.

DISCUSSION

1. PERSONALITIES NEED NOT CONFLICT. In heavy city traffic, cars run in all directions almost at the same time. Yet few wrecks occur because the traffic is regulated by rules and traffic lights. Only when someone grows careless and disobeys the rules do accidents occur. It is amazing how so many cars and trucks can use the same streets and intersections almost at the same time without any more trouble than they do have. But take away your regulations and see what you would have.

Exactly the same condition exists in regards to personalities of Christians. Each of us are individual persons, each intent on going our own direction in life, in our own way, and at our own speed. Your ideas and mine are not always the same by any means. And when we come to "crossroads," trouble is in the making. For instance, you want to conduct a meeting one way and I think it should be done another way. A clash or "wreck" results. This need not be, for our lives can be regulated by the rules of Christian living that God has set up. Then our lives will be orderly when personalities are in danger of clashing.

2. SOME IMPORTANT REGULATIONS. Traffic laws are for the good of the motoring public. The "traffic laws" of God's word are for our own good. Some that we have gathered which perhaps will help us to share our tasks with others can be mentioned here. We should always be considerate of another person's ability to have an opinion, and to be right as often as we are right. We should consider their ideas as good as ours. We should always give them the "right of way." This is a hard one to put into practice, but it works. We should always be kind, considerate, tenderhearted, forgiving, constructive and cooperative. Many more could be mentioned, but these can

serve to bring forth your own suggestions. If these "laws" are followed, we can work together for the glory of Christ.

3. COOPERATION IS A BIG WORD. We have all witnessed the failure of a group or committee because the members refused to work together. Behind it all you would no doubt discover secret jealousy, envy, self pride and selfish ambition on the part of one or more, or all of the members of the group. Even in church groups certain members refuse to work because some one else holds office. And instead of sitting back and being nice about it, they are aggressive in the opposite direction. However, under the hand of God, these things work for the downfall of the "backbiters." "In unity there is strength," are big words today, but they spell the secret of success in Christian labors. We are workers together for Christ. This means that we shall work in harmony with one another for the sole purpose of glorifying Christ. When you are a member of a group, are you cooperating or backbiting? Think it over!

4. STICKS CAN TEACH US A LESSON. We all remember the fable of the old man and his several sons. When the father had grown quite aged he called his sons to his side. There he had a whole bundle of sticks. He asked each in turn to take the bundle of sticks and try to break it over their knee. Each tried, but failed to break the bundle. Then he separated the bundle, giving each son a stick. Easily the separated sticks were broken. He taught his sons the lesson of binding themselves together in common protection, common purpose and duty, for in so doing, they could not be broken. Learn the lesson, young people. We must stick together as we face the world of evil. Although we differ in interests and likes and dislikes, yet we can bind ourselves together in Christ in His work. What is your work is my work and what is my work is yours. In this way we can share our Christian labors with one another.

5. WE ARE DESIGNED FOR VARIOUS OFFICES. To some he gave apostles, to some teachers, to some missionaries, etc. Not all have the same office, but they all have the same purpose. Today we are not all fitted or prepared to do the same type of work, but, we can all share our tasks with others, for a victory for Christ. You can play and sing better than I can. I can do my work better than you can. The point is, that you must do your work and I must do my work so that the grand result is one great accomplishment for Christ. If through my work I tear down your work, and if through your work you tear down mine, then we have failed in our purpose. Whatever our different duties, let us do them to the very best of our ability, let us pray for each other and each other's work.

6. WE ARE ALL A PART OF CHRIST. Strange isn't it that all who claim to be "one" in Christ seem to have so much trouble working together? This should not be. Of course we recognize the fact that one of the keenest tools of the enemy is to separate the forces arrayed against him. The devil uses this scheme in dividing the forces of Christ's workers on earth. This must not be, for we must present an united front to the world. After all, we all have the same Christ and loving Savior. We all have the same glorious message of salvation. We all hope to meet in the same celestial abode. Why cannot we then work together as one body here on earth? It is a sad statement on Christian practice that wherever you have God's servants working, you have friction and opposition

within the group or groups. Christian young people, may we work together through the years of our lives, that unity might result in our midst, and that Christ might always be glorified, by trusting in Him, and living daily with Him, this will be a reality instead of a dream!

QUESTIONS

1. With whom should we always share all of our tasks?
2. How can our Christian Endeavor society help us to work better together?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

EMPTY BENCHES

By Mrs. J. H. Pursley

Empty benches—row on row!
Where do all the people go?
Driving, going to and fro—
Empty benches!

In the church house every Sunday
You might well think it was Monday;
Looks like we might spare just one day
—Empty benches!

They should be filled to overflowing,
Other places folks are going,
Indifference too plainly showing
—Empty benches!

The pastor's heart would be so glad,
Instead of being made so sad,
If all the churches never had
Empty benches.

Now I wonder, will it be
Up in Heaven, if we could see,
Plenty of room for you and me,
On empty benches?

EPHESUS: THE DECLINING CHURCH

Rev. 2:1-7

To fill a church is a grave problem which already has solution. The great problem is to fill the hearts of the people that fill the church. The moving picture machine and gymnasium may draw crowds because of the lust of the eye. Only a ministry endowed with the same Holy Ghost power that fell upon the apostles at Pentecost can fill the need of the people (Rom. 1:15).

Each of the epistles to the seven churches begins with revelation of Christ and ends with a promise (Rev. 2:7). Christ is the Head of the Church which is His body, and He is in the place of authority (Col. 1:18). Christ has given the Church a place of honor as the guest of honor is always seated at the right hand (Eph. 2:6). The seven stars in His right hand denotes a place of security (Matt. 16:18). But "the gates of hell will not prevail

against" the prevailing church! Christ walking in the midst of the seven golden candle sticks (churches) shows His affection, unwearied activity in the church, guarding her from internal and external evils, as the high priest moved to and fro in the sanctuary (Eph. 5:26, 27). Let us never lose the sense of His presence in our worship (Psa. 73:28).

His all-seeing eye beholds every act in the church (vs. 2). The Lord commends the Ephesian Church for three things: labor, patience and discipline of false teachers. This church labored for souls "for My name's sake." The people did not faint when they met hardship (Heb. 6:8-12). They were longsuffering in the cause of weak brethren, but intolerant in the case of false brethren. Ephesus was commended for this discipline, which is the weakest part of the modern church. Hypocrites are not to judge (Matt. 7:1-5); but "He that is spiritual judgeth all things!" (1 Cor. 2:15; 1 John 4:1; Acts 20:28-30).

And now comes condemnation of shortcomings (vs. 4). "Thou hast left thy first love" to Christ (1 Tim. 5:12; Eph. 1:15). Recall your fall, repent, and "do the first works" which flowed from your first love (vs. 5) or face the removal of your candlestick. And so the seat of the church was changed from the East to the West. A recent traveler in Ephesus found but three Christians and they were quite uninformed in Christianity. A cold church no longer represents Christ in the world; it no longer accomplishes the object for which churches are formed (1 Pet. 4:17).

"Thou hatest the deeds of the Nicolaitanes which I also hate" (vs. 6). We should hate men's evil deeds and not the men themselves. The Nicolaitanes were professing Christians who, like Balaam of old, tried to introduce into the church a false freedom of licentiousness. Against such, a holy intolerance is required. "Thou canst not bear them which are evil!" May the Lord help us to hate their evil deeds.

"Faith is the ear of the soul." God wishes to awaken us that we may hear spiritually. The tree of life, lost in Paradise by the fall, is restored by the Redeemer to the overcomer (vs. 7).

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 16, 1946

SHARING JESUS' KINGDOM PURPOSE

Lesson: Luke 9:23-24, 46-48, 57-62; 11:1-4; 17:20-21

The general idea that runs through the Word is that the followers of the Master are to "share" with Him in His work. That sharing is a proportionate sharing—that is according to our ability. For example, in the matter of giving, we are to give in proportion to that which we are able. In the matter of the use of our talents, we are to be held accountable according to our "ability," for in the parable each one was left in charge "according to his several ability." We are told we are to "share" in the "suf-

ferings of our Lord" if we expect to gain the crown. We are to become "cross-bearers" thereby realizing the purposes of the plan of God, which was made manifest through His Son. In short, we are to become a part and parcel of the workings of the plans of God for advancing His kingdom.

When the writer was yet but a boy he helped during one summer to lay a strip of interurban railroad track. The rails were very heavy and sixteen of us were selected to carry these rails to their place on the ties. A seasoned section man chose me as his carrying partner, and this is what he said to me, "Lad, you carry the tongs, then when we take hold of the rail you put the tongs in place and straighten up—then let me do the lifting." He was thoughtful of my youth, and, while he could not have lifted his part of the weight without me on the other end of the tongs, he bore the greater part of the strain, and lifted the greater part of the load.

That, to me, is a good illustration of how our Master expects us to "share" in the lifting of the load, and in the laying of the course. He delights in lifting the greater load, but we must do our part or He cannot do His. And how often, to our shame, we expect Him to lift the entire load.

And prayer? Well prayer should also be a sharing—both with the Master and with others. Go through the Bible and note how many times God worked with man through prayer. And for example, since Bible times: John Knox prayed and Scotland trembled; George Muller prayed and hundreds of orphans were fed and clothed; David Livingstone prayed and Africa is yet being Christianized. And we could go on indefinitely.

What is it all? It is sharing the work of the kingdom with God. The kingdom is promised; it is a certainty; but we must "share" in its establishment.

Wedding Announcement

DOROTHY GNAGY AND H. FRANCIS BERKSHIRE TAKE DOUBLE VOWS

Kneeling upon a white satin bench before an altar centered with a white bridal arch, and artistically decorated with large baskets of rose, lavender and white snapdragons and calla lilies, lighted by two seven branched candelabra, Miss Dorothy Jean Gnagy, daughter of Mr. and Mrs. O. C. Gnagy, 282 Hammond Avenue, Waterloo, Iowa, was united in marriage to Mr. H. Francis Berkshire of Masontown, Pa., at 4 o'clock Sunday afternoon, May 7th, 1946, in the first Brethren church at Waterloo, Iowa. Performing the beautiful double ring ceremony were the groom's two brothers, the Rev. W. Clayton Berkshire, pastor of the New Lebanon, Ohio, Brethren church and Rev. J. Edgar Berkshire, pastor of the Gratis, Ohio, Brethren Church.

The bride was given in marriage by her father after the organist, Mrs. Harold Patterson, had played "Ave Maria" (Schubert), "Intermezzo" (Provoust), "Ich Liebe Dich" (Grieg), "O Promise Me" (de Koven), and accompanied Miss Jeannette Schwab, soprano, of Louisville, Ohio, as she sang "I Love You Truly" (Bond), and "Al-

ways" (Berlin). Miss Schwab also sang "The Lord's Prayer" (Mallotte) after the ceremony.

The bridal party was composed of the following: maid of honor, Miss Betty Sheets, of Vandalia, Ohio; bridesmaids, the Misses Jeanne Patterson, of Waterloo, and Barbara Jeanne Blake of Kewanee, Ill.; flower bearers, Melvin Lichty, a cousin of the bride, and Sharon Lee Berkshire, of New Lebanon, Ohio. Joseph Conn of Masontown, Pa., was best man, and the ushers were J. Wayne Gnagy, brother of the bride, Everette Bixler, cousin of the groom, Smithville, Pa., and Delbert Mellinger, of Nappanee Indiana.

Many out of town guests were present including Mrs. J. Edgar Berkshire and family, of Gratis, Ohio; Mrs. W. Clayton Berkshire and family of New Lebanon, Ohio; Mr. and Mrs. Harry L. Berkshire, parents of the groom, Masontown, Pa.; Mrs. Philip Bixler and Miss Mary Ellen Bixler, of Smithfield, Pa.; Rev. and Mrs. Willis E. Ronk and Robert, of Cedar Rapids, Iowa; Mr. and Mrs. Eugene Gault of Davenport, Iowa; Miss Josephine Crowston and Dan Whitney, of Hampton, Iowa; Mr. and Mrs. Earl Lichty of Harmony, Minn.; and Mrs. F. M. Blake, of Kewanee, Illinois.

Mrs. Frank A. Wisner served as hostess to 125 guests at a reception in the dining rooms of the church; the Misses Charlotte Dean and Marline Klingamon poured, and Mrs. J. Wayne Gnagy, sister-in-law of the bride cut the wedding cake.

The bride is a much beloved member and worker in the First Brethren Church, a graduate of Ashland College, Ashland, Ohio, being particularly interested in the welfare of youth, having served as Counselor at the Brethren Summer Camps, Director of Sisterhood interests, and the director of the younger girls program in the local Young Women's Christian Association.

The groom served in the European theater and was awarded the ribbon for that theater with four stars and the Combat Medical Badge. Since receiving his discharge from service last December he has been at Ashland College where he plans to again take up his studies in September after being with his father in the lumber business at Masontown for the summer.

Having completed their wedding trip to Denver, Colorado, Ashland, Ohio, and other points of interest, Mr. and Mrs. Berkshire are now at home in Masontown, Pa., and may our Heavenly Father be with them and graciously use them in His service. L. O. McCartneysmith

WEYGANDT-GOOD. On April first, 1946, in the Bethlehem Brethren Church, Harrisonburg, Virginia, Miss Wilda Mae Good was united in Holy Matrimony to Wilbard Earl Weygandt of Clarksville, Michigan.

Miss Good had served for a time prior to her marriage at the Brethren Service Committee's New Windsor, Maryland, headquarters. Mr. Weygandt was at the same time on a trip to Europe with a load of heifers for Yugoslavia landing at Trieste. Both of these fine Christian young people are investing their lives for the kingdom. They now reside at Stuart's Draft, Virginia. The sincere and hearty good wishes of the Bethlehem congregation go with them.

The undersigned was the celebrant of the rite, using the double ring ceremony. John F. Locke.



News From Our Churches

HOLY WEEK IMPRESSIONS AT COLUMBUS, OHIO

Mrs. Gilmer and I spent the time of Passion Week with the Co-operative Brethren Church at Columbus. It was a great pleasure to work with Rev. and Mrs. D. R. Murray, to be in their home, and to renew former acquaintance of college days. Brother and Sister Murray have been aggressive workers at Columbus for seventeen years. The field is somewhat unresponsive, except for a few families and the children, and the church not located as one would choose from the standpoint of worldly wisdom. But as for city mission work among the laboring classes of the white race, there is no place better suited than the vicinity of our church site in Columbus. The writer is impressed that our Saviour would say, "These are My children; they need Me. It was for them I died—dare you neglect them?" and the Murrys can surely round up the children for Vacation Bible School as the photographs of the Children's Bible Schools for seventeen summers well prove.

A fair nucleus of adult workers are here, but more are sorely needed. Here we have a nice brick building with an auditorium capacity of 180. The auditorium has a sloping floor and is nicely furnished. It has a good basement and heating plant facilities. The church is located in the northern part of the city between the down-town section and the state university, being about one mile from each. The members have a fund on hand for interior re-decorating. The brick needs pointing, and this expenditure would be a good investment for the District Mission Boards of the two denominations to make, in our judgment.

A Plea to Brethren and Church of the Brethren Students and professors at the State University

Many more children and young people could be Christianized here if there were additional workers. Here is a crying need for educated people who are willing to give their time, talent and effort in mission work. Naturally, the place to worship for all Brethren and Church of the Brethren people located in Columbus is the Co-operative Brethren Church. But, more than that, their help is so sorely needed for the great good which they can do. It is nice to go to university churches for spiritual entertainment, but, on the other hand, sacrifice is the making of the person who sacrifices. What would St. Paul, although highly educated, have been without personal sacrifice? Advanced education, regardless of its field, should spell greater service and sacrifice for Christ through the Brethren Church. There is no better channel where one can be of real vital service to needy humanity than in the work of the Brethren Church in Columbus. The challenge to the educated is to exert themselves where they are most needed and can do the most good. Education is only a vehicle for facilitating our usefulness in the service of God, the Giver of all that we have and are. To be educated away from the Church is fatal. Our Brethren heritage has made

us its debtors. All will agree that a better heritage cannot be bestowed. It can only be conserved by our faithfully handing it on to others.

Parents and leaders need to re-think these things back home, back in our churches, and back in our church colleges.

—C. Y. Gilmer, 109 E. Wilson St., Bryan, Ohio.

COLUMBUS, OHIO, CO-OPERATIVE CHURCH

The Co-operative Brethren Church of Columbus, Ohio, held a week of Pre-Easter Revival Services. These services were conducted by Rev. and Mrs. C. Y. Gilmer of the Brethren Church of Bryan, Ohio.

Brother Gilmer's sermons were all on Holy Week themes. He preached the Word of God, using the Bible as the basis for all his messages. He clearly set forth to his hearers the Way of Salvation and urged all to walk in that Way. Brother Gilmer also gave good admonitions to the members of the church.

Sister Gilmer was our song leader. She also conducted a short children's service each evening, singing with the children and giving them object lessons. Her object lessons will long be remembered by these little minds and the lessons were also very good for the adults.

The Gilmers did much visiting among our members and around in the church community. We were happy to have had the good Christian fellowship of Brother and Sister Gilmer in our church and also in our home. Their services among us greatly strengthened and encouraged the church. We appreciate especially the very definite Brethren imprint their work left upon our people.

Our Easter services were the best attended this year of any year of our ministry in Columbus. We held a Sunrise Service at 7:30 A. M. This was followed by a Fellowship Breakfast at the Church. Before the Sunday School hour a Children's Easter Program was given. The Easter morning service was climaxed by a church wedding. Immediately following the sermon, the pastor officiated at the marriage ceremony of one of our young ladies. Holy Week really was a week of holy blessings for the Columbus Church.

D. R. Murray, pastor.

POST-EASTER WEEK AT LOREE, INDIANA

Having often desired to meet the Brethren at Loree, Indiana, we were much pleased to receive an invitation to stop over for the week following Easter for a meeting. Inasmuch as it was necessary to open on Monday evening we wondered if there would be many in attendance, but there was no occasion for wondering, for we found a comfortably filled house, and the attendance and interest was excellent throughout the meeting. Once more we found a marvelous group of men working in the service of the Lord. And women too. Good singing, with splendid messages in song by various individuals and groups, one of which was the outstanding men's quartet, all of which were greatly enjoyed.

Loree is situated in a fine agricultural area with nice farms and beautiful homes, and it seemed that practically every home within miles was represented at the services. It was a pleasure to work here with these fine Brethren

and we regretted to leave them so soon, but on account of the lateness of the season, it was decided that it would be better not to undertake more than one week at the time. No visible results in the way of confessions, but we hope that the sowing of the good seed will eventually bring forth fruit according to the will of the Master of the harvest.

We enjoyed spending the week in the home of our good Brother Tinkel, as well as being entertained at dinner in several of the Brethren's nice homes, but most of all we appreciated the earnestness of God's people in their interest and attendance at these services and we entertain the hope at some time our dear Lord may so arrange that we may have opportunity of spending more time in His service with them. To know them is to love them.

The McCartneysmiths, Evangelists,
Waterloo, Iowa.

GREETINGS FROM SMITHVILLE, OHIO

After some months of silence it may be in order to give a report of our blessings and achievements here in Smithville.

On October 14 Dr. R. W. Bixler, President of our College, gave an interesting address at the morning service.

At our fall business meeting our church voted to sponsor a \$100.00 scholarship annually to assist a worthy pre-seminary or mission student.

It was a privilege to have Dr. I. D. Bowman, assisted by Rev. and Mrs. Robert Byler, with us in a week's Bible Study, beginning September 23. Mrs. Bowman was with the party. We had a good attendance and appreciative audiences.

On October 7 we observed our "Rally Day." This was also our "Coal Day" as the Sunday School offering goes for our winter supply of fuel. Our fuel treasury is never depleted.

The Father and Son Banquet was held in the church parlors on October 30.

A group of men from the Ashland Church came to assist in organizing a Laymen's Organization, also to help eat turkey. This group is right on the job.

Rev. Dodds held a meeting in Hagerstown, Maryland, and in his absence from the pulpit our W. M. S. observed our Public Service meeting. Mrs. Stanton Lautenschlager, a returned missionary from India, was our guest speaker.

Our W. M. S. and S. M. M. held their annual Christmas party in the home of Mrs. Jean Miller, with dainty refreshments and the usual exchange of gifts.

On January 20 Rev. Dodds and Rev. King exchanged pulpits. We always welcome "Lester" back to his home church.

The S. M. M. had a very interesting Spring Rally, with a luncheon at the noon hour. Prof. M. A. Stuckey was the speaker and the Girls' Gospel Team assisted in the service.

Easter was a big day. One hundred and seventy-seven were present for Sunday School. Our pastor had a very impressive candle lighting service at our worship period. Eight people were received into the church and in the evening the choir gave a musical program.

On March 24 we commenced our community evangelistic meetings, with Rev. Hendley as evangelist and Rev. Johnson as song leader, both from Atlanta, Georgia. We had unusual attendance and interest throughout the meetings. There were 197 reconsecrations and confessions, and 40 gave their lives for full time service.

Our spring business meeting was held on April 10. All reports were very encouraging. Rev. Dodds was called for the eighth year with an increase in salary.

For several months various organized groups and Sunday School classes were asked by the pastor to be responsible for the evening services. These programs have proven very helpful and successful.

At our Spring Communion service 122 gathered around the tables and partook of the three-fold communion service.

The W. M. S. held their "Day of Prayer" and "Mission Study" at my home, with a covered dish dinner at noon.

We held our annual "Mother and Daughter" Banquet on Wednesday evening, May 8. The program consisted of a home talent play, several talks and special music. Eighty-two were present. The banquet was served by the young men of the church.

Our Sunday School just closed a very friendly membership contest. Much good has been accomplished through these efforts. More interest is manifested and our attendance increased. We had an evening program and refreshments on May 15, sponsored by the losing side. We had an enjoyable evening of fellowship.

Mrs. Maude V. Rutt, Cor. Sec.

WARSAW, INDIANA, BRETHREN CHURCH ENTERTAINS EX-SERVICEMEN

During almost the entire period of World War II the Warsaw Brethren Church maintained a committee to keep in touch with the servicemen, sending cards at birthdays and holidays, and boxes at Christmas, also writing them letters. The committee was composed of Mrs. Marie Becknell and Mrs. Ruby Yarian.

Recently this committee, with the assistance of a number of others, provided an evening of fun and fellowship for the returned servicemen. This gathering was in the basement of the church. At the end of a very fine evening meal, served at tables beautifully decorated with baskets of spring flowers, Mr. Condict Smith, as Master of Ceremonies, introduced Dr. R. F. Porte, pastor of the church, who not only welcomed the boys for the evening, but for future attendance. Response was made by Neil W. Bennett, who thanked the church for the prayers and courtesies offered the men while in service.

Musical numbers were given by representatives of the youth group of the Sunday School and a male quartet sang. Also a play, "The Perfect Husband," was given by members of the Ladies' Bible Class. Finally a demonstration of new spring "hat trimming" for ladies was put on by four of the servicemen, with four of the civilians acting as models. This created amusement for all.

The program closed with singing "God Be With You Till We Meet Again."

Jennie Bennett, Church Correspondent.

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INTERESTING ITEMS

Mansfield, Ohio. On Sunday evening, June 2, a beautiful dedication and ordination service was held in the Mansfield Brethren Church. Brother E. M. Riddle, as District Evangelist, conducted this service, assisted by Brother Henry Bates, the pastor of the church.

At the opening of the service Maxine Grace Bates, daughter of Brother and Sister Henry Bates, was dedicated and consecrated to the Lord, Brother Riddle performing the rite. This was followed by the service of ordination at which time Brother Harry Yohn was ordained as a deacon, and Sisters Yohn, Keil and Miles were ordained to the office of deaconess. The service was very inspiring, Rev. Riddle bringing a challenging message concerning the work of Jesus Christ.

We know that the work at Mansfield will prosper at the hands of these newly ordained people, and we covet for them the blessings of God and the support of the Brethren.

Bryan, Ohio. Brother C. Y. Gilmer reports that Cradle Roll Day was held in the Bryan Church on Sunday, May

26. At that time thirteen members of the Cradle Roll were dedicated to the Lord. There were 210 in attendance at this service.

Columbus, Ohio. Brother D. R. Murray reports that their Mothers' Day attendance broke all previous records for that day, with the auditorium well filled. A white carnation was given to each mother present and one sent to each mother that was sick.

Communion was observed and well attended on April 28, with Prof. J. Garber Drushal assisting Brother Murray in the service.

Linwood, Maryland. Brother E. M. Keck reports that fifty-three were present for the Communion service which was held on Sunday evening, May 26.

He also reports that the Aid Society has already realized the sum of \$100.00 from the Birthday Party they sponsored. This money is for their Organ Fund.

Milledgeville, Illinois. We learn that Brother Gil Dodds was the Commencement speaker at the Milledgeville High Commencement on Wednesday evening, May 29.

Brother St. Clair Benshoff presided at the organ for the Baccalaureate service of the High School on Sunday evening, May 26.

Canton, Ohio. We note that the Canton Brethren held a "clean-up Day" on June 3, at which time they donned work clothes and brought tools to clean up their newly purchased church lots. We are sure that they not only did a lot of work, but that they had a good time doing it. We know these folks.

Brother Beekley also reports that in the Summer Sunday School contest that the "Stars" and the "Stripes," the two contesting teams, are keeping about even so far. The losers are to sponsor the Sunday School Picnic.

Berlin, Pa. The Daily Vacation Bible School at Berlin began on June 3. We suppose that it is a matter of history now.

Waterloo, Iowa. On June 3 the Waterloo Sunday School held their Annual Sunday School Picnic at Byrnes Park. There was a track meet for the boys and girls with prizes for the winners.

Word from Brother Walter Wertz. Recently we received word from Brother Walter Wertz of Conemaugh, Pa., telling us that "The Lord has certainly answered prayers, for Mrs. Wertz has been able to come home from the hospital and is up and around. She was able to attend Sunday School and Church services on June 2. It is only because of God's grace and His wonderful answer to prayer that she is recovering. We thank the brotherhood for their remembrances in prayer and for the cards sent."

Pennsylvania District Ashland College Alumni Association. We note that at the recent meeting of the Association in Johnstown, at a banquet held at that time, the following officers were elected:

President	Mrs. Wade Burkhart
Vice-President	Miss Mildred Furry
Secretary	Mrs. Earl Ely
Treasurer	Miss Lucetta A. Hibbs

There were sixty-five in attendance at this meeting. A number of committees were also announced.

The Editor Thinks Aloud

Fred C. Vanator

THEY HAVE GRADUATED—NOW WHAT?

All over our land young men and young women have graduated from our High Schools and Colleges. Whole vistas of opportunity and desire now lie open to them. To some it means entrance into the world of business or professional fields; to others it is merely a pause in the search for learning.

The question, "Now what?" comes home, not only to the young man or young woman who has thus graduated, but also to the parents, who, ever interested in the progress of their children, look with fear and trembling to the future. For it is not a pleasant picture that the graduate sees in the chaos that confronts the world today. But oftentimes it is a cloudy day that suddenly becomes clear and sunshiny, and it is proverbial to say, "The darkest hour is just before the dawn."

Last night I sat in the Ashland High School auditorium and heard Dr. Bernard Clausen of Cleveland, Ohio, address the graduating class, one hundred and eighty-eight strong. He made a peculiar statement as he opened his address that, no doubt, brought wonder into the minds of those boys and girls. He said, "I have come to you tonight to tell you I hope you fail!" He then pointed out that it should be the purpose of everyone in the class to make his purposes so high that failure to reach the ultimate end would even then be success.

May we point you to a failure that became a success? We read that on Paul's first missionary journey one of the youngsters who accompanied Paul and Barnabas was John Mark. He proved to be an utter failure as a missionary—so bad indeed, that Paul refused to take him along again when he started on his second journey, for he had faltered in the midst of the journey and returned home. But did that failure spell defeat? Far from it! For we find that Paul in writing to Timothy (2 Tim. 4:11) says, "Take Mark and bring him with thee: for he is profitable to me for the ministry." And when he wrote to Philemon, he calls Mark "my fellow laborer."

Failure is only failure when it is permitted so to be. Many an experiment has failed four hundred and ninety-nine times, only to be a success on the five hundredth try. Many times the one in the class who is voted the most likely to succeed is the one who is the most miserable failure; and the seeming "dullard" in the class turns out to be a real asset to the life of the community.

Because one is told he is likely to fail is no reason that he should. Remember the old story of the "Hare and the Tortoise."

Think it over!

Some grandmas can remember when preachers wore celluloid cuffs, prince albert coats, and started revivals by declaring war on the devil.

Business Manager's Corner

George S. Baer

Build Conviction with Tracts

One of the greatest needs of the church is conviction on the part of the members in the ideals and teachings for which the church stands. Distributing and encouraging the reading of doctrinal tracts is one important means of building such conviction. Every church ought to have a lot of tracts on hand in the lobby or other convenient place. Fix up a tract rack at a place where people will see it every time they pass in and out of the church, and keep a good supply of tracts always on hand. Many kinds of tract reading contests and programs may be devised to encourage the members to read them.

Other church people are often interested in learning something about the beliefs of your church. A business friend asked me the other day if he could have one of my tracts on "The New Testament Way into the Church." He had accidentally got his eye on the title as a young lady was wrapping some for shipping. A member of another church came in the other day and bought some tracts on baptism. You don't need to attempt to proselyte; just put your doctrinal treatments where those interested can get them. The Gospel truth will do its work, but we must put it where it will have a chance at people.

Send 25 cents in stamps and we will send you a sample packet of our tracts. From that you can select and order a supply.

A New Speed-O-Print Mimeograph on Hand

We have received our first machine since the war, and the prospects are good for getting others as needed—that is, if our need doesn't become too great. The machine we have is a Model "L," automatic feed, and sells for \$44.20, plus \$6.50 for counter and \$7.55 for tool kit. That makes the machine more expensive than it used to be, but that's the way things are going and we can't help matters. A lot of people are after them regardless of the cost. If your church is needing a new mimeograph machine, you should order one promptly. Orders will be filled according to date; "first come, first served."

Also All Kinds of Speed-O-Print Supplies

We have a fair stock on hand and we have another order in and when it arrives we will have a really good supply. Send us your order and we will fill it promptly as it can be gotten.

Flannelgraph Board and Easel

We have them in stock—Easel at \$2.95; Folding Board (size open, 24 x 36 inches) \$3.75. Shipped postpaid if both are ordered and paid for in advance. If not satisfactory, they may be returned and money will be refunded. We have no flannel in stock, but felt-backed paper cut-outs can be secured.

(Continued on page 7)

The Greatest of These -- Salvation

By Rev. W. R. Deeter

What more does the poor sinner need than Salvation? How blessed it is (when we find out that we are Lost) to learn that God has provided a Savior for us! Jesus is that Savior. He offers Salvation to all who believe.

"It's the great day of Salvation,
When that great work is done;
It's the day of Salvation
Through the gift of His Son."

Lost sinners are the only kind of people Jesus came to save. Thus we may give God's Biblical Plan of Salvation, because of its greatness.

Man is a Sinner

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for all that have sinned." Romans 5:12.

"For there is not a just man upon the earth, that doeth good and sinneth not." Eccles. 7:20.

"For all have sinned and come short of the glory of God." Romans 3:23.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." Isaiah 53:6.

"Christ Jesus came into the world to save sinners." 1 Timothy 1:15.

Salvation is Great Because Jesus Paid the Penalty for Our Sins

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5.

"Who his own self bear our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye are healed." 1 Peter 2:24.

"Who was delivered for our offenses, and was raised again for our justification." Romans 4:25.

"For when we were yet without strength, in due time Christ died for the ungodly." Romans 5:6.

Salvation is Great, but it is not by Good Works

"God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Romans 5:8.

"Not by works of righteousness which we have done, but according to his mercy he saved us." Titus 3:5.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not by works, lest any man should boast." Ephesians 2:8, 9.

Salvation is Great, Because it is a Gift

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6:23.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him (and in him) should not perish but have everlasting life." John 3:16.

"All that the Father giveth me shall come to me; and him that cometh to me I will not cast out." John 8:37.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

Salvation is Not by Keeping the Law

"The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

"Therefore by the deeds of the law there shall no flesh be justified in his sight." Romans 3:20.

"For if they which are of the law be heirs, faith is made void and the promise made of none effect." Romans 4:14.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Galatians 3:21.

"But the Scriptures hath concluded all under sin, that the promise by Faith might be given to them that believe." Galatians 3:22.

"Wherefore the law was a schoolmaster to bring us to Christ, that we might be justified by faith." Galatians 3:24.

*The Great Salvation Can be Obtained Only
One Way*

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father but by me." John 14:6.

"For there is one God, and one mediator between God and man, the man Christ Jesus." 1 Timothy 2:5.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"But to as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:12.

The foregoing "Thus saith the Lord" quotations tell us that we are all sinners, and inherited our sin from Adam. But when God put our sins in Jesus Christ as He hung on the cross, He paid the penalty for our sin, and therefore we are free. Without Him we are lost; by Him we are saved.

The preaching of Christ's salvation is to them that perish, foolishness; but unto us which are being saved, it is the Power of God. What a Great salvation it is!

—Udell, Iowa.

OPINION

The steady and positive development of righteous human progress throughout the world has been attained and maintained by people of all nations working harmoniously together. Occasionally, however, nations and individuals attempting to do right turn progress back short—some for long periods, only to discover complete world destruction is not within their power, and therefore impossible; and that succeeding generations build more permanently upon their ruins. In no sense must this be interpreted as an incentive to continuous wantonness!

Neither individuals nor nations can contribute righteously or effectively to progress until they have striven lawfully to accomplish, and with the motive to leave something worthwhile to succeeding generations. I know of no logical teaching, or of no good book—and this includes the Word of God—that sets forth any hope for a righteous reward to anyone who has not made some righteous contribution toward it. If this is overdrawn or underemphasized, I stand to be reprov'd and corrected.

There is but one course to true success; and it is attained and maintained by the observance of the principle contained in the Golden Rule of the Bible instead of by the Rule of Gold. Getting regardless of how or from whom is a positive way not only to material loss, but also to a loss of moral integrity. Such, indeed has always been the result when any portion of the human race has sought to advance through the subjugation of another portion; yet, throughout centuries, nations have shown no positive evidence of having learned that fact; and the question arises, will they ever produce proof of having learned it? I answer thus: So long as humanity closes its intellectual and spiritual vision to the Light of Right it will not court it, but will ignore it. Humanity, through the lack of wisdom, and because of its greed for wealth and political influence, oft has, and even now has, rushed passed the honorable goal that should have been its aim. That which we seek ahead lies oft behind; and, unlike Gold, is too oft refused because it's Right.

Humanity, from its earliest history to the present, has developed an inclination to an abnormal stage, which, insofar as self-preservation is concerned, should long ago have checked its downward course or trend. God created in man the inclination to self-defense which, when nominally necessary and properly controlled, is lawful and commendable; but the Creator never did nor does intend that this instinct or inclination should be used for man's destruction, but for his safety and perpetuation; or as a spiritual force to be used intelligently, if necessary, to subdue anything but man resisting his right advancement.

God in the same command by which He authorized man to resist "external" and "internal" opposition, and to subdue the earth, also endowed him with an intelligence superior to any other thing He created and animated; and, through that superior intelligence, man is not only to be reconciled to his Creator, but is to be continuously reconciling himself to his kind. This is the Divine Plan for man's earthly perpetuation and safety, and for his blessed eternal existence. When man earnestly seeks divine guidance and follows it, then the "age of peace" will pursue him. Or so it seems to me.

Let me camp in this land or some other,

Peaceful as stars in God's sky.

To friends and to foes I'd be brother;

Then they could not be less than I.

H. A. Gossard.

PASTORATE OPEN

The Roann, Indiana, Brethren Church is open to the call of a pastor. Any one contemplating a change of pastorate will please contact the undersigned, Chairman of the Pastoral Committee. Address as follows:

Guy V. Purdy,
Rural Route 1,
Wabash, Indiana.

The Creed of a Christian Gentleman

I believe in the gentleness of Jesus Christ. I wish that it might be reflected in and out from my own life, revealing in my contact with others the quality I covet.

In my own home I want the respect of my wife and the love of my little children. Through my willingness to share their troubles I hope to build loyalties and confidence which will last through life and be a pleasant memory through the years of time.

I do not want a single word or action of mine to take strength from the weak nor confidence from those whose faith is wavering. I had rather build up than tear down, aid than criticise, smile than frown.

I want my business associates to know that when I speak I speak sincerely and truthfully. I will not yield to unethical business methods nor resort to falsehood to bring profit to myself or my associates.

For my own toil I ask but honest rewards. It is written that man shall not live by bread alone. I am willing to give one hundred cents worth of personality for every dollar I receive. I do not believe in "Get rich quick" methods in either gold or character.

I would rather be known as a Christian gentleman than to be the ruler of nations.—Selected.

Moving Visual Education

Everyone will agree that the attempt to put the Bible on the screen in motion pictures is an ambitious project. It should also be clear that to have the Bible come alive in picture form can have an enormous influence on those, young and old alike, to whom the Bible has been a neglected book.

For many months the officers of the American Bible Society have been giving prayerful consideration to the undertaking of such a project. At length a policy was arrived at which conformed to the Society's constitutional limitations. The only narration would be a reading of the King James text without any interpretive comment or imaginary dialogue. There would be an appropriate and beautiful musical background. The figure of our Lord would not be shown but merely suggested.

A preliminary mailing to churches which had used the Society's film, *The Book for the World of Tomorrow*, indicated an enthusiastic response to the proposed series, which would begin with the Gospels.

The major hurdle in the project was the financing of it. Several possibilities to encourage giving for this particular purpose were explored without success. Numerous producers indicated interest in making the films but lacked the necessary funds. The Society, on its part, did not feel justified in applying funds provided for the distribution of the Scriptures, no matter how worthy and important these films might be.

Then on January 27th the magazine *THIS WEEK* reported the intention of Anson Bond to produce a series of Bible pictures as a memorial to his father, Charles Anson Bond.

As a result of several conferences in New York between Mr. Bond and officers of the Society it appeared that Mr. Bond's aim coincided with those of the Society. As a result an agreement was reached whereby Mr. Bond's organization provides all production costs, and the Society supplies prints, advertising and undertakes responsibility for distribution. It also reviews and edits scripts and furnishes a consultant during production.

The funds needed for the Society's share of the total commitment will be advanced from the proceeds of the film, *The Book for the World of Tomorrow*, which has earned more than \$25,000 in rental fees in the three years it has been circulated. Income from the Bible story films will be used first to recover all costs and then will go into a special fund for the continuing of the series.

The first three pictures which will soon go into production are *The Nativity*, *The Parable of the Sower*, and *The Woman of Samaria*.

Preliminary conferences with a few religious education leaders has already been held and it is expected that further advice from a larger group will be sought as plans develop so that the films will be of the greatest use to the churches.

It is planned to put foreign language sound tracks on the films so that they will be useful on the mission fields. Several missionaries who have heard about the project have urged production of the pictures just as quickly as possible, giving them unqualified endorsement as an important supplementary aid to their work.

The films will be available in either color or black and white at rentals of \$10.00 or \$7.50 respectively. Inquiries should be addressed to the Society's Visual Materials Department at 45 Astor Place, New York 3, N. Y.

GENERAL CONFERENCE HOUSING

The Housing Committee for General Conference, in this first of their announcements, wish to make this preliminary statement.

It is the purpose of the committee to try to keep the housing rates for conference this year as close to to the rates of last year as possible. However, due to the rise in rentals in Ashland, as in every other city, there may be a slight increase in prices. Housing shortage is largely responsible for this. But the committee assures you that it will do its very best in this matter.

Communications concerning reservations may be sent at any time to the undersigned, chairman of the Housing Committee.

G. C. Carpenter,
1122 Grant Street,
Ashland, Ohio.

GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

CHAPTER VI

MEETINGS AND CUSTOMS

One of the most important factors in the formation of a devout character in Israel was the celebration of the National feasts. Lev. 23, 24.

In the church the assembling of the people is likewise important.

Meetings:

1. The church began with a prayer meeting, and, it may be added, it would end without one. Acts 1:14; 4:31.
2. Preaching was the method of making known the Gospel. 2 Tim. 4:2; 1 Cor. 1:21.
3. Social meetings, being needful, were used—and abused. 2 Peter 2:13.
4. Many matters of common interest required business meetings. Acts 6:3-5.
5. Evangelistic meetings extended the work. Acts 18:8-11.
6. The Lord's Supper was an important event. 1 Cor. 11:20-34.
7. Bible Conferences began when needed. Acts 15:6.

The Lord's Day:

1. The apostles preached on sabbath days to the Jews in their synagogues. Acts 18:34.
2. But the day of worship for the church was the Lord's Day. Rev. 1:10; Acts 20:7.
3. The prophetic Jewish feasts: first fruits, Pentecost, trumpets and tabernacles, typified church events and came on the Lord's Day. Lev. 23:11, 15, 16, 24, 34-36.
4. The prophecy of the day of rejoicing of Psalms 118:19-24 with Romans 1:4, indicate the resurrection day as the day of worship for the church.
5. Also the prophecy of Isa. 28:12, 13, fulfilled on Pentecost, the first day of the week (1 Cor. 14:21) shows the Christian rest to be in the Spirit, and on the day of His coming. Acts 2:1.
6. The first meeting on this day was that of Jesus with His disciples, and all the following appearances, giving day, were on the first day, which soon came to be called "The Lord's Day."
7. A writing by Matthew, one of the seventy, (Luke 10:1) says that when Jesus returns he will come on the Lord's Day; John also was in the Spirit, that is, in worship, on the Lord's Day. Rev. 1:10.

Anointing the Sick for Healing

(a) Causes of sickness:

1. The natural limitations of the flesh. Ps. 103:13-16.
2. Unavoidable dangers. Luke 13:1-5.
3. Hereditary diseases. Ex. 20:5; 28:15-25.
4. The work of Satan. Luke 13:16.
5. Chastisement for good. 2 Chron. 21:18.

6. The present evil world. Matthew 23:35.
7. To manifest the works of God. John 9:3.

(b) How Use Affliction for Good:

1. Learn from them God's laws in nature. Ps. 119:71.
2. Learn from them submission and humility. 2 Cor. 12:7.
3. Learn to comfort others. 2 Cor. 1:4.
4. Be warned by the example of others. 1 Cor. 10:6-12.
5. Glorify God by your patience. 2 Cor. 4:17.
6. Glorify God in healing. John 9:3.
7. Seek the great Comforter. Matthew 5:4; Luke 4:18.

(c) What to Do in Sickness:

1. Get right with God. Matthew 8:1-4.
2. Get right with men. Matthew 5:23-25.
3. Use such remedies as are at hand. Luke 10:34.
4. "The sick need a physician." Matthew 9:12.
5. But should first seek the Lord. 2 Chron. 16:12.
6. Do not omit confession and prayer. James 6:16.
7. Call for the pastor or elders for anointing. James 5:14, 15.

(d) Basis for Faith in Healing:

1. In God we live and move. Acts 17:28.
2. He has promised healing to the obedient. Ex. 15:26.
3. Christ is still compassionate. Matthew 8:17; Heb. 13:8; 1 John 3:8.
4. The indwelling Spirit. 1 Cor. 3:16.
5. The power of intercessory prayer. James 5:14.
6. The promise of redemption of the body. Romans 8:13.
7. That Jesus may be made manifest. 2 Cor. 4:11.

Business Manager's Corner

(Continued from page 3)

New World Atlas

We have just received a sample copy of a newly published "World Atlas and Gazetteer," 296 pages of maps and illustrations of the various war theatres, races of mankind; physical, political and resource maps. When all boundaries are finally settled, the publishers will issue a supplement showing all changes. Page sizes are 9½ x 12½. Beautifully bound and gold stamped, price \$10.00, less 10% to those sending cash with order.

Big Hagerstown Evangelist List

The first church from the standpoint of Evangelist subscriptions is Hagerstown, Md., where Brother N. V. Leatherman is pastor. This church recently sent in a list of 187 names, which really put it at the head of the Honor Roll. We thank these loyal people, and we know they will receive a blessing as they follow the record of the church's work and inspiration through the year. People who keep informed are loyal supporters of every interest of the church, and that is what the Hagerstown people have proved to be.

Get your order for Sunday School Literature in Promptly

A Tribute

To Rev. C. D. Whitmer

Rev. Whitmer was known to most of our preachers and to many of the leaders of various churches who attend conferences.

He was a member of the South Bend, Indiana, Church since June, 1899, and had taken active part in the work of the church from the beginning. He later attended Ashland Seminary and was ordained to the ministry in 1916. He served a number of Brethren Churches as pastor, in this part of Indiana and also a pastorate of two years for a community church a few miles from this city. However, his membership has been in the church continuously and he and his beloved wife took active part in the church here. He can be counted a faithful member who desired to do all that he could for the church. His life was above reproach and he enjoyed the respect of all who knew him for his sincerity of his Christian walk.

He was a secretary and bookkeeper by profession and always worked at this task and held responsible positions and did much work for the church besides, driving sixty miles to care for the Brighton Church. He did much work for his home church. He was a good Bible student and was teaching much of the time in the Bible School, Teacher Training classes and various other groups. He was a clerical man and served as financial secretary for many years and assumed various other secretarial tasks. He also served as secretary of the National Ministerial Association and statistician of our district. He was choir director for the church for some years and had served this church in many ways for a period of forty-five years.

He had been blest with robust health until the last year of his life, but a rare bone disease attacked him and medical skill had nothing to offer. He was kept to his bed for about nine months and the last few weeks suffered intensely. He was anointed and exercised tenacious faith, feeling that indeed the Lord would heal his body, but had to succumb to the inevitable summons.

His beloved wife ministered to him very devotedly, as she had been his constant companion and helpmeet for many years. Only those who have passed through the clouds of loneliness and sorrow can truly sympathize with her in these days of sorrow. Their family consists of one son, Paul and wife, who are active in the Ardmore church, serving as deacon and deaconess, and two granddaughters.

We express our thanks for the many services he rendered and indeed extend our sympathy to the family and especially to his beloved wife, who is broken hearted. It is comforting to know that Christ our Lord came to "bind up the broken hearted" and we do not sorrow "as those who have no hope." We do thank God for the light in the tomb and that Christian hope which bridges the dark chasm of death and anchors surely on the other shore.

May our dear Lord, Father of our mercies and the God of all comfort, graciously comfort all that mourn.

Claud Studebaker.

LET'S FACE IT

Chester F. Zimmerman Mission Education Director
National Sunday School Association

NEW TRICKS DON'T MAKE AN OLD DOG YOUNG, BUT THEY DO MAKE LIFE MORE PLEASANT FOR HIM

Contrary to popular belief, you can teach an old dog new tricks. Some of the canine family do not even need to be taught for their native intelligence and insight leads them to do the right thing at the right time. Animal lovers have a never ending supply of anecdotes to relate where pets have learned and acted far above the average.

Some folks feel that you can't teach an adult new tricks either. Undoubtedly there are some individuals who are so "set in their ways" that it would take a minor (or even major) earthquake to budge them an inch.

Eagerly we call for the newest improvements for our homes. We simply must have electricity with all the gadgets that go with it. We long for air conditioning both winter and summer. Our mouths water as we think of the new ways of preserving and preparing food that bring them to our tables with the perfection God intended.

It is indeed a real pleasure to find individuals who have the same outlook in the religious realm. It was my happy privilege to visit in the Goshen Brethren Church with the Berean Class taught by Mr. Bechtel. I was intrigued by a novel map which he had made. He has mounted a map of Palestine and placed lights behind it so that a great many selected spots will show as bright spots. Cities and places can be masked or lighted as the teacher wills. Beneath this map is a handy holder for dates and other pertinent information. My motto is "Should praise be said, don't wait till dead, before you tell them so." This class and teacher deserve our praise. They also have a very fine map of "Palestine in Third Dimension." This was published by the Beacon Hill Press, Kansas City, Missouri. A rather complete mileage chart accompanies this map which is over a yard square. In addition a good quality blackboard is being used and it is large enough to be quite adequate for all needs. This class also uses many home-made charts and diagrams.

One of the most terrible things that could be said about a church or teacher or Sunday School is that nothing different ever happens. This same old procedure is continued as though it were inspired and commanded of God. Is your school blighted by this terrible disease? Then it is time your Sunday School executive committee and cabinet did something about it. There is no school that can not be improved.

It may be a difficult thing to induce even a little change in some places but the results are well worth while when the plans have been thoroughly worked out and planned in detail and given suitable publicity. You do not need to blunder along untrodden paths. Many schools have tried plan after plan and you can profit by their experience if you will. This is a big IF and an important IF and it rests upon your shoulders. You may or may not be an officer in your school but you can do something constructive if you try.

National Goals Program

Rev. J. G. Dodds, Chairman

THE RELATION OF CHURCH SUB-ORGANIZATIONS TO ACTIVE CHURCH MEMBERSHIP

By Rev. C. A. Stewart

Member of the National Goals Committee

In some of our churches there has grown up the idea that certain organizations of the church are set apart from the church and have nothing to do with the church beyond the activities of that organization. We have known such organizations whose leaders have given all their energy to the building of their organization and never gave a thought to what their relationship to the church was. Many pastors have been faced with the negligence and indifference of such leaders and members who have not come to the support of the church outside of their organization.

We must remember that aside from the church there is no reason for the existence of such organizations. The Sunday School and its classes, the W. M. S. and Men's Brotherhood, the Sisterhood girls, and any other group is for the purpose of enlisting membership into the church. The church is one body, "The Body of Christ," and no group can operate separately and be a member of it. If any religious group is active for the sole purpose of personal aggrandizement, then it ceases to fulfill the mission for which it was created, and deserve nothing better than to die.

The Purpose of Organization

First. The purpose of all such organizations is for church expansion, or the bringing of men and women into touch with Christ. These groups are only the arms of the church to gather souls into the kingdom, and if they cease to be feeders into the church, they have no reason for existence. If they do not function as they ought, why burden the church with more machinery which only becomes a liability and not an asset? If the organization does bring men and women to Christ, as some would contend that it does, and does not bring them into the church—then it becomes a separate organization and should not be sailing under false colors, such as being a part of the church. If it is really a part of the church, then it will bend every effort toward one point, that of making its members active members of the church.

Second. The second purpose of such organizations is to hold its members in the church. Perhaps one of the hardest jobs the church has today is to keep its members in the church and active. We have heard of a few cases where people claimed to drop out of the church because there was too much to do, but these cases are very rare. It has always been our experience that the more active you could keep them the better you could hold them.

These organizations give a wider range of activity for the church. For that reason these groups should feel their responsibility to the church. When even one member be-

comes useless, then the church's usefulness is impaired. For that reason every sub-organization must become a feeder into the church by making its members active members. Every member of the body is subordinate to the body. If that body is not maintained there cannot be subordinate organizations.

So the life of the organization depends upon the life of the church, and the strength and activity of the church dependst upon how far-reaching it is. The life and existence of the organization depends upon its effectiveness in making its members active members of the church.

—New Paris, Indiana.

Spiritual Meditations

Rev. Dyoll Belote

PASSING THINGS AND PERMANENT VALUES

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:17.

* * *

Few things are more discouraging than the steady and rapid way in which the value of our automobile decreases as measured by the amount of insurance we can have placed upon it. According to the price which we paid for the "Limousine," its estimated value—for purposes of securing insurance upon it—diminishes one hundred, two hundred, four hundred dollars a year, or more; and if one wants to sell it or exchange it, he finds after a few years that he might as well dump it on the junk pile. So also is it with houses, furniture, clothes, indeed with nearly everything we own; the replacement value of the article is one thing, its selling value a very different one. Change and depreciation are written on everything worldly.

But there is one thing that, under proper conditions has a steadily rising insurance value, and that is the soul that constantly and consistently does the will of God. Though other things around that soul may be diminishing in value, that soul is rising in value. While everything else about that soul is ageing and weakening, it is increasing in strength and youthfulness with each passing year. Talk about the "Fountain of Perpetual Youth," for which early explorers sought in our own America—here is an assurance that none need doubt or question.

In this connection, Robert E. Speer once wrote of this verse and its implications after this manner: "Other things will pass away, but he that is doing the will of God is a part now of a life that shall last forever, of that great sweeping, flowing life that alone holds this world steady with all that is passing and changing in it."

Those then, who do the will of God shall know permanence. And it says "doeth." Some will contend that by works no man is saved, but this text couples "works" and "deeds"—"doeth" with eternal value—"abideth forever."

—Uniontown, Pa.

WITH THE LAYMEN

SOUTHERN INDIANA LAYMEN MEET

The Southern Indiana Brethren Laymen met at the Flora Brethren Church on Monday evening, May 20, for their second meeting. A very delicious supper was served in the basement of the church by the ladies of the church.

There were twelve churches which responded to roll call, with one hundred thirty-three present. We also had one visitor from Ashland, Ohio and one from Berlin, Pennsylvania.

Chairman H. D. Hunter of North Manchester had charge of the business session and read a letter from John C. Eck, President of the National Organization, congratulating us on our recent organization and urging us on to greater work.

Brother Woodrow Brant, pastor of the host church, had charge of the song service. The Loree quartet sang two numbers which were very much appreciated—"The New Jerusalem" and "Go Ye Forth to Seek the Lost." Brother E. M. Riddle, Ashland College Field Secretary, brought a very timely message on the subject, "For We Live Not Unto Ourselves." He stressed three phases of our life-work: "Service, Brotherhood, and Love for One Another." He also stressed that it was high time that we as Christians should stand behind our young people, as upon them depends our future church. He said the goal was worth our very best and that the one and greatest thing that counts is whether we have lived to glorify our God.

Brother H. M. Oberholtzer of Huntington pronounced the benediction, and we departed at a late hour to meet again on Monday evening, August 12, at 7:30 o'clock in the Loree Brethren Church.

Guy V. Purdy, Secretary.

LAYMEN'S MISSIONARY MOVEMENT 40TH ANNIVERSARY YEAR

With this year marking the 40th anniversary of its founding, the Laymen's Missionary Movement of North America will gather men together in groups all over the continent to commemorate the event and to give them opportunity to rededicate their lives to the accomplishment of the Christian World Mission.

The General Chairman of the Committee which is projecting these activities is Dr. Arthur H. Compton. The Chairman in Canada is Judge G. W. Morley.

The theme to be discussed at these meetings will be, "Missions or Munitions?" that being, also, the theme for the year's observance of Men and Missions Sunday, which falls on November 17 in the United States, and October 28 in Canada.

A special effort is being made to enlist the younger men, and especially those who have served on various fronts in the World War, in the important task confronting the Christian Church today.

New Speaker's Manual

A new Speaker's Manual for the occasion is now in preparation. It will be available through the Missionary Boards of the various cooperating communions or denominations; also, by the established Resident Chairmen and Cooperating Committees of the Laymen's Missionary Movement which serve in more than 3000 cities and towns throughout North America.

It is suggested that every pastor or church member who reads this article use his influence to get the observance of Men and Missions Sunday into the schedule of the church for November 17, and also take steps to arrange for an inter-denominational men's missionary dinner in every city and town in Canada and the United States. Local speakers had best be used as widely as possible in these gatherings.

The 40th birthday of the Movement is on Friday, November 15, preceding Men and Missions Sunday in the United States by two days.

COMMENTS

On The Sunday School Lesson

by The Editor

Lesson for June 23, 1946

"THE BONDS OF CHRISTIAN FELLOWSHIP"

Lesson: Luke 22:14-20; John 17:6-8, 20-21

It would seem that the whole theme of the lesson is bound up in the Golden Text as found in John 13:34: "A new command I give unto you, That ye love one another; as I have loved you, that ye also love one another." Those who are held by the bonds of Christian love are also held by the bonds of Christian fellowship. We say "Christian love" in this connection because to love as Christ loves is genuine Christian love.

In the leaving of the Communion Service to His followers, Christ had a real purpose. In our daily life with its cares and its complexity of activity, it is quite easy to forget the "love wherewith He loved us" and to go on our way without thinking of His sacrifice and our obligations. But, when we pause in the midst of our material activity to "Do in remembrance of Him" we must of necessity think about this love and fellowship and to rethink our relationship in the bonds of Christian fellowship.

Christ knew the weakness of human flesh and therefore left these ordinances as reminders of that fellowship with Him. His "broken for you" and "shed for you" draws us closer to the real meaning of this Christian fellowship.

And He prayed for us. We always get a "lift" when we read John 17. It is a constant reminder of that interest our Lord had in his followers. His prayer reached out into the almost infinite future and it touches each one of us as we remember that He said, "Neither pray I for these alone, but for them also which shall believe on me through their word." That prayer was for you and it was for me. And it spells fellowship.

Ashland College News Letter

By Arthur Petit

With enrollment virtually closed to all outside of Brethren young people, and with their registration drastically curtailed, attention on the hilltop centers now on securing faculty to teach the almost 500 students expected.

Dr. R. W. Bixler, Ph.D., acting president, becomes president in September. He will teach two classes in history.

President Emeritus E. E. Jacobs, Ph.D., will continue to teach Sociology.

President Emeritus E. G. Mason, LL.D., Professor of Education, will have charge of training elementary teachers and will head the appointments department.

May Pyle Andrews, M.A., on leave of absence to study at Columbia University this summer, will return to the English department.

George Donges, M.A., continues as Coach and Athletic Director. He will have charge of Football, Baseball and Track.

Alice Catherine Ferguson, Ph.D., will teach Classical and Modern Languages.

N. M. Ferguson, Ph.D., will lecture to at least one chemistry class although his duties at a local factory will curtail his work on the hilltop.

W. D. Furry, Ph.D., former president and Professor of Philosophy, still continues active and an intellectual incentive.

S. J. Jamison, M.A., local superintendent of Schools, will retain his titles and duties as Associate Director of Teacher Training.

Eunice Lea Kettering, M.S.M. heads the greatly expanding Department of Music.

Evelyn Levers, A.B., on leave to study at Columbia this summer, will teach Physical Education.

L. E. Lindower, Th.D., will return to the Seminary staff.

W. H. Miley, M.A., will continue his work in Speech and will direct the radio activities of the College which will be greatly expanded this fall.

Clara Worst Miller, M.A., will again teach Latin.

Louis E. Pete, Mus.D., will continue as Associate Professor of Music Education and as Director of the A Cappella Choir.

Bruce Redditt, M. A., Assistant Professor of Mathematics will again teach these courses.

Lois Sands, B.S., part time art teacher last year will now teach full time in this rapidly expanding field.

Helen Shively, B.S., returns as reference librarian.

Doris Stout, M.A., will again handle the duties of Dean of Women.

M. A. Stuckey, Th.M., continues as Dean of the Seminary and Professor of Homiletics, Practical Theology and Bible.

Arthur N Stunz, Ph.D., will teach Freshman English and perhaps some advanced courses in that field.

Lulu Wood, A.B., will continue as Librarian.

Delbert Flora, B.D., comes to the Seminary faculty in September.

James Richcreek, A.B., will coach Basketball next year and will be assistant in other sports. He is now at Ohio State University.

Tom Vanosdall, M.A., returns to the Chemistry Department this fall after an absence as an industrial chemist for a number of years.

Chester Fair, A.B., now studying at Ohio State University, will head the public school music department on the hilltop next year.

Robert Crumrine will teach voice next fall.

George Guiley, M.A., Assistant Professor of Physics, will assume the duties Dean of Students in the fall.

Mrs. William Beachler continues as housemother of Allen Hall.

E. M. Riddle, A.B., is field secretary for next year.

Paul Kellogg, M.D., will be college doctor.

Martha Holmes, A.B., remains as Recorder.

A. G. Carpenter is Business Manager.

And Art Petit continues to write these reports.

A number of other appointments are being contemplated and will be reported as the information becomes available. The above should not be considered a complete list for next fall but only those available at the moment.

Summer Commencement has been postponed to August 16 instead of August 9 as previously announced because of a ruling of the Veteran's Administration.

It is not true that by faith alone every broken spirit can be healed . . . Recognition of the limits as well as the possibilities of prayer leads to release from the bitterness of expectations unfulfilled, but also to clearer direction and more potent faith as we seek to work with God by meeting his conditions for the lifting of the burden.—Georgia Harkness.

Wedding Announcement

WILHELM-SHUPP. Thomas John Wilhelm and Evelyn Ella Shupp were united in marriage on Easter Sunday afternoon at the First Brethren Church of South Bend, Indiana, with only the immediate families and a few friends attending.

HOOVER-LOGAN. Troy Eugene Hoover and Phyllis Jean Logan were united in marriage on April 14, 1946, at the Hoover homestead a few miles north of Goshen, with only intimate relatives and a few friends attending.

The bride in each of the above couples is a member of the South Bend church and they start life with good prospects for a happy wedded life. May God richly bless them in every good blessing of life and sweet comforts of grace.

Claud Studebaker.



CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for June 23, 1946

"QUALITIES THAT MAKE OUR COUNTRY GREAT"

Scripture: Joshua 24:14-18; Psalms 33:8-16; Proverbs
14:34

For The Leader

Every full blooded American, who is really interested in the welfare of his country, has given it a lot of thought recently. He sees things which don't look good to him. He sees great possibilities for his country if certain things are settled. Every real Christian American has spent much time in prayer in behalf of his native land. Without doubt these are crucial days. It seems that some terrible plague has come over the country which no one can remove. Think a little further, examining the causes and reasons. Has our own indifference to the laws of God brought these things upon us? Is God literally bringing punishment upon us as He did on Israel for their sin? Let us look to the Word of God for our answers.

DISCUSSION

1. **RIGHTEOUSNESS AND SIN.** Our verse from Proverbs tells us that "Righteousness exalteth a nation, but sin is a reproach to any people." What do you think? Serious thinking people have long predicted that we could not go on as a nation in the way we have, and not pay for it. For years we have been seeing the inroads of lawlessness, immorality, crime and drunkenness. Do you think 130,000,000 can go on a journey like that and not hit the ditch? Proverbs says that sin is a reproach to ANY people, whether they be God's people, or otherwise. In going after sin, we have forsaken the quality of righteousness which can make us great.

2. **WHAT IS A "GREAT NATION?"** Is America great? Are there any other great nations today? Is it the size of the army, navy, armaments, ships, etc., that make a country great? Is it the size of the annual crime bill? Is it the size of the national debt that makes a country great? Or is it the total figures on the liquor consumption that makes us great? Men may look upon the attendance totals for the movie theaters, the dollars spent on sports events, in beauty parlors, or race track betting. Men may look upon our standing with other nations.

But God is different. And we are sure that none of us would consider any nation great unless God put His stamp of approval upon it. And God looks upon the spiritual side of a nation. "Blessed is that nation whose God is the Lord," says the Psalmist. This passage shows us how God judges. Any nation, however large or small that possesses the quality of "God-Worship" is great in His sight. How do you think America rates?

3. **WE MUST CHOOSE TODAY.** Joshua told the peo-

ple of the way in which God had brought all of them to safety and victory across the Jordan. Now He endeavors to impress even more firmly upon their minds the fact that it was God who had delivered them. Today we wonder how many ministers have endeavored to impress their hearers with the fact that God "delivered" America. Our boys worked, labored and sacrificed and God through them, and through intervention, brought to our nation a victory in war. Also we wonder how many Americans really showed their appreciation to God by praying a prayer of thanks, and living more for Him each day? Joshua insists that if they would remain true to God and forsake other gods, that God would continue to bless them. We must choose today on this matter. Choosing God is a quality that will make our nation what we want it to be.

4. **THE PLAGUE CAN BE REMOVED.** As we read the great history of the Israelites we read that when they had sinned, God sent diseases, plagues or snakes to punish them. More than that, we read that when the people repented and cried up to God, that He heard from heaven, forgave them, removed the plague and they were completely healed. Note the words "completely healed," for they are important. When we Christians will assemble in the house of God, and pray, and then go forth to live and work, God will hear and heal. The problems of strikes, shortages and reconversion could disappear almost at once. After all, where did all of these problems come from? We have the answer. They came from the same place they will disappear to, if and when we as a nation will bow before God in repentance. The snakes which once plagued Israel in the wilderness came out of "nowhere," and later went back to the place from which they came.

5. **SOME QUALITIES LISTED.** First we would list the righteous and sincere fear of God by the people. They should honor and respect Him. They should have no other gods before Him. A nation that has the right respect for God will win His favor. Next we would list a national honoring of His day. "Remember the sabbath day" means the same today as when it was written. Our Lord's day has been defiled, forsaken and abused by our nation. Regrettably, Christians have encouraged this blasphemy by their participation in things never intended for Sunday.

Further we would add the living of a separated life as a quality for a great nation. "Touch not the unclean thing, defile not the temple of God, even your own bodies, forsake the world, abstain from fleshly lusts which war against the soul." And we could go on—God wants us to live a life that is pure and holy. Can we imagine the transformation in this land of ours if Church members were to live 100% pure and holy?

6. **WHAT CAN WE DO?** The task may seem hopeless to a few of us. But don't forget to pray. In this, you will be meeting the first requirement of a righteous nation. Then let us forsake our own pet sins and pleasures. Most of us want things better in our land, but we don't want to be the ones who will have to give up certain things to bring it to pass. But if we don't, who will? We can pray, live Christian, support our Churches, and work for Him. America can be, what we pray it to be. The Bible and history will prove that where the people exercised the great quality of Godliness, that God's favor was upon them. So may it be with us.

QUESTIONS

1. Do you think the liquor traffic can ever legally be removed from America again?
2. Is America really as bad as so called "pious" ministers are picturing it?
3. What do you think of the statement that God could remove the curse of strikes, famine, shortages, etc., if we Americans would return to worshipping God as we should?

Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

THE LIVING CHURCH

By Clara Edmunds Hemingway

The church dwells in the heart,
Where love and faith have shed
Their fragrance over home, or mart;
Where charity has spread
Her velvet mantle over those
Who kneel on bended knee;
And those with whom the Master chose
To walk in Galilee.

The living church is in the mind
Of all who strive to give
Their earnest efforts for mankind;
Of those who seek to live
As unto God; who are devout
Of soul; who try to make
Each moment free from sin or doubt;
And selfishness forsake.

As long as Jesus is our guide,
Upon life's daily walk;
As long as he is at our side;
And we can hear him talk;
The church will live, will grow, and spread
Great branches, wide apart,
If it upon true faith has fed,
With roots deep in the heart.

The living church will grow and grow
Within the heart of man;
As long as we may seek to know
Our Loving Father's plan;
As long as God is yet our God;
As long as right is right;
And we reach upward, from the sod,
Toward love, and truth, and light.

—Exchange.

WORDS OF CHEER TO A SUFFERING CHURCH

Rev. 2:8-11

At the end of the Apostolic Age the Church represented by Ephesus had already lost her first love. Smyrna is thought to represent the Church during the great perse-

cution for the Apostolic Age to 316 A. D. Out of the seven churches only two are unrebuked. Of these two Smyrna is one. Its earthly condition is poor, but Jesus calls it rich in grace in contrast to Laodicea (Rev. 3:17). "There are both poor rich-men and rich poor-men in God's sight." This church had a high moral and spiritual standing. Polycarp, overseer of the church at Smyrna had been placed in that office by the Apostle John. When urged to deny his Christ Polycarp said, "Eighty-six years have I served Jesus Christ; He has been a good Master to me all these years, and shall I forsake him now?"

This struggling but saintly church was located in a beautiful and wealthy city. Stripped of their property, freedom and lives, they were rich in the favor and love of God, the gifts of the Holy Ghost, the prospect of a martyr's crown, consolation and hope (1 Peter 1:6, 7; Rom. 8:17; 2 Tim. 2:12; 3:12; 1 Pet. 2:21-24). They chose the greater riches. Pray for grace to do the same. If now Christ could only be served at the cost which the Christians at Smyrna had to bear, how many would come to His service? how many would continue in it? They were so slandered that any who slew them thought they did God service (John 16:2). In that day to confess one's self a Christian meant his death-warrant. But all those who died "faithful unto death," are winners of "the crown of life," and will never "be hurt of the second death" (John 15:20; Matt. 5:11, 44; 1 Cor. 4:12).

In the midst of persecution they had the encouragement of Jesus (vs. 8): "When men and Satan have done their all, and nothing is left more that they can do, and they shall have gone to their own place, I shall remain, and of My kingdom there shall be no end. Therefore, remember, the eternal God is thy Refuge, and underneath thee are the everlasting arms (1 Cor. 10:13). I have entered into all that can by any possibility be before you. I, of My own will, went down into the pain and darkness of death; I know all about it, O My people, and know how you feel, for I was in all points tried like as you are (Heb. 4:14-16). And I entered into death that I might be the better able to help you. And see, I live! (John 14:19). Sin and Hell did their worst against Me, but, behold, I am 'alive for evermore.'" (John 16:33; Rev. 7:14).

"I know the blasphemy of those who say they are Jews and are not, but are the synagogue of Satan" (vs. 9b). They are Jews by nature, but not spiritually. They blasphemed Christ as "the hanged one," joined the heathen in Polycarp's martyrdom, carried the logs to burn Christians alive. Whereas, they might have been the Church of God they had now by their opposition and unbelief become the synagogue of Satan (1 Thess. 2:14-16). Our Captain never entices us by promises of all things easy and pleasant. In the process of separating the chaff from the wheat the devil sifts us in the hope of nothing but chaff but God is looking for the finest of wheat. Smyrna has never lost her candlestick to this day.

In verse 11 the overcomer is promised freedom from the second death which is eternal banishment from God's presence into eternal torment (2 Thess. 1:8, 9; Rev. 20:14, 15). How much better it is to lay down the life for genuine faith and receive "a crown of life" than to compromise and be crowned with the praise of this sinful, truth-denying world (Rom. 8:18)!



News From Our Churches

FROM BRYAN, OHIO TO NEW PARIS, INDIANA

Bryan, Ohio

For fifteen and one-half years we lived in the parsonage in Bryan, Ohio, and preached for the First Brethren Church. These years were crowded full of activity. And these many activities brought us into very close relationship with the church and community. We entered into the sorrows and the joys of the church. We married hundreds of young couples and preached many funerals. The Lord called into his kingdom hundreds of people which we had the joy and privilege of receiving into the church. Many of them are in places of responsibility in the church today. During this time the church was enlarged and remodeled.

This is one of our outstanding churches with a fine constituency and it was no easy thing to leave them. The many years of service and the many friends in and out of the church made our leaving more difficult. The church presented us with many fine gifts. We were very grateful for them all and especially for the fine watches. Many nice things were presented to us by organizations and individuals outside of the church which were very much appreciated. This is a good church and a good community. We covet for Rev. and Mrs. Gilmer the same loyalty that was given to us.

New Paris, Indiana

Rev. G. W. Rench resigned from the pastorate here to take effect the first of January, 1946. We received a call from the church and did not at once accept. But after much prayer and consideration we accepted the call and moved on the field the first day of April. We had hoped to be near Mrs. Stewart's mother who resided at Napanee, Indiana, only about ten miles away. But suddenly she passed away on Saturday before we moved on Monday.

We were royally received in this church and community. The church called us full time. Their big difficulty was to find a place for us to move into. But they bought a nice parsonage and spent a lot of money to make it a comfortable place to live. And a nice place it is. They left nothing undone to make us comfortable. They certainly know how to do things and do them right. They put in a new furnace, a new bath room, and built in nice cupboards in the kitchen and painted the walls, and will paint the outside as soon as it is possible to get a painter.

They had a nice reception for us, and all the ministers of our church in Northern Indiana were present and the local ministerial association also.

While we have a small membership yet this church is second to none when it comes to doing things for the Lord.

Our Easter offering which is now \$2,500.00 will show that. No church in the brotherhood has any finer musical talent, which talent is willingly used for the glory of the Lord.

Since coming on the field we have received into the church five by baptism and three by letter and another one waiting to be taken in. We praise the Lord for victories won. Our attendance has been good and the evening service has been exceptionally good. It is a new innovation in this church, but is going fine. We ask the prayers of all the churches that we may be able to do a great work in this part of His vineyard.

C. A. Stewart.



NEWS

Send all C. E. News Items
To Rev. W. St. Clair Benshoff
Milledgeville, Illinois

CHRISTIAN ENDEAVOR GOALS—1945-1946

It is time all Christian Endeavor Societies make a check of their work for the year in order that, if they have missed some of the goals they may yet be able to make them before the time of General Conference in August.

These goals are not at all difficult to meet and should be kept constantly before the society.

Note the Goals Carefully

1. Thirty-six devotional meetings during the year.
2. At least three planned social activities.
3. One public meeting, presenting the work of the Christian Endeavor with an offering received for denominational or interdenominational work.
4. Some form of evangelistic activity.
5. A local benevolent or missionary work.
6. Representation at some Brethren Camp.
7. At least one news item to The Brethren Evangelist every three months, and the return of the statistical report to the National C. E. Secretary by August 1st.
8. Stewardship instruction.
9. A monthly executive meeting at a regular and specified time.
10. Maintenance of a C. E. Bulletin Board and the use of posters, etc.
11. Special emphasis of the C. E. Pledge in at least 9 meetings during the year.
12. Instruction in the meaning of the Quiet Hour.

Without the sun the leaf can do nothing. This earth of itself cannot create a single leaf. In a very real sense a leaf comes out of the sun. All this miracle of foliage is due to the fact that the sun, millions of miles away, co-operates every day with the leaf in building the tree.—Charles Jefferson.

Laid to Rest

MAUS. Josiah Maus of the Mexico, Indiana congregation passed to his eternal home on Thursday, May 23, 1946, at the age of eighty-two years. Brother Maus spent his entire life on the farm where he was born, three miles from the village of Mexico. Twice he was bereft of a companion. Surviving are a daughter, Mabel Donaldson of Detroit, three grandchildren and a twin brother, Augustus Maus of Denver, Indiana.

Brother Maus was a member of the Mexico church for half-century. As a member of the church he served in various official capacities. He taught a Bible school class for many years. Scarcely was there a call to a service of worship that Brother Maus was not there. He will be greatly missed but his life will leave a lasting benediction upon the church and the entire community. Certainly the church and the world needs such as he, and it is hoped that others shall rise up to take the place of so many of these our aged brethren that are being transferred from the church militant to the church triumphant. Peace to all who mourn his going. We shall meet him again in the morning of a new and better day.

The last rites were held from the church where he had worshipped and were conducted by his pastor who has been a friend of the family for forty years. We were assisted in this service by Brother G. L. Maus, who has also been a long-time friend and relative of the family. We believe that no more appropriate text could have so well described the life of our Brother than the one chosen by the writer as a basis for the message, namely, II Timothy, 7:7-8.

C. C. Grisso.

FATELEY. Mrs. Gertrude Eugene Fateley, 70, a beloved resident of the Fairview community near Mt. Crawford, Rockingham County, Virginia, died on Thursday, March 28, 1946, at the home of her step-daughter, Mrs. F. W. Hollar in Brunswick, Maryland, where she had been making her home since February 13.

Although Mrs. Fateley had been in ill health for the past six months, her condition did not become critical until eleven days before her passing.

A daughter of the late Jerry and Rebecca Earman, Tutwiler, she was born on January 25, 1876, in Keekletown, Virginia, where she spent the early part of her life. Mrs. Fateley made her home at Melrose, Virginia, for thirty years before moving to the Fairview community eight years ago. She was a member of the Mt. Olive Church.

On November 25, 1898 she was united in marriage to Turner Ashby Fateley, who preceded her in death on September 3, 1940.

The funeral services were conducted by her pastor, the undersigned, from the Mt. Pleasant Church of the Brethren and interment was made in the family plot adjoining.

John F. Locke.

BEATTIE. William H. Beattie, Sr., was born in Carroll County, Illinois, February 5, 1894, and passed to the life beyond from his home near Lanark, Illinois, May 13, 1946. He was a member of the Lanark Brethren Church for a number of years. Always devoted to the work of the church. He served a number of terms as trustee, which office he held at the time of death. Brother Beattie was by occupation a farmer. He was particularly fitted for this kind of work and found much enjoyment in it.

Brother Beattie was married to Miss Maude Graham on January 27, 1915, to which union were born three sons and one daughter, all of whom survive him. He is also survived by one brother and a number of more distant relatives.

Funeral services were from the Lanark church, in charge of Rev. Merle Hawbecker of the Church of the Brethren and the writer.

W. C. Benshoff.

PRICE. Mr. Edward Price, who had been a member of the South Bend, Indiana church for many years, but whose health prevented his regular attendance for the last few years, was called to his heavenly home on May 5, 1946. He leaves a beloved wife and two married daughters, and one baby grandson.

Funeral services from the South Bend Church by the pastor.
Claud Studebaker.

WHITMER. Rev. Clarence Delbert Whitmer, for many years a very active member of the South Bend, Indiana, Church, was called to his heavenly home on May 11, 1946. He leaves a beloved wife, a son who is married, and two granddaughters.

The funeral service was from the South Bend Church by the pastor and Rev. A. E. Whitted, pastor of the Ardmore Brethren Church, where the son and family are members, and Dr. G. W. Rensch, a former pastor of the South Bend Church, now retired, of New Paris, Indiana. The following pastors served as body bearers: Dr. R. F. Porte, Warsaw; Rev. H. H. Rowsey, Goshen; Dr. W. I. Duker, Milford; Rev. J. M. Bowman, Nappanee; Rev. D. B. Flora, Elkhart, and Rev. C. A. Stewart, New Paris. Other pastors present were: Rev. G. L. Maus, Rev. C. C. Grisso and Rev. George Pontius.

May our dear Lord bind up the broken hearted and indeed raise up workers to fill the ranks made vacant by those who have departed to be with the Lord.

Claud Studebaker.

Faith in Jesus Christ includes many elements, and not infrequently men and women are satisfied with a faith that is far from complete. Completeness of faith is more than belief in certain truths about Christ; more even than a belief in Him that is great enough to make us willing to go where He leads and do the things He would have us do. The reality of faith, as someone has said, consists in "the actual surrender of all of our life to His control." True faith, then, is never only a partial surrender. Neither is it a full surrender of only a part of life. It gives everything. It gives all.—Selected.



Are
You
Ready
For
Camp?

Pennsylvania Seniors start June 23

California Brethren Berean Band starts June 24

Shipshewana Juniors start June 30

Black Hawk (Central District) and Mid-West—(Dates to be announced)

Peniel (Southeastern District) August 11 to 17.

There will be lots of fun and fellowship, recreation and devotion. There will be many who will accept Christ as their Savior. There will be others who will dedicate their life service to Him. We will all be better trained and prepared to be His servants.

Your cooperation with your Camp Leaders and your willingness to help make your Camp a success will bring you the most enjoyment out of it.

The undersigned says, "California, here I come." See you at Shipshewana July 14.

L. E. Lindower, Camp Director.

SHIPSHEWANA CAMPERS

Be sure that reservations for the number of campers from your churches is sent in before you come to camp. *From now on, address ALL RESERVATIONS and COMMUNICATIONS to:*

Camp Director,
Brethren Retreat, Shipshewana, Indiana.

The Brethren Evangelist



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"GO" . . . by Annie Johnson Flint

Hear your commission, O Church of the Master;
Friends and disciples of Jesus, take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Go—to the sheep that are scattered and fainting,
Having no shepherds, and tell them to come;
Go to the highways and tell every creature.
Still the feast waiteth and yet there is room.

Go—the time shortens, the night is approaching,
Harvests are whit'ning and reapers are few.
Somewhere, perhaps, in the darkness are dying
Souls that might enter the Kingdom with you.

Go—Church of Christ, for He goeth before you,
And all the way that ye take He doth know.
On the bright morrow He'll say, "Come ye
blessed";
But till the dawning the message is, "Go!"

Word has been received of the injury of Rev. George
Drushal, director of the Lost Creek, Kentucky mission
work, in an automobile accident on May 27. Details are
not known, but we believe Rev. Drushal was quite serious-
ly injured. Let us pray for his immediate and complete
recovery.

INCIDENTAL INTELLIGENCE

Did You Know - - -

That one of the latest projects sponsored by the Brethren Service Committee was the shipping of 56,800 high-quality hatching eggs by air express from Dayton, Ohio to Warsaw, Poland, on May 7? The project was handled by Ray Petersime, its originator, a member of the Oakland Church of the Brethren. Congregations in Southern and Northeastern Ohio and in Northern Indiana donated the eggs. Transportation was furnished by the UNRRA.

That the Japan Bible Society has requested 2,000,000 New Testaments in the next eighteen months? This request came through the Commission of American Churchmen and shows that the Japanese people are interested in the Christian message in an unprecedented way. May we not fail to take advantage of this opportunity to help them find the means of a more abundant life.

That Climax, Minnesota, a little town in the heart of America's wheat belt, responded to former New York Mayor LaGuardia's plea for immediate help for the people of Europe by giving an entire trainload of wheat on the spot? The farmers around Climax dispatched 50,000 bushels of wheat for Europe as a beginning, and planned to do more.

That after a split of 119 years, Philadelphia's two Quaker groups—the Arch Street Meeting and the Race Street Meeting—have approved a proposal creating a unified group to be known as the Philadelphia General Meeting of the Religious Society of Friends?

Immortal Money

By Jay T. Stocking, D.D.

(From the Presbyterian Church comes this article that is well worth reading.—Ed.)

We in America do not think enough of money or about money. It is a land where the dollar is habitually and lamentably undervalued. The current vocabulary in religious circles contains many slighting references to money. We set it over against life greatly to its disparagement. We exhort people to give great attention to life, for that is eternal, and to set little value upon money, for that is temporal. We are in the habit of reminding people that they cannot take their money with them when they leave this world. They are immortal but their silver and gold are dust.

Money and Life

This teaching is fundamentally wrong and misleading. There is an unsound dualism about it. We cannot separate life and money in this way any more than we can separate life and labor. All the value that money has is due to the amount of life that it stands for. It represents so much toil, skill, intelligence, conscience, character—all the factors that are to be found in good and honest work. The faithful laborer who holds his wage in his hand may truthfully say: "This is my life. This is part of me. This is my blood, my spent energy, my soul."

Mortal and Immortal

Like life, money may be mortal or immortal, depending on the use which is made of it. Jesus called the rich farmer a fool not because he had gathered together great possessions, but because of the short-sighted way in which he proposed to use them. It had not dawned upon the farmer that both he and his money were meant to be immortal. In proposing to use his riches just to sustain himself, he underestimated the dignity and potentiality of property.

Now, of course, it is true that when a man dies he does not gather up his unexpended cash, put it into the pocket of his shroud, and carry it away with him. Even Sir Oliver Lodge does not go so far as to say that. What a man carries away from this earth depends upon how he has invested himself and his money. How immortal he is depends upon the extent to which he has spent his physical

and intellectual powers for spiritual achievements and ends. You remember the riddle of Old Man Honest in "Pilgrim's Progress":

"A man there was, though some did count him mad,

The more he cast away, the more he had."

A Problem in Exchange

The problem of immortality is a problem of exchange. Jesus teaches that a person lives in proportion as he invests himself in other lives. There is no promise of abiding forever made to the man who spends himself upon himself. *A man is as immortal as he is useful. He lives as long as the thing in which he has invested lives.*

Likewise, the immortality of one's money is a matter of exchange. Whether a person takes his money with him or not depends upon the things for which he has exchanged it. An American traveler, let us say, lands at Calais with a pocket full of American money; his purse may fairly bulge. But he cannot buy so much as a newspaper or a breakfast roll with it. As far as his ability to purchase the very necessities of life is concerned, he might as well be penniless. His American money is worthless to him on that other shore until he has exchanged it for the coin of the realm.

A man cannot carry his American money with him into "the better country." It will not pass current there. But he may exchange it for the coin of that spiritual realm.

And what is the coin of life? *Money that is invested in the welfare of immortal lives becomes thereby immortal.* Money that goes into the making of character, the shaping of destinies, money that gives men hope and spells opportunity and lengthens days and wipes away tears does not "pass away." Money that contributes to the onward sweep of truth is as imperishable as truth itself. Treasure that is spent for the kingdom of God is beyond the reach of moth and rust. The money that was invested in the education of Joseph Hardy Neesima is immortal money. The money that helped Booker T. Washington on his way to an education is immortal money. The money that helped to save Jerry McAuley is immortal money. The money that has been invested in

the training of boys and girls, white or black or yellow or brown, who are today making good as forces for righteousness in the communities in which they reside, is immortal money. There is, therefore, no reason why a man must leave his money behind him. The aspiring man plans to take it with him and to make it as immortal as his soul.

Tasting Immortality Now

Through the spiritual use of one's money one may enjoy the taste of immortality now. Mr. Joseph H. Choate, in an address to the Harvard Alumni, was once urging them each to make a generous gift in support of their Alma Mater as a far-sighted and permanent investment. "If you want to enjoy your own immortality," he added, "do it tomorrow while you are alive." Every man who invests himself generously in human happiness and human good knows now, without wait-

ing until by and by, what the joys of immortality are. No one gets so much out of his money as he who translates it into somebody's vivid happiness, somebody's tears of joy, somebody's reborn soul.

The stupendous amount of money that the people of America are spending in luxuries and in all forms of personal indulgence is clear evidence that we do not place a high enough value on money. We do not think enough of it or enough about it. A man told me a little while ago that he smoked one hundred and fifty cigars a week. Reckoning the cost at no more than "two for a quarter" and remembering the number his generous nature would prompt him to use in hospitality, one can see that his cigar bill is easily \$1,000 a year. Whatever one's views may be on the subject of smoking, one must surely doubt the immortality of so large a sum spent on this indulgence. This case is, of course, extreme. Most men would go up in smoke if they smoked at this rate. But it illustrates a prodigal scale of expenditure for eating, drinking, amusements, and all manner of luxuries that is not rare. *The pity in our colossal waste of money lies in the fact that it is a waste of ourselves and a throwing away of life and opportunity for others.*

PRAY—GIVE—GO

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
Must Pray or Give or Go.

He needs them all—The Open Hand,
The Willing Feet, the Praying Heart—
To work together and to weave
A three-fold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To speed the message on its way
But young or old, or rich or poor,
Or strong or weak—we all can pray!

Pray that the gold-filled hands may give
To arm the others for the fray;
That those who hear the call may Go,
And pray—that other hearts may pray.

—Annie Johnson Flint.

Money That is Life

The world was never in more desperate need of the things that money can furnish and that cannot be furnished without money. Multitudes of hungry, war-sick folks in many lands are asking for the enlightened physician, whom only money can furnish. Hosts of handicapped, ignorant and poverty-blighted lives are seeking for an education and a chance, which only money can give. Children are going out into life from many a congested or isolated region to fall into sin and ruin for lack of the saving institutions that money could set up. In short, one may almost reckon the deep needs of humanity in terms of money. Money is health, money is opportunity, money is salvation.

Money is a very awesome thing. The bill you hold in your hand may be the admission price of some child into life and some life into immortality. To every man with a margin, which he may spend as he will, selfishly or unselfishly, Jesus says, as he said to Peter: "I give unto thee the keys of the kingdom of heaven." With that money one may "bind" or "loose," one may open the gates, or close them, to souls who are seeking life.

Adorning The Doctrine

There is a significant statement in the holy scriptures in which the great preacher and pastor and pioneer missionary of the cross, the apostle to the Gentiles, Paul, gives instruction. "To Titus, mine own son after the common faith" who was a wise and good counselor to the church, whom he sent to organize for service and "set in order the things that are wanting." The island of Crete was his field of labor at this time. They were a pretty discouraging outfit at Crete—"unruly, vain talkers, deceivers, liars, evil beasts, slow bellies." These things were to be corrected. He was not to lower the standard of righteousness. He must first ordain elders, and these elders are to have certain qualifications: "Blameless," in his home and family relations, "Blameless," as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught—by sound doctrine, both to exhort and to convince the gainsayers.

THE DOCTRINE—There is a certain commitment of doctrine without which all talk of a new order and a world of brotherhood among men and nations becomes but "sounding brass or a tinkling cymbal." The church will never build strength by diluting her doctrine, trimming her tenets of faith, or compromising the truth that has been committed to her to preach. The world idea of a solid front against unrighteousness and the common indecencies of man was not a part of the gospel preached by Christ or committed to His apostles. If such had been the case He would have made common cause with the Pharisees, and said, now, it is not material whether you believe in my "Sonship" or not; we have a great task. Let us pool our strength and work together to make a better world. Oh, no, Christ pressed home the doctrine of His deity, "for if ye believe not that I am he, ye shall die in your sins." "Ye are of your father the devil, and the lusts of your father ye will do." And many other similar statements by Christ Himself to give point to the doctrine of Christ, His deity, redemption, resurrection, priesthood, the church, the Holy Spirit, His coming kingdom, the salvation which He imparts by faith, the love which He begets by His grace and the victory which He gives over sin and death and the heaven which He prepares for them that love Him. The church will lose her power when she keeps silent about her doctrine. The Brethren Church will lose her strength when her preachers keep silent about those things which make her Brethren. Teaching that proper Christian baptism symbolizes every fundamental doctrine of salvation and putting the emphasis upon it that Christ Himself taught, or that the Holy apostles, whom the Spirit gave wisdom to write the scriptures, also taught in the early Christian era is sound doctrine and should be taught and observed and all other commands of Christ. These are all sound doctrine and should be spoken boldly.

ADORNING THE DOCTRINE

However sound we may be in speaking the things, "Which become sound doctrine," it has little value unless we adorn this doctrine by our life. It is not the hearer but the doer that is blessed. Faith has little value without works. "Show me your faith without your works and I will show you my faith by my works." "Faith without works is dead." Believing without living becomes the rank-est hypocrisy. Paul stressed the importance of "sound doctrine," but he also called for elders as leaders in the church, who would live the doctrine and thereby adorn it. No elder can be a worthy leader for the church unless his life corresponds to his doctrine. His character must be above reproach, his home must be an example of orderly and sweet life, his love for men must be manifest in his hospitality, patience and service to them, and his self-denial and sacrifice, evident to all. There is nothing capable of doing quite so much harm to doctrine as an unworthy minister. One that may be untruthful or unfair in his dealings, cursed with pride, hindered by slothfulness or defeated by the confusion of his own home or the deceitfulness of his own life. The most eloquent of sermons lose their power when spoken by feigned lips from an unclean heart.

ALL ARE INCLUDED

Not only were the elders to speak sound doctrine and adorn this doctrine by their own lives, but all ages and classes.

The aged men and the aged women were to keep their testimony bright and their lives a good example for the young women and young men. The servants were to consider that their greatest task and the most important work of their life was to so serve their masters in all good fidelity; "That they may adorn the doctrine of God our Saviour in all things." The most inconsistent spectacle is a contender for Christian faith in an unchristian way. If you believe in the doctrine of the love of God, it should adorn your life with loveliness. If the doctrine of the forgiveness of God to unworthy men is in your creed, then that doctrine should adorn your life with a sweet and forgiving spirit. So we might point out many of the characteristics of saved men and all are to make lovely our lives and adorn the doctrines of salvation.

We pay a high price and put forth much effort to adorn our bodies. There may be some difference of opinion as to just what adorns and makes more beautiful, but the Christian who adorns the body of his faith with all the beautiful graces of Christian love, not only pleases God but compels the respect of men. Every Christian should "Adorn the doctrine of God, our Saviour, in all things."

Claud Studebaker, South Bend, Indiana.

Some Men of Distinction with an eye to the future give us these

Interesting Interviews

THOMAS JEFFERSON—

United States President, Founder of the University of Virginia, Signer of the Declaration of Independence: "The habit of using ardent spirits by men in public office has produced more injury . . . than any other . . . during my administration."

BENJAMIN FRANKLIN—

Early American author, diplomat, inventor: "Temperance puts contentment in the house, clothes on the child, vigor in the body, intelligence in the brain."

ABRAHAM LINCOLN—

Great martyred President of the United States, celebrated for his clear and concise statements on democracy: "My mother called me to her bed one day when I was about nine years old. She was sick, very sick, and she said to me, 'Abey, the doctor tells me that I am not going to get well. I want you to promise me before I go that you will never use whiskey or tobacco as long as you live.' And I promised my mother I never would. And up to this hour I have kept that promise."

THOMAS ALVA EDISON—

Great American genius who made electricity a household servant: "I am a total abstainer from alcoholic liquors. I always felt I had a better use for my head."

U. S. GRANT—

Victorious Civil War general and United States President: "There is no safety from ruin by liquor except by abstaining from it altogether."

THEODORE ROOSEVELT—

Great American statesman and President of the United States: "There isn't a thought in a hogs-head of beer. There isn't an idea in a whole brewery."

WILLIAM McKINLEY—

Beloved United States President: "The liquor business is the most degrading and ruinous of all human pursuits."

ALONZA STAGG—

Famed football coach and grand old man of athletics: "There is no question about the bad effects of tobacco on boys. Boys who use tobacco, do not pass the endurance of athletes who have grown up free from the use of it."

E. STANLEY JONES—

World-famed modern missionary and Christian leader: "All taking of intoxicants is a failure of nerve, an escape mechanism. One hasn't resources on the inside, so he tries to take them in from a bottle. It is crutches for lame ducks."

"RED" GRANGE—

Famed footballer of the 1920's: "Drunken men cannot reason. Therefore, talk to them when they are sober . . . You cannot drink, and smoke and expect to succeed as an athlete."

WILLIAM NELSON GEMMILL—

Judge Chicago Municipal Court: "Booze is the mother of crime."

DR. ELMER E. HELMS—

Los Angeles physician says of the brewer's statement that beer is liquid bread: "Seventy-five gallons of beer equal one loaf of bread in food content—plus enough poison to kill a 181 pound man."

ST. PAUL—

Roman citizen, ex-pharisee, graduate of Gamaliel's Seminary in Jerusalem, most famous Christian apostle to the Gentiles: "And be not drunk with wine, wherein is excess, but be filled with the spirit."

BILLY SUNDAY—

Most noted evangelist of his time: "It is the saloon (liquor) that cocks the highwayman's pistol. The saloon that puts the rope in the hands of the mob. It is the anarchist of the world and its dirty red flag is dyed with the blood of women and children. It sent the bullet through the body of Lincoln. It nerved the arm of the assassins who struck down Garfield and McKinley."

DAVID LLOYD GEORGE—

British leader in World War I, able statesman:
“If we are going to found the prosperity of the country—its commercial prosperity, its industrial prosperity—upon an impregnable basis, we must cleanse the foundations of the rot of alcohol.”

BABE RUTH (GEORGE HERMAN)—

Baseball's king of swat, home-run artist, extraordinary when asked to pose for a picture with a bottle of beer in his hand, said, “I have autographed too many baseballs for the boys of America to think of helping advertise the sale of beer. Many of these boys regard me as a hero, and I'll not do anything to lessen their esteem of me.”

JOSEPH T. ZOTTOLI—

Judge of Boston Municipal Court: “If there is no cure, then prevention can help. The real remedy lies in the ultimate destruction of the liquor traffic, root, branch, and leaves.”

DR. CHARLES MAYO—

One of the famed brothers of Mayo Clinic, Rochester, Minnesota: “Medicine has reached the place where alcohol is rarely employed as a drug, being replaced by better remedies.”

MARTIN LUTHER—

Leader in the Protestant Reformation, author, father of the Lutheran Church: “I have often pronounced a curse on brewers. Many could live on the barley that is spoiled and turned into a curse by the brewers.”

ROY L. SMITH—

Leading Methodist editor and preacher: “If I were a young man, particularly if I were a young minister, desperately concerned for the future of my country and my church and determined to make some contribution to the sum total of human welfare—I would set out with all the powers at my command to prepare myself for effective leadership in the struggle to free this nation from the evils of the organized liquor traffic. There is a future for any young man or woman who enlists for life in this fight.”

The
Beginning
of the
Mt. Olive
Brethren Church

by Rev. Isaac D. Bowman, D.D.

(One in the series of articles by a charter member of this church)

More than sixty years ago my Uncle Joseph Bowman who lived near what is now the Bethlehem Brethren Church one mile south of Harrisonburg, Virginia wrote Rev. S. H. Bashor, pastor of the Roanoke, Virginia Brethren Church to come and hold a two weeks' meeting in the Bethlehem school house. He came to Port Republic where I was to meet him, keep him all night and take him ten miles to the Bethlehem school house for a two weeks' revival.

I had just killed three hogs and we had some fine fresh sausage for supper. He ate a large piece which gave him neuralgia of the stomach and he was under the doctor's care for a week. Hence, we had no revival at Bethlehem.

When he was able to go out I asked him to preach a few sermons in the Sunnyside school house where I was teaching school. The first night he got very sick on the road to the service but, nevertheless, he preached a powerful sermon. He preached five nights and had ten additions. Then he went back to Roanoke over Sunday and returned on Monday. He continued the services for two weeks and had thirty-three additions. My Uncle Joseph Bowman baptized them all. This was one and one-half miles south from my father's and my home.

Father and I went and got permission to use the Pineville school house just a few yards from where the Mount Olive Brethren Church now stands. Then Brother Bashor returned and preached over two weeks here. We had thirty-four additions in this small school house. My uncle baptized all thirty-four.

Then father and I went about four miles north of Pineville and got Mountain Grove union church for a meeting. Brother Bashor returned again and held a three weeks' meeting with more than fifty confessions again.

(Continued on page 13)

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*Does not war, after all, begin in the minds of men?—Clement Atlee.*



# Brethren At Oak Hill



Oak Hill Brethren Church

(This month we hear from the folks at Oak Hill, West Virginia. They are progressing and happy in the work of the Lord. Our best wishes go to them as they continue so faithfully.)

## FROM THE PASTOR

We have just concluded a year's pastorate at the Oak Hill Brethren Church. It has been the happiest year of our ministry thus far. We have never seen a congregation more faithful to all of the services of the church. Our attendance averages for this past year were as follows: Sunday School—72; Morning Worship—66; Evening Service—57; and Midweek Service—34. Our weekly attendance averages are far better than the other churches in this town. We do not have a large congregation but those who make up the active resident membership are faithful to all of the services. The credit for this is largely due to the faithful work of the late Brother L. A. Myers and Mrs. Myers who were instrumental in paying off the building debt and in putting the church on its feet. The church is now self-supporting and is well respected in the community.

There is considerable repair work that should be done and some improvements which we would like to see made and plans are going forward now to care for these as rapidly as possible. We do have a fine church plant here which is ample to care for the needs of the Brethren in every way.

The Brethren here will always be deeply grateful for the aid which they have received from other Brethren through the Missionary Boards. It is our hope and our plan to in a measure repay this through the years by giving as liberally as we can to help others the way we were helped. It made possible the paying of our indebtedness and also hastened the day when we became self-supporting.

There are real prospects for growth in the work here. We are trusting the Lord to continue to bless and direct the work here to His Glory.

*Smith F. Rose, Pastor.*

## THE SUNDAY SCHOOL

Our Sunday School as well as our church has had its hard times. When the Mission Board took over our church, we were discouraged and about



ready to close our doors and give up but we kept having Sunday School and midweek service which were fairly well attended. Some of our people went to other churches but we had the faithful ones who stayed and worked together.

The Mission Board sent the late Brother L. A. Myers to us and the Sunday School worked with the church and helped to pay on our debt. The Board asked the school to appoint a Missionary Superintendent for the Sunday School and I was appointed for that office. Every third Sunday the devotional service was turned over to me and I made a special effort to raise money for missions and for the church debt.

Our Sunday School is growing and our church is in good condition, spiritually and financially, under the leadership of Brother S. F. Rose.

*J. A. Duncan, S. S. Supt.*

FROM A TRUSTEE

Our church was burdened with debt on the church building until eighteen months ago.

Since being relieved of that obligation we have been making some much needed improvements, as follows:

Sanding and finishing all floors at a cost of \$480.00, Repairs on the baptistry costing \$219.00, and Painting the kitchen. The next improvements which we are planning are: repairs on the roof and all necessary outside painting, for which we have the necessary funds.

*Dr. H. A. Duncan, Trustee.*

THE SISTERHOOD

The Sisterhood of Mary and Martha has an active membership of twelve. We have one who is going into missionary service. We also have one honorary member. Last year we completed all of our goals and this year we are still working on them. At Christmas time the girls sang carols and gave fruit to the shut-in members of the church. We made and sent dish towels to the Brethren Home.

The girls, most of whom have been graduated this year, plan to take the money in our treasury and put it in some useful cause. We have a group of girls who are willing to work and are much interested in the S. M. M.

We wish to express our appreciation to our present patroness, Mrs. John Stevens, who has so willingly helped us in our work, and also to our former patroness, Mrs. L. A. Myers, who first organized our S. M. M.

We request the prayers of everyone that our S. M. M. might continue to succeed in the years to come.

*June Estep, Pres. S. M. M.*

THE W. M. S.

The W. M. S. wishes to report a very successful year. We have twenty-eight active members and hope to gain new members in the coming year.

We held our annual Mother-Daughter Banquet in May with the Sisterhood girls in charge of the program and serving the evening meal. Special recognition was given the oldest and youngest mothers present.

We are hoping that in the coming year we may be able to meet all our goals, and that our society may be a great blessing to our church.

We are fortunate in having Brother Rose as our pastor, along with his wife and daughters.

We ask the prayers of all the people that we may grow in spirit and do the will of our Master until He comes again.

*Mrs. Raymond Hodges, Pres. W. M. S.*

RETURNING TO GIVE THANKS!

A minister in England saw a boy come into the church one weekday, kneel and pray. The child stayed so long on his knees that the clergyman wondered about him. As the boy rose, the minister asked: "Do you often come here to pray?"

"Four times in the last five days," was the answer.

"Have you someone fighting at Dunkerque?"

"Yes, my Daddy. But he got home today, so I came in to thank God," was the simple reply.

Sometimes we are like the nine lepers who were healed. We forget to thank God. We forget that prayer is not all petition, not all pleading for help. A very vital part of prayer is the returning, as did the leper who was healed, or as this young English lad did, to give thanks to God. Perhaps we would more often have results for which to give thanks, if we more often gave thanks for the results that we do get.





Amenabar 267  
Rosario, Argentina  
May 6, 1946.

Rev. Claud Studebaker  
President Missionary Board  
of the Brethren Church

Our dear brother in Jesus Christ:

With great pleasure I write to you again as I wish to inform you of our activities in our missionary field in Argentina; as we would like to show you our sincere and constant gratitude which we owe you and all our beloved Brethren in the United States, whom we sincerely love in Jesus Christ, our Saviour.

Our building of the church is getting to a complete end and the joy and enthusiasm grows day by day. With sincerity I can say that all the members of the church feel very happy about you and they express their gratitude and acknowledgment towards you and they send you their most pleasant affection and love in the Lord.

I am enclosing a photo for you to see our first meeting of gratitude of thanksgiving that took place in the new church (still amongst the construction materials because it was some days ago, during Easter Holiday, as yet the building needs a few details for its final termination).

The attendance was more than a hundred persons present—full of joy where each one had words of praise to God and praises to all the good and dear Brethren in the United States.

It was a memorable day of great spiritual joy and blessing.

Also, we had some baptisms and the Lord's Supper with all the members of the church and the annexes together.

Each day as we look at the ending of our building, our hearts fill with joy, as also our hearts fill with the most profound feeling of responsibility towards you and everyone that so directly has helped us with the erecting of it—knowing that this building means work and adoration to our Lord.

St. Paul said: "I am debtor"—in the proclamation of the Gospel.

Last Friday, May 3, I just returned from a trip to Cordoba where I visited the work there and at the same time spoke with Mrs. Eleanor Y. Romanenghi about book-

## The South American Field

keeping of the mission treasury and the annual reports.

I was very satisfied to see the work so forward marching with such a good spirit of progress and its development with conspicuous hopes for the future.

Actually the work is conquering a select and nice group of youth everywhere and they have good interest and love for the work. They are developing their talents and giving much pleasure to those who are managing the work in each mission field.

In Cordoba, Rev. Alberto Andenmatten, an intelligent and young worker, worthily and conscientiously works there for the Lord. So, slowly, the work is taking its place in the field and the work is growing more and more each day.

There are several ready to be baptized and soon will confess their faith publicly with the same act of the baptism.

On the first of May they had a splendid picnic in which I took part; also an agent of the Bible Society was present during those days—Mr. Elio Coconi—who travels gathering funds for the spreading of the Holy Scripture.

We are now enjoying nice autumn weather with some nice rainy days, so useful for our country that is very dry in summer. During this last summer we had to endure the terrible plague of locusts in an enormous number which did much damage to gardens, orchards and also to the corn fields.

It was a locust troop that had not been seen for many years in the Argentine. So this autumn it seems more like a spring season as everything is green again.

I suppose you are beginning your very nice spring weather—so lovely and pleasant.

In Buenos Aires (Gerli) we had a new opportunity of an ardent campaign with the tent with the help of Brother Iztueta and Brother Jose Varela and the young student, Jose Esteban Anton. They all worked intensely during 16 days about all the district of Remedios de Escaladas. Although the weather did not permit us to do much because it rained for two or three days, our success was really conspicuous and more than a dozen persons made profession of faith.

Just after the campaign Brother Iztueta was urgently called to his home because one of his sons, 17 years old, had been taken very bad with an attack of meningitis. Af-



ter being very ill for several days, he happily recovered with God's help and we thank the Lord for it.

Immediately following the campaign of Buenos Aires, the plan of having a new campaign was accepted with much enthusiasm. But Brother Iztueta was not able to do it on account of the illness of his son. So Brother Jose Anton had to take the journey alone, coming first for a few days to Rosario and from here he went with Jose Varela for several days to Firmat and its outskirts (Chanar Ladeado, Corral de Bustos and Chavas) where Brother Iztueta had already worked during several months last year and where we wish, with God's help, to establish a future center. These towns are very interesting and of an economical importance to the country as there is much agriculture and many strategic spots to work in as a missionary field; it is sad to see that in these small towns the good news of the gospel has not reached them.

We are planning to have Brother Anton and his wife to take charge of this work, helped by the scouting work of Brother Iztueta, and to establish a permanent work there. We are praying to God for the doors to be open to this plan and also to obtain the necessary help so as to be able to rent a house there.

Brothers Anton and Varela returned very satisfied from their journey and with much enthusiasm to work there.

Meanwhile, the young man, Pablo Espinosa, is studying and also actively collaborates with the work here, practicing his talent with a faithful training of his personal work.

This native helper will be very useful to us with his knowledge of **tentwork** that we need so much in our evangelization.

With the prompt inauguration of our church in Rosario, we wish to have a worker's conference with the idea of uniting more in prayer and beg to God to give us a greater vision of our work and to guide us in the best way to be able to spread more our missionary work in Argentina.

With much love and gratitude,

Sincerely yours,

Adolfo Zeche.

## SUMMER CAMP IN CORDOBA

by Louisa Kugler

Happy experiences are affectionately remembered and such an experience a large number will always cherish because of their attendance in our annual summer camp by the river at the foot of the mountains near Cordoba, Argentina.

With full hands we enjoyed the abundant blessings of our God in the marvels and enchantments of nature and the fraternal fellowship of the meetings and excursions of the camp program.

There, removed from the strikes and unrest of the city and the country in general, we could listen to the soothing voice of the river, the whisperings of the wind among the trees, breathe the aroma of the mountain plants and the pure air of the blue heavens among the mountains.

And more, we could hear the voice of the Lord speaking to us through His word. Profound, but of immediate in-

terest, were the studies of the prophecies presented by pastor Don Juan Iztueta.

But also, there, afar from our actual field of labor, united in the same love, we remembered also the condition of those without Christ and without hope in the world. We hope that the example of so many faithful workers for the Lord which we studied in the book **Winning Souls for Christ**, together with our Lord's command to be witnesses for Him to all the world, will work powerfully in us that we may also be efficient witnesses in order that others may rejoice with us in the abundant Christ life.

Unforgettable for me will always remain those days of the summer camp. Thanks to the Lord who permitted me to attend and to those who labored to make our stay comfortable and happy.

## I MEET AN OLD FRIEND

In the May Missionary Number of the Brethren Evangelist on page eleven I met an old friend. It's true he doesn't know me and we have never really met but I have used his name for years in a sermon. I tell his story sometimes in an evangelistic message, for he illustrates the power of the gospel and what the New Birth does to, and for, a man.

I met this man through our beloved Missionary pioneer, Dr. C. F. Yoder. It was my good fortune many years ago, to accompany him to a number of churches and assist him by running the lantern slide projector. On one of the pictures he showed was a group of faithful Brethren of one of the Argentinian churches and on the end of the picture was a man whose name was Manzano. Dr. Yoder told how this man came first to the mission to hear the gospel. He came drunk! But he wanted to make a confession when the invitation was extended, and as I recall the story, Dr. Yoder was somewhat hesitant, hardly believing that the man knew what he was doing. Any way, he told him to come back the following night sober and he did. Now in Spanish, Manzano means "Apple" but this fellow had a nickname, "Poidrido" meaning "rotten." But this rotten apple became a good one, a deacon of the church, I think. What else but the gospel could make a rotten apple good!

Well, in reading Brother Jose Anton's interesting and well phrased article I came upon my old friend, "the forceful and enthusiastic worker of the Lord, Senor Manzano, who has worked courageously for many years for the noble cause of the gospel in that place." That is the way Brother Anton describes him and it did my heart good to know he is still alive and busy for the Lord who saved him when he was not a good manzano at all.

Hearing from Brother Manzano is a good reminder that our Brethren missions in Argentina have been, and are now, a great successful enterprise under God. Besides on the same page is a testimony of a girl named Mariana Himelsbach, which likewise tells the story of one of our faithful workers, Miss Kugler. It's all most encouraging. Our Foreign Mission news is good news.

John F. Locke, Maurertown, Virginia.



# Brethren Service Items

## CONCERNING THE CHARLES WEBBS IN FRANCE

Following is a recent report by the Church of the Brethren Moderator, Rufus Bucher, who has just returned from visiting Europe. You will be interested in what he has to say about conditions in France and the plans which the Webbs have. The Webbs may be reached at either of these addresses:

American Relief for France  
20 rue de la Baume  
Paris VIII, France

or

American Relief for France  
Baraque 20  
Cite Guillaminot  
Dunkerque, France (Nord)

"On the following day we had a conference with Mr. Bakeman of American Relief for France. Mr. Bakeman explained the close connection which his organization has with ours and said that he and Dr. Burke have had a very happy relationship. He told of the Brethren clothing and food which they have received and something of the distribution of the same. He told us of the time last summer when there was an epidemic of dysentery in children's centers and the 10 barrels of Brethren powdered milk met a serious need. He also gave us a very interesting report of the conditions in France at this time. In some sections 200 children out of 1,000 have died; some places one out of four children under 3 months of age have died of tuberculosis. Children in France around 12 or 13 years old are two or three inches shorter than normal—both boys and girls. Part of the trouble is distribution and then price control is badly administered. Farmers cannot get enough money for beef or milk to sell it—so the cities suffer. The milk situation is very bad—there was a drought from May until December. Due to coal shortage factories were cut down to three days a week when the country needed the products more than ever. The situation of the Mediterranean basin area is critical right now. It is a resort area, was always dependent on other sections to feed it—now with transportation broken, no tourists, children are suffering—this is the worst area in France now regarding food.

One of the big plans for the future will be social-medical centers in communities. The plans are to construct three or four barracks in 18 to 20 towns, staff them with one or two social workers from America and French helpers. They (the A. R. F.) are hoping to have mobile X-ray units, contacts with sanitoriums, dental clinics, social programs. One of these centers, at Dunkirk, will be staffed by the Webbs. Therefore, as the last stop on our tour, we went to Dunkirk. The American Relief for France group took us to the site for the project and explained it to us. Dunkirk with a population of 100,00 (before the war) is 80% destroyed; the important harbor is not in condition to be used as yet since the attacks of 1940 and 1945. This was the last section which the Germans held in France. Housing is a tremendous problem—barracks have been built to accommodate 7,000 people to date, and those of the Webbs will be in this particular section. It looks like a most worthwhile and much needed project.

Brussels, Belgium, May 6, 1946.

## SERVICE BRIEFS

Shipped to Germany several weeks ago were 400 bales of used clothing valued at \$35,502, reports New Windsor. This constitutes the third shipment to Germany from this center. Also in recent shipments were 94 bales to the Philippines and 68 bales to China.

The need for relief remains desperate. UNRRA Director La Guardia says the failure of producing nations to supply wheat to UNRRA may compel a third slash in Greek bread rations (now 8 ounces). The New York Times of May 15 reported that Tokyo had less than three days' supply of rice on hand with other large Japanese cities in a similar plight.

Rufus Bucher, who was recently in Europe, reports he saw New Windsor-packed materials in Germany, France, Holland and Belgium. He witnessed the unloading of 344 heifers and 24 new calves in France and received thanks for contributions made by the B. S. C. to a tuberculosis hospital in Belgium.

"Brethren Church Donates Canned Food for Relief" was the caption over an article appearing in the Greek War Relief newsletter. The report stated: "Through the generosity of the Church of the Brethren 70,000 pounds of canned good are now on the way to Greece, where distribution will be handled by Rev. Artesis of the Greek Orthodox Church. This donation is the largest of its kind made by any special group concerned with relief of Greece."



Continue to have relief clothing drives. There has been a definite drop-off in giving garments, shoes, and bedding.

WHEN SENDING RELIEF GARMENTS . . .

1. Remove all common pins, safety pins, price tags and staples.
2. Tie shoes together in pairs; do not wrap in newspaper.
3. Sew (tack) belt in dress lengthwise.
4. Fold garments of a likeness together (suits, two-piece dresses).
5. Sew (tack) pairs of mittens and gloves together.
6. Do not tie garments up in small bundles within a box.
7. Sew buttons in cloth sacks so that buttons are very loose.
8. Box (or sack) thread, needles, pins, yarns, tapes, etc., separately.
9. On all boxes write your postal return address in ink. Please include your congregation and denomination. The office tries to notify you when your packages arrive and to credit the congregation and denomination for the gross weight.
10. Larger packages are most practical for relief centers to handle.  
Freight and truck rates are cheapest if protection is adequate.

On Saturday, April 5, Congressman Harold Hagen of Minnesota, speaking at a dedication service for heifers going to France, said, "This shipment of cattle will do more to create international goodwill and bring world peace than most efforts of men of the State Department and Congress." More cattle are needed for shipment to Europe and possibly Asia. Contact the HPC at New Windsor, Maryland, or your nearest collection center.

THE BEGINNING OF THE MT. OLIVE  
BRETHREN CHURCH

(Continued from page 7)

We now had 125 members but without a church building. We called the church together and decided to build a place of worship. We had very little money to build with. I taught school five months a year, went to the Church of the Brethren College at Bridgewater, Virginia in the fall and spring on borrowed money, yet father and I gave more money than any other members. We also donated much work and I preached free of charge for them until they could get a pastor.

Neighbors donated yellow pine trees, helped to cut them down and saw them into logs, hauled them to the sawmill and had all sawed for the building. We built a drykill and dried lumber for the door and window frames, doors and window sashes. All this was made by hand—mostly donated. Today the Mount Olive Brethren Church is the largest and most important Brethren Church in the country in the valley of Virginia.

REPORT OF SHIPMENTS FROM NEW  
WINDSOR

(Continued from Back Page)

GERMANY

4,100 bales clothing & bedding  
43,000 pounds dried milk  
29,573 pairs shoes  
1 Car cereal

HUNGARY

1,200 bales clothing  
2 cars cereal

MEXICO

2 bales clothing  
4 heifers

PHILIPPINES

949 bales clothing

PUERTO RICO

10 bales clothing & bedding  
13 bales hospital supplies  
670 pounds soap  
68 heifers  
5 bulls

ARKANSAS

37 heifers

KENTUCKY

2 bales clothing

SIAM

100 bales clothing

GARMENTS CUT AND SEWED

98,561 for Greek War Relief  
2,200 layettes for Russian Relief  
59,974 for Philippine War Relief  
20,228 for American Relief for Holland and others.

I have held a number of revivals there and received over 50 into the church.

Our dear Brother John Locke has been there since 1931 and is universally loved in the community.

Since he has been pastor, the church has been remodeled, a new heating plant installed, baptistry put in, Sunday School rooms built, and other improvements have been made.

If the Brethren Church today would emphasize its specific doctrines and have the zeal and sacrifice that this church had, we would soon double our membership and would stabilize historic Brethrenism.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for June 30, 1946

## "OUR COUNTRY'S RESPONSIBILITIES IN LEADERSHIP"

Micah 4:1-5; Matt. 28:19, 20

For The Leader

Our scriptural passage in Micah this evening portrays the beautiful picture of the perfect harmony and peace desired by many peoples of the earth. It shows the idealism of the dreams of men. Many people are earnestly working for this condition to take place upon the earth. For thousands of years their efforts have failed. We seem no nearer to its reality than a thousand years ago. Back of this picture is hidden the Christ. When we look deeply into the verses, we see the Christ as sitting on the throne of David. When Christ reigns, peace will reign. While it is all right to dream and pray for peace as it is shown in Micah, yet we feel that the challenge of the Matthew passage is more in our line of work. We are to go out and evangelize the world. Other things will take care of themselves.

## DISCUSSION

1. AMERICA IS A LEADING NATION. War is war, and in the past two great wars, American blood, money and armaments have turned the tide. We cannot comprehend the billions of dollars worth of war supplies that were poured into the last war. We shall never know the truth about the tragedies of lives of our young men. We shall never know how much American posterity has suffered because of the lost and broken lives of our young men and women. We can only ponder on the lost generations of young people caused by the lowered morals of today. Yet above all this, America as a "providing" nation is a leader. We have given without reservation of all that we possess.

2. WHO RECEIVED ALL OF THIS? What do we have to show for all of our efforts? Do the other nations of the earth appreciate what we have done for them? We have literally flattened our nation on its back to "save" the world. Your answers are as good as ours. We do feel that we had a responsibility to other nations in fighting back the tide of evil and paganism. But like all givers, we would feel better if shown some appreciation.

3. Perhaps if we could shortly take to these other nations the gospel of Christ, they would learn appreciation for the things given to them. We feel that the least that other nations could do would be to permit our Christian missionaries to enter with the Gospel. It is basically the Christian way of life that is the foundation of American democracy. Thus if we have helped the other countries in war, with the best that we had, we should be permitted to help them in times of peace with our gospel of Christ. What do you think?

4. WE MUST SHARE. An absolute truth is that unless we do share what we have, we shall be cut off from relations with the rest of the world. While it might be ideal if we could tell the rest of the world that we didn't want anything to do with them, thus keeping all of our resources and blessings to ourselves, yet it isn't possible. With the type of modern transportation and communication, the whole world is one "backyard." We young people might as well face this truth right now. The age we face is one in which the whole world is one intertwined in business travel, etc. Now what about sharing? We cannot exist unless we share. The greatest thing we can give to others is, of course, the gospel. Are we willing to give our lives, our time and our money, that others might have the gospel of Christ?

5. THE BUSINESS OF THE CHURCH. Millions have been given to take medical supplies, food and clothing from our rich country to poverty and war stricken countries. All well and good, for suffering, cold and disease should be overcome. And if all of the billions of dollars and hours of labor spent in the last war had been put to the raising of food, making of clothing and preparing of medical supplies, instead of war materials, the world would present a different picture today.

But where does the Church fit into this picture? Christ has commanded us to take care of the needy. But a far greater command He has also given. We are to "Go—into all the world—with the saving gospel of salvation. Is that clear? First, last, always and uppermost, the business of the church is to take the gospel of Christ to mankind. What profit is the supplying of physical needs if the spiritual needs are neglected? What profit is a well fed and well clothed European if his soul is not touched by the gospel of Jesus Christ? This, by far, is our country's greatest responsibility in world leadership.

6. GOD'S FAVOR UPON US. The Church is basically a progressing organization. Unless there is continual progress, there is "regression," or drifting backwards. Through almost 2000 years the church has gone forward in leaps and bounds. The true church of Jesus Christ has continued this amazing progress because of the loyalty of devoted followers and the power of the Holy Spirit. From here we must go today. Into a world of sorrow and soul ache, into a world that is hungry and naked, into a world of hate and frustration, we must go with the gospel of love in Christ Jesus. If we go in this way, God will favor us. Every step of the way He will be with us. At all times we shall feel His strength and help. In so doing, we shall be meeting our country's responsibility in world leadership. We shall be finding favor with God, and His richest blessing shall be upon us. Are we ready?

## QUESTIONS

1. About how many countries would you say are now open to the receiving of missionaries from America? Name some of them.

2. About how many missionaries would you say are ready to go into other countries with the gospel?

3. Do you think American churches are doing all they can to fulfill the great commission?

4. What can we local Christian Endeavorers do about these problems?

5. When are we going to begin?



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# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

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## PERGAMOS: THE TOLERANT AND IMPURE CHURCH

Rev. 2:12-17

Tolerance ceases to be a virtue when we tolerate false teaching that destroys the souls of men. Perhaps "cowardice" would be the more truthful word than "tolerance." The Lord sharply rebukes the church at Pergamos for such toleration. We need a new reverence for the Word of God. Christ the Living Word and the Bible, the written Word, are both infallible. The two cannot be separated. Christianity and doctrine are inseparable (John 7:17; Rom. 6:17; 16:17, 18; Eph. 4:14; 2 John 9). By the Book we stand, otherwise we fall in the day of judgment. To tamper with the Book is to tamper with the eternal destiny of souls (Rev. 22:18, 19). A Christ Who is less than deity, not virgin born, Whose blood has no efficacy for sin, and Who did not have a bodily resurrection, is worthless. To reject the first chapter of Genesis, Noah's flood, the account of Jonah, the fact of an eternal Hell, is to reject the Christ Who endorsed those accounts.

It is not enough to not deny the faith. We are to "contend earnestly for the faith" (2 Tim. 4:2, 3). The tolerance of false doctrine is the first step toward its acceptance.

The whole tone of the cultured city of Pergamos was utterly opposed to the faith of Christ (vs. 13). It had no liking for the purity, self-denial, and unworldliness of the Church. The modern church that sponsors dancing, card parties and worldly amusements is surely dwelling where Satan's seat is. When the Church has compromised with the world she has lost her power to save the world. It was a sad day when Constantine performed the marriage ceremony which united the Church and the world. The "Dark Ages" ensued. Martin Luther divorced the church and the world but the two are getting together again.

Balaam, against his religious scruples, sold himself and God's people for the greed of gain. The Nicolaitans perverted the gospel to licentiousness. His Word is a "two-edged sword" (Heb. 4:12, 13). Ephesus as a church hates the Nicolaitans; "thou hast them."

And now, in vs. 17, we read of sweet, soul-assuring promises. As manna hidden in the sanctuary in the wilderness was preserved from corruption by Divine Power, so Christ in His incorruptible body has passed into the heavens and is hidden there until the time of His appearing. Christ Himself is the believer's manna hidden from the world; but revealed to the believer. The spiritual feast offered to all who reject the world's dainties for Christ is everlasting (John 6:47-58): an incorruptible body and life forever in Christ at the resurrection. As none but the priests had access to the hidden manna in the sanctuary so believers are as spiritual priests unto God.

God will give a new name to his new-born children (Luke 1:63) inscribed in a white stone. The proofs of a believer's sonship are known only to himself and God.

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# COMMENTS

## On The Sunday School Lesson

by The Editor

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Lesson for June 30, 1946

### "WORKING FOR A CHRISTIAN WORLD"

Lesson: Mark 16:15-16, 19-20; Luke 24:45-49; Acts 2:46-47; 5:42

This is primarily a missionary lesson. For when our Lord said, "Go into ALL the world," he meant exactly that. If Christianity is of value to you and to me, certainly it is likewise valuable to every human being in this world. And there is no way to make it known in its value to the uttermost parts of the world save as it is sent by those who know and realize its value.

A great deal is being said about the need of missions today, but how much is being done about it. The value of Christianity to the world does not lie in what propaganda is put forth, but rather in what is really done about it.

I once heard a man say, "Missions are being talked to death." That always bothered me. But the more I think about it the more I can see what I believe he meant. He must have meant that about all that some people do about missions is to talk about them. Jesus never said, "Talk missions!" He said, "Go . . . Preach!" There is a vast difference in these two thoughts. For that preaching He expected was to be in the form of "teaching." And you cannot teach properly by merely talking and hoping for results.

There is a striking phrase in this lesson—"Tarry . . . until." That "until" opens up the avenue of preparation. To be a real missionary one must be prepared and, yes, "endued with power from on high."

And it must be a "continuing effort" on the part of His followers. (Acts 2:46). And finally it must be a "daily" teaching and preaching Christ to men. It is only by such method that the world may know Christ and that the world may ever become Christian.

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### BEATITUDES FOR THE HOME

Blessed are they who rejoice in their children;

To them is revealed the Fatherhood of God.

Blessed are they who know the power of love;

They dwell in God, for God is love.

Blessed are songful of soul;

They carry light and joy to shadowed lives.

Blessed are they that see visions;

They shall rejoice in the hidden ways of God.

Blessed are they that have understanding hearts;

To them shall be multiplied kingdoms of delight.

Blessed are the childless, loving children still;

Their's shall be a mightier family—even as the stars of heaven.

Blessed are they whose memories we cherish;

Our thoughts add jewels to their crowns.

—J. Warren Hastings, Bulletin, First Church, Shreveport, Louisiana.



# Report of Shipments from New Windsor

(From June, 1944 to May 22, 1946)

You will notice these gifts have been sent to all corners of the globe and you can certainly feel gratified for having contributed to the cause of relief. Whatever your gifts were—money, food, clothing, etc., they were wisely and widely distributed through the Church of the Brethren Service Committee. Since June, 1945 the Missionary Board of the Brethren Church has contributed nearly \$16,500 to the cause of relief through the Brethren Service Committee. You may, of course, continue giving as the need is still great.

## BELGIUM

125 bales clothing & bedding  
348 heifers  
646 pair shoes  
61,914 pounds food  
1,307 pounds rice and beans

## HOLLAND

3,635 bales clothing & bedding  
28,380 pairs shoes  
37,459 pounds soap  
11 boxes toys  
22 boxes thread  
150,736 bushels wheat  
152,802 pounds food

## FRANCE

1,727 bales clothing & bedding  
9,679 pounds food  
10,464 pounds soap  
5,027 pairs shoes  
495 heifers  
2 carloads flour  
11,250 pounds dried milk  
39,437 pounds of seeds  
12 boxes toys  
4 boxes kitchen utensils

## ITALY

2,015 bales clothing & bedding  
89,252 pairs shoes  
700 100 lb. bags rice  
17,000 bushels corn  
12,133 bushels wheat  
15,000 pounds dried milk  
262,445 pounds food  
6,257 pounds seeds  
5 cars flour—2 cars cereal  
6 boxes candles  
3,095 pounds soap

## CHINA

2,715 bales clothing & bedding  
105,161 pairs shoes  
3,095 pounds soap

## GREECE

3,973 bales clothing & bedding  
28,439 pairs shoes  
60,687 pounds canned food  
11,210 pounds soap  
4,000 pounds dried milk  
3 cars cereal  
6 Brown Swiss bulls

## BURMA

25 bales clothing  
11 boxes surgical dressing

## ECUADOR

487 pounds soap

## FINLAND

842 cases food  
2 cars Rolled Oats

## POLAND

800 bales clothing  
43,803 pairs shoes  
23,144 pounds seeds  
378 heifers  
64,618 pounds food

## CZECHOSLOVAKIA

172 heifers  
400 bales clothing

## SWITZERLAND

500 bales clothing  
6,797 pairs shoes  
1,471 cases food

(Concluded on Page 13)



# The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church





## The Brethren Evangelist

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## INTERESTING ITEMS

**Oak Hill, West Virginia:** Brother Smith Rose reports the holding of a Vacation Bible School in the Oak Hill Church June 17-28.

**Canton, Ohio:** Brother E. J. Beekley reports that "As a result of the combined efforts of several men and boys of the church the new church lot on the corner of 18th Street and Myrtle Avenue, N. W. is pretty well cleaned up." He says further that "the hot dogs and coffee were good, too!"

We trust that very soon we will be hearing that the basement for the new church will have been excavated and that progress is being made in the building or their new place of worship.

Brother Beekley told the editor of some of their plans as we conversed at the late Ohio Conference, and they sure sound good. Keep watch for further reports of progress.

**Masontown, Pa.** We quote from Brother Ankrum's bulletin: "Last Friday night (June 14) the church was filled

for the closing program of the Daily Vacation Bible School. The surprise promised all, was the finding of a real live lamb by the shepherd, Ronnie Beal, in the acting out of the hymn, 'The Ninety and Nine.' The average attendance for the two weeks of school was eighty-six, as compared to an average last year of seventy-four."

We note also that the Laymen's Organization of the church had charge of the Father's Day program.

**Smithville, Ohio:** The first of the bulletins containing a complete Children's Day program came to the editor's desk from Brother Dodds. The day was appropriately observed with a program by the children under the direction of Mrs. Myron Steiner.

We note that Brother Dodds took the challenge of Brother Chester Zimmerman literally, which he threw out in his recent article in the *Evangelist*, and took practically the whole back page of his bulletin to challenge his own congregation to make a list of the Home and Foreign Mission points, together with their pastors and workers. Have you tried it?

**Berlin, Pa.:** Brother Whetstone reports a "good Vacation Bible School" in the Berlin Church, with over fifty in attendance.

We also find that they had a good Children's Day Program listed in their bulletin of June 16, the program being given at the evening hour.

**Milledgeville, Ill.:** The Milledgeville Church is host to the Union Vacation Bible School which is being conducted June 17-30. The ages run from 4 to through the eighth grade graduates.

Brother Benshoff's young people are always in the midst of things. We note that Miss Shirley Sword is one of the Girls' deputation team which is doing work in Sunday Schools, Summer Camps, Vacation Bible Schools and Sunday services in the Brethren Churches as a part of the Brethren Youth Movement which is under the direction of Brother Gil Dodds. We believe that Miss Sword is enrolled as a student in Ashland College this fall.

**Linwood, Maryland:** Indiana and Ohio are not the only states that had trouble with rain. We glean the following from the Linwood bulletin of June 9: "There were no services at the church last Sunday morning. A three-inch rain began to fall at 2:15 A. M., and by service time the road from the highway to the church was covered with water nearly thirty inches deep. The creek valley took on the appearance of a large river."

Brother Keck says of the organ which they are expecting to install: "When our order was placed for the organ, our priority number was 37. Now it is 27. We should have the organ in about two months."

**Nappanee, Indiana:** Brother J. Milton Bowman reports that at their "Feast of Ingathering for Relief" which was held on June 9, the following was the result: 424 tins of food; one gallon of prunes; ten cans of fruit juice; 6 cakes of soap, and \$6.50 in cash from those who forgot to bring their contribution in cans.

**Pittsburgh, Pa.:** Brother Crick reports that seventeen members of the Pittsburgh church attended the revival services being conducted at North Vandergrift by Brother Floyd Sibert, of Pleasant Hill, Ohio.



## The Editor Thinks Aloud

Fred C. Vanator

### WE ENJOY TWO CONFERENCES

Do you remember when we used to chant, "Rain, rain, go away; come again some other day!" when we wanted particularly to do something and the rain fell in torrents? Well, the rain fell in torrents, and we do mean torrents, during practically all of both the Indiana and the Ohio District Conferences. But the falling rain only proved to be a boon to the conference sessions, for it kept everyone indoors and made for a better session attendance than bright sunny weather usually does. Howbeit, all things worked together to make for fine conferences in each district.

We started from Ashland on one of the hottest afternoons of the present year. It was so hot that in the first sixty miles we picked up six pounds of air in our tires and had to stop at Fremont and let the excess out of the tires, fearing that they would blow out. The further we went the hotter it got, but finally we landed safely at Hipshewana.

It was indeed a pleasure to meet and greet old Indiana friends that we had not seen for some time. The sessions of this conference were largely attended and as will show in the minutes of the conference, vital, interesting and instructive.

We took time out between the Indiana and Ohio Conferences to visit the Brethren's Home at Flora, Indiana, feeling that we could better evaluate our duties as a member of that Board by so doing, since we had not made such a visit for the past five years. We might pause to say that we found the "Home" in the best shape we have ever seen it, and we are much pleased with everything that we found. We took a ride on the new elevator and had the joy of visiting with all the resident members of the Home. We appreciate all that Brother and Sister Scott are doing and have done, for they have done and are doing it well.

Then we had the pleasure of spending Father's Day with our eighty-three year old father in the old home town of Warsaw. Then on to the Ohio Conference at Bryan. Again we drove in the heat, but the rain surely followed us into Bryan. That afternoon, Monday the 17th, was the last time we saw the sun until we arrived home on Thursday afternoon.

The Ohio Conference, while not as largely attended as the Indiana gathering, was as fine as we have had for some time. Advance steps were taken, concerning which you will hear as the year progresses.

Conferences mean much when the spirit and the desire of the conference is taken back into the congregations and translated into action.

"True obedience to God is faith and good works. He is truly obedient who trusts Him and does what He commands."—Martin Luther.

## Business Manager's Corner

George S. Baer

### Mulvane, Kansas, a 100% Church

It is not a big church in numbers but it is big in loyalty. We recently received a list of subscriptions and check, and Brother Wilbur L. Thomas, the District Evangelist, said it included all the homes of the congregation, and so far as he knew, it was the first church of the Mid-West District to go 100%. We congratulate these good people and trust they will get great good from their reading of the Evangelist during the year. We pray that they may succeed in getting a pastor, who will, under God, lead them into larger achievements and growth.

### Other Evangelist Renewals

The Evangelist agent of Dayton recently sent in a list of twenty-nine subscriptions, renewals and new, and he is continuing the good work among these splendid people. Also from Huntington, Indiana, we received a list of seventeen subscriptions from the hands of the pastor, Brother Oberholtzer, and still others may be forthcoming.

### New Speed-O-Scope on Hand

Last week we told you about the new mimeograph ready for sale at the new price of \$44.20, plus \$6.50 for counter and \$7.55 for the tool kit. Now we are informing you of a new Speed-O-Scope in stock, selling at the old price of \$19.50. Every mimeograph user needs this piece of equipment. One pastor has already bought one from us. We are not sure we can get them as fast as the demand requires, but we have a tentative order for several machines. As with the mimeograph, so with the Speed-O-Scope. The first coming will be the first getting service.

### Some Small Service Books

|                                                       |                                |
|-------------------------------------------------------|--------------------------------|
| Bible Quiz Book—Jacobs .....                          | \$.50                          |
| Vacation Bible School Handbook—Nelson .....           | .60                            |
| When Boys Ask Questions—Scott .....                   | .60                            |
| Seeing Is Believing (Chalk and Object Talks)—Baker    | 1.00                           |
| The Sunday School Handbook—Murch .....                | .35                            |
| Programs for the Intermediate Society, No. 2          |                                |
| Phillips .....                                        | .50                            |
| How would Jesus Teach—Piper .....                     | .50                            |
| New Training for Service—Sharp .....                  | .35                            |
| Tight or Tither (A Short Stewardship Play) .....      | .35                            |
| Practical Experiments in Alcohol—Greeg .....          | .35                            |
| Manual for High School Bible Study—Rarick and         |                                |
| Maxam: Old Testament ....                             | .30                            |
| New Testament...                                      | .30                            |
| The Bible (13 Studies on the Books of the Bible) .... | .15                            |
| Junior Quiz Book .....                                | 10c each, or \$1.00 per Dozen. |

### A Beautiful Bible for Pocket or Purse

Printed on India paper, Genuine morocco cover, overlapping and leather lined, King James Version, size 4x5 $\frac{3}{4}$ , Price \$7.75. Order No. N24X to get beauty and quality.

### Religious Reference Library

Cruden's Complete Concordance; Peloubet's Bible Dictionary; Irwin's Bible Commentary. Get this old reliable

(Continued on page 15)



# "Give Ye Them To Eat"

By Rev. C. A. Stewart

(Sermon delivered at the recent Indiana District Conference at Shipshewana Lake, Indiana)

"Give Ye Them to Eat." Matt. 14:16

There never was a time in the history of the world that there was greater evidence that the world is hungry than today. The political unrest that disturbs the peace of the world when diplomats are maneuvering for positions at the peace table without any satisfactory results. The unrest in our national affairs; our domestic peace destroyed and men not knowing what to do next, is evidence that the world is hungry for some thing, they know not what.

This great throng of people was hungry and no place to buy food. Jesus said to the disciples, "Give them to eat." The disciples were in as much of a quandary as the people themselves. They did not have sufficient food—how could they feed the multitude? This is the revelation of the inability of man to supply the world with the soul satisfying food which they need. The world is hungry today and searching hither and yon for food, not conscious of the fact that the food they need is spiritual food. They go to the world's storehouse of knowledge seeking the wisdom that will enable them to find the way and bring peace and happiness to the world. But "The wisdom of the world is foolishness with God." Then in the face of the great need of the world, man is absolutely helpless.

The disciples were very much perplexed when Jesus said, "Give ye them to eat." They did not have the bread to give and therefore were helpless. In the face of the great need of the world, man stands helpless. If the world had not depended upon man so much, it would not have been in the condition it is today.

Yet Jesus said "Give ye them to eat" which brought them to the place where they recognized their helplessness. They had come to the place where Peter was when Jesus asked him if he would also go away and he answered, "Lord to whom shall we go? Thou hast the words of eternal life."

This places a responsibility upon us as a church. It is our business to feed poor hungering souls with the "Bread of Life." Christ was directing His words to the disciples, for there was no one else qualified to do the feeding. We have a world of hungry and needy people and there is no other source from which they can get that which they need than the church. The world has no gospel of salvation in any of its organizations that they can rely upon. It has great organizations and before the coming of Christ it even had religion but did not have Christianity. The gospel was not given to any other group but the church and they were commissioned to preach it to the world. Paul and Silas were imprisoned for their activities and the angel of the Lord said to them, "Go, stand and speak in the temple to the people all the words of this life." Their persecution and imprisonment was not

to keep them from preaching the gospel. The soul of the earnest child of God cannot rest without fulfilling its mission of telling the rest of the world the good news about Christ and His redemption offered to the world.

This world is a restless world which indicates that something is wrong. Men are seeking to satisfy the longing of their souls by plunging into and submerging themselves in the affairs of the world. They will not admit that they are in need, but there is an unrest within their being. We know that they do not have peace for the word of God declares that "There is no peace to the wicked." It is only God's children that have peace in their hearts, for the "Lord will bless his people with peace." Jesus said, "That in me ye might have peace." Where Christ is crowded out there is no peace. There is a vast multitude today that needs more than bread; they need the Bread that comes down from heaven, and the church must give it to them. The lack of bread to satisfy the hungry bodies in the world is evidence of the lack of spiritual food. In the plans of man, God was left out, and as a result of it the world is torn with shot and shell and life is cheap and millions starve. The economic plan of the world is upset and men scheme and take advantage of their fellowmen and go on in their quest for something they know not what. They are hungering for the peace that passeth understanding, but trying to find satisfaction in some thing or some one apart from Christ. Paul declares of such that "They know not God." They will even seek to worship and will create a god in their own minds and will worship him.

Jesus said, "Give ye them to eat." The multitude had followed Jesus for reasons they knew not, yet they were hungry, and they continued to hunger until they were fed. They were helpless and could not purchase food out there in the wilderness. They had the source of supply before them like thousands of hungry souls today who are floundering about in the quagmire of sin and pushing away from them the only help they can possibly have in this world. They stand within reach of the Bread that will satisfy their souls and starve to death.

Great problems of individual, national and international import are heaping themselves upon us daily, and men of all walks of life are concerned about them. We have great economic problems staring us in the face, millions of hungry souls begging for bread, factories closing down, men going on strike, prices soaring higher and higher. There is the crime wave sweeping our land, and this is not confined to any one class or race, but is found among all classes of people—the rich and the poor, the black and the white, the foreign born and the American born, the educated and the ignorant. Then there are the moral problems. The Puritanical ideologies have been lost and taking their place is a looseness of living that is shocking when measured in the light of the gospel of Christ. Our



social systems have developed a moral rot until the courts are jammed with divorce cases. Homes are broken and the whole nation suffers. All these things make it very obvious that the world is hungry.

But the commission of our Lord is, "Give ye them to eat." The disciples were astounded when Jesus gave them this great commission. The sky was black; the problem was perplexing. How could they supply their need? What would they give the multitude to eat? We are asking the same questions today as we face the great problems of the world. When they complained that they only had five loaves and two fishes, Jesus said, "Bring them hither to me."

We must not lose sight of the fact that the commission given to the disciples is our commission today. The church has the only answers to these great world problems. If the teachings of Jesus Christ had been adopted and lived up to, we would not have a hungry world today. And with the wide-spread rejection of the Gospel of Christ, we are fearful of what will happen in the future. We call America "Christian" and yet less than fifteen per cent of its population attend Divine services. O, there is a much larger number that are nominal Christians but who take no active part in the work of the church and cannot be counted upon to do any constructive Christian work. Yet they belong to the only organization that can give to the world what they need. This makes an added burden to the church. Yet it is our duty and also a great privilege to feed the world. Jesus was talking to His disciples who could not see how it was possible for them to do so. But to no other group was it given to preach the Gospel. He called a little group to Him in a day that was as dark as it is today. The light had all but gone out, and to them He said, "As the Father hath sent me so send I you," and they were to go and preach and teach the Word of God. We are to offer to the world the Bread that came down from heaven which will bring satisfaction to their hungry souls. The church has the remedy for a sin-sick world and it must go and offer it to them. Whether they accept it or not does not relieve us of our responsibility, we must not become weary in well doing.

But what must we feed them This was the question of the disciples and it seems to be the question of this age. We are told that many hungry souls go to the church services and then go away hungry. There are some kinds of food that does not bring any satisfaction. Here again we are brought face to face with our responsibility. We are made to ask what is the mission of the church? Is it to entertain, or is it something more serious that we should do? The church cannot and is not supposed to compete with the world. That is not her business. But she is to give the Word of God as the only means of salvation for a dying soul. It is not always the medicine that tastes good that works a cure. But the great problem too many times is with the church members themselves. If the church does not put on an entertainment they will go somewhere else where they can get it. We believe the church service should be attractive, but its main purpose should not be to entertain. Its purpose first and foremost must be to exalt Jesus Christ and present Him to hungry souls.

The disciples had very little food to offer, but Jesus said, "Bring it hither to me." And when it was given

back there was plenty for all and much left over. He sanctified it and put Himself into it and they were all satisfied. We in ourselves have little or nothing to offer to the world that they do not already have, but when we bring what we have to Him there is a Divine quality added to it that makes it wholesome. This involves prayer, or coming to the Lord and walking with Him.

Too many times we lose our effectiveness in the Lord's work because we do not come to Him and do not stay close enough to Him. Many a good sermon has been spoiled because of what the preacher does. Some one has said, "The thing you do speaks so loud I can't hear what you say." We are living Bibles known and read by all men. When we are in fellowship with the Lord close enough that the world will know that we have been with Him and we are His, we will do more effective work. We must not project ourselves but the Christ of God where the world can see Him. We must bring ourselves and all we have unto Him for His touch and then go out, after much prayer, to offer food unto the world. A professing Christian whose attitudes do not reflect Christ to the world is not fulfilling his mission and reveals the fact that he has not been with Christ. Jesus said, "Bring what you are and what you have to me." They were not qualified and able to feed the multitude until they took what they had to Him. What they had must be enhanced by His touch. To do the task we are commissioned to do, we must take ourselves and all we have, our characteristics and temperaments, our talents and all to Him. Jesus said to the disciples, "I will make you fishers of men." They were to be in His training school first and to partake of His nature before they could win men to Him.

Where do we stand as a church? We boast of the fact that we preach a whole gospel and we do have something to offer to hungry souls, and we are duty bound to offer what we have for it is the only food that will bring satisfaction to those who are hungry, and by giving it to them we are fulfilling our mission. But we cannot make much of an impression on them if we assume the attitude of indifference and display no fervor in our profession. If we take the attitude that here it is come and get it, men will not respond. We must convince men that we mean business. When we permit everything to take our attention and time, and neglect the work of the Lord and sit at home, or do something else every time the call to service goes out, and we leave our pew empty, we are not making much of an impression on the world. The work is becoming more and more difficult and a large per cent of it is due to the coldness and indifference on the part of church members.

Paul's message of concern to the Roman church is very pertinent in our day and time, "Knowing the time, that now it is high time to wake out of sleep." Go out to meet the challenge of our Lord, "Give ye them to eat." We may do the best we can and not reach all we contact and bring them to Christ. We have no promise that every one who hears will heed our plea and turn to the Lord. But we must offer them this food.

In these last days the work will be more difficult because Satan is making his last stand and he is not going to relinquish his grip upon men's souls without a struggle, and that should make every Christian more alert and



active. We must not assume the passive attitude but wage an aggressive warfare. Jesus said, "Give ye them to eat" which means activity and fighting the good fight, pushing on in the name of our Lord. The church must spare no means or lose an opportunity to feed the multitudes. We must recognize (1) That there is a need; (2) That man in himself cannot supply that need; (3) The church has the only food that will satisfy that need, and (4) We must go out as from the Christ of God and give it to the world.

—New Paris, Indiana.

## GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

### CHAPTER VI

#### MEETINGS AND CUSTOMS

(Continued)

##### Speaking in Tongues:

1. Speaking in an unknown tongue as evidence of the initial experience of baptism in the Spirit is nowhere prophesied, related or commended, while it is contrary to 1 Cor 14:28. If there be an interpreter it is no longer an unknown tongue.

2. In each of the three cases of tongues as initial experience the messages were understood by the hearers as praises for the wonderful work of God. Acts 2:11, 10:46; 19:6.

3. As a spiritual gift it was a sign to unbelievers. Acts 2:7, 8.

4. If no one present could interpret the speaker was to keep silence. 1 Cor. 14:28.

5. Even with an interpreter the speaking was limited to two, or at most three, and one at a time. 1 Cor. 14:27.

6. In addition to this, the message had to be edifying. 1 Cor. 14:26.

7. In private prayer there was liberty, for God understands the heart, but the church was taught to seek rather to teach. 1 Cor. 14:24, 31, 32.

##### The Sure Proof of Discipleship—Love:

1 The "more excellent way." 1 Cor. 12:31-13:1-3.

2. Without it all other signs are vain. 1 Cor. 13:1-3.

3. It is the gift of the Spirit to every true believer. Rom. 5:5.

4. It is the undeniable evidence of discipleship of Jesus. John 13:34, 35.

5. It is the fulfillment of the law. Rom. 13:8.

6. It is the grace that never fails. 1 Cor. 13:13.

7. It is the one gift that Jesus prayed for in all disciples. John 17:26.

##### The Prayer Covering:

1. For women in public prayer or teaching. 1 Cor. 11:5.

2. In respect to current ideas of modesty 1 Cor. 11:5, 6.

3. And respect for the husband. 1 Cor. 11:7-9.

4. And also to angels who see and hear. 1 Cor. 11:10; Luke 15:7.

5. And to the teaching of nature. 1 Cor 11:14, 15.

6. The custom not to be a matter of contention. 1 Cor. 11:16.

7. Liberty of conscience to be respected. Rom. 14:1.

##### The Work of Women in the Church:

1. In Christ there is neither male nor female. Gal. 3:27, 28.

2. Equal gifts for them were prophesied and received. Joel 2:27; Acts 2:4.

3. They freely ministered unto Jesus and His disciples. Luke 8:3.

4. They freely used their gifts in the church. Acts 21:8, 9.

5. But did not usurp authority over men. 1 Tim. 2:11.

6. Worthy aged women were supported as deaconesses. 1 Tim. 5:9, 10.

7. Women workers were to be appreciated and helped. Phil. 4:3.

##### Servants and Masters:

1. In Christ there is neither bond nor free. Gal. 2:28.

2. The workman is worthy of his reward. Luke 10:7; 1 Tim. 5:17.

3. Workmen should labor as unto the Lord. Eph. 6:5-8.

4. Masters should treat servants kindly. Eph. 6:9; James 5:1-5.

5. Jesus himself came to minister. Matt. 20:26; Luke 22:24-27.

6. He that would be great let him serve. Matt. 20:26.

7. The activity of heaven is service. Rev. 22:3.

##### Yoked with Unbelievers:

1. The Christian ideal is not private egoism, but public service. John 17:15.

2. Not formal charity, but fervent, loving service. Gal. 5:13; 1 Peter 4:8.

3. The sinful world needs, not contempt, but Christ. Matt. 9:36-38; John 7:46-49.

4. It needs, not companions in sin, but teachers of life. Eph. 5:11-20.

5. It needs, not faithless, but faithful examples. 1 Peter 4:1-5.

6. Not yoked with evil, but yoked with Christ. 1 Peter 2:11-16.

7. We must seek the lost only to lift them up. 2 Cor. 6:14-18.

##### "Dead Works" to be Avoided:

1. Works done in self-righteousness. Luke 18:14-14.

2. Works without repentance. Matt. 3:7-10.

3. Works done in hypocrisy. Matt. 7:21-23.

4. Works done in apostasy. Jude 17-21.

5. Works without faith. Rom. 9:31-33.

6. Works without love. 1 Cor. 13:1-3.

7. Works without spiritual life. Matt. 6:1-4.

##### "Good Works" to be Practised:

1. Works inspired of God. John 9:4.

2. Works that glorify God. 1 Cor. 10:31.

3. Works that honor Christ. Matt. 10:42.

4. Works that are unselfish. Luke 14:12-14.

5. Works that are love-impelled. Luke 7:44-48.

6. Works that are of the Father. John 14:10.

7. Works that are the fruit of the Spirit. Gal. 5:22, 23.

##### The Question of Eternal Security:

###### (a) The voice of history:

1. The program of progressive creation, conceived in the



councils of the Trinity, provided for a race of men made in the image of God. Gen. 1:26, 27; Acts 15:14-18; Titus 1:2.

2. Adam, so created, was called a "son of God." Luke 3:38.

3. As such he was free to choose between good and evil, and fell. Gen. 3:6.

4. The fall was foreseen, and also the remedy—faith in a promised Savior, represented by a vicarious sacrifice. Gen. 3:15.

5. The promise was limited, however, to those who would show their faith by their obedience. Thus Abel was accepted and Cain rejected. Gen. 4:3-11. The line of believers were called the "sons of God." Gen. 6:2.

6. In fullness of time the Savior came and, in perfect harmony with divine sovereignty and free will, those who accepted the Christ received the right to become the sons of God. John 1:12.

7. Likewise, those who choose to reject the Savior, have power to do so. John 3:18-21; 5:40.

#### (b) The Voice of the Word of God:

1. God is not willing that any should perish. 2 Peter 3:9.

2. Without destroying free will, God teaches men to choose salvation. Titus 2:11-14; John 3:16.

3. This is the dispensation of grace. Therefore the call of Rev. 22:17.

4. A sinner once saved, does not need to ever be lost, but if he sins he may repent and be forgiven. 1 John 1:7-9.

5. But if he refuses to repent, his free will is still respected. The kingdom of God is not composed of automations. Gal. 6:7, 8.

6. Persistent, wilful sin, becomes "eternal sin." 1 John 5:16.

7. The repentant prodigal may return and be restored, and at the return of the Lord receive his glorified body and "go no more out." Phil. 3:21; Rev. 3:12.

## College Field Secretary Speaks

By E. M. Riddle

### WANTED—PREACHERS

We are constantly confronted with the question, "Can you send us a preacher?" Preachers are needed. Preachers are in demand. They have been. For a long time they will be.

Why the scarcity of servants in the Master's field? There are a number of reasons, one of which is the fact that the World War made its mark here also. Careers were changed by long absence or accident or by some other painful experience to the soul, consequently applicants for this wonderful calling are so few. Neither is it true only in our fraternity. Nearly every denomination faces the same dearth of leaders.

In a recent interview with a prominent layman in northern Indiana, he spoke of information which had come to him relative to a Methodist conference in that area where 200 churches and preachers were in session, and

stated that the appalling thing was that not one single applicant was presented for ordination to the gospel ministry.

We do have some new prospects, but not enough. This matter is of serious moment to the future good and growth of our "beloved church." It is a question that confronts every church and every Brethren home. After all, we may build and raise money and present big programs, but this matter of yielded lives comes back to the very hearth of somebody's family. Some son, some daughter, in many homes, must hear the call.

Who will give a son? Thousands saw them go to the four corners of the globe for military duties and great was the cost in every way.

Now, why not, by the pressure of prayer, the urge of the Spirit, by the influence of holy living and Godly conversation, bring young life to a full surrender for service?

Many young people who saw service in several countries could now train and become great preachers of the Gospel. **Preachers!** Take time to counsel and pray with those who are seriously interested in Christian work. **Teachers in the Sunday School!** You may find them first. You may be of great worth to some soul who is deciding his or her life work. **Parents!** No less responsibility is yours. Encourage your son or your daughter for a life of real service. Brethren homes must provide the majority of our preachers and missionaries. We cannot expect enough to come from other sources to supply the demand.

The Secretary of the College and Seminary is ready and willing to visit and confer with applicants, just as rapidly as he can reach them, where that is deemed necessary. We must bring new recruits to our ministry.

Pray that the Lord of the harvest shall send forth laborers into His fields.

E. M. Riddle, Field Secretary.

He who bows in the presence of God stands straightest in the presence of sin.—Selected.

The first and paramount task of Christian churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ.—John Foster Dulles.

"Let your light shine." Do not talk about the lantern that holds the lamp but uncover the light and let it shine.—George McDonald.

### NOTICE

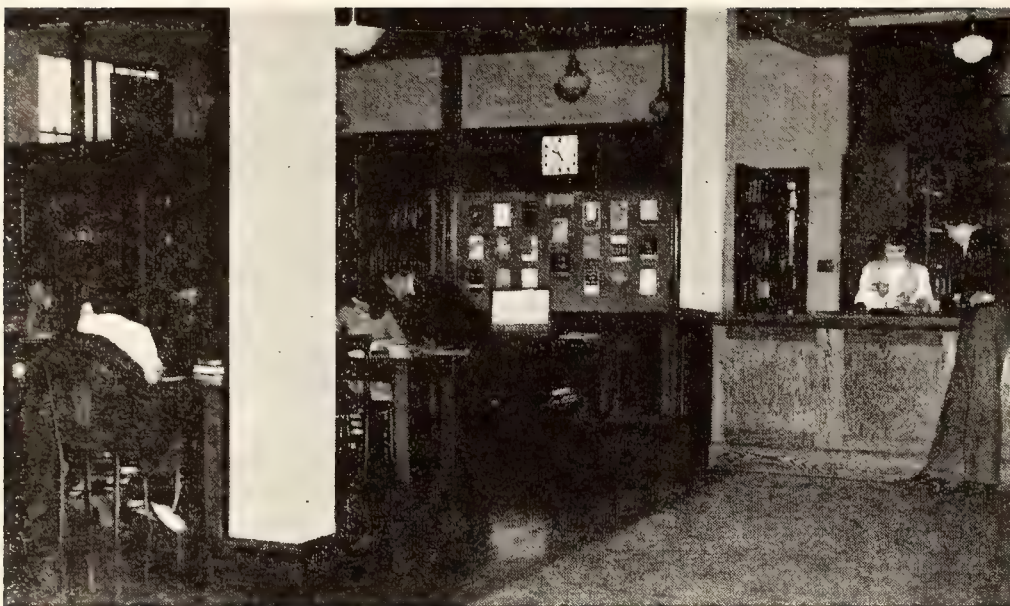
To Brethren Ministers:

The Bethel Brethren Church of Mulvane, Kansas, would like to hear from any one who is interested in a pastorate in the Mid-West District. We have moved our church building into town and would like to have a minister as soon as possible.

Address all communications to:

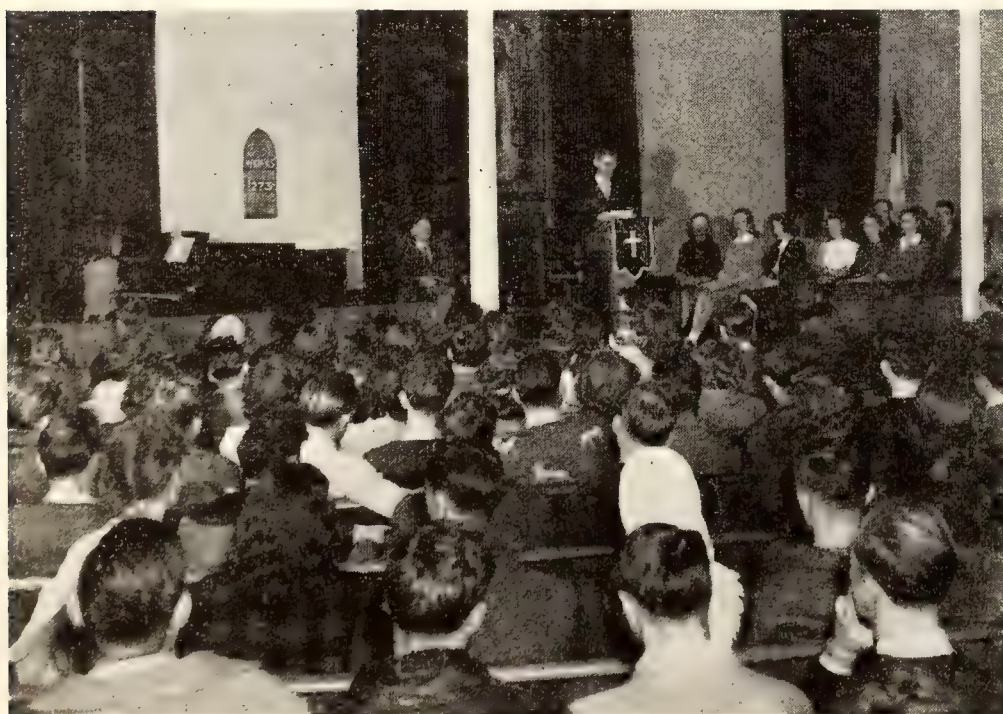
Mrs. Clarence Coleman, Church Secretary,  
Mulvane, Kansas.





A scene in the Library

*Young People such as  
These, crowding into the  
Dormitories, Library, and  
Chapel, have made the  
Purchase of three Annexes  
To Allen Hall necessary.*



A scene in the Chapel

# Ashl

## Its First

### Expansion

# An

We are pleased to present here used to house the unprecedented ov pages of this anticipated increase in once our purpose in writing this ap

Furnishings consisting of beds, required for approximately thirty r the present cost of furniture, the ex to the Churches, Women's organizat dent that help will come in the wa, these rooms as nearly uniformly as vidual pieces of furniture. Howeve too great expense.

It will cost approximately \$150 given to each organization or indiv College, designating them for "Ro

All rooms must be furnished a  
WILL BE THE FIRST TO FURNIS



# d College

OUNCES

ps In Post War  
Housing Facilities.



## ent Appeal

of the recently purchased dwellings which will be  
students this fall. You have read frequently in these  
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f drawers, mirrors, study tables and chairs will be  
want them furnished neatly and comfortably. With  
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to meet this emergency. It is our desire to furnish  
Hence, gifts of money are desired rather than indi-  
ter will be acceptable if they can be delivered without

quately equip each room. Special recognition will be  
nishing a room. Please send your gifts to Ashland  
shings."

for occupancy by opening of school this fall. WHO  
OM?

A. Glenn Carpenter,  
Business Manager.

*These are the  
Three Dormitory Annexes*





# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## *Echoes of the Shipshewana Camp Leaders' Camp*

### IMPRESSIONS OF THE SHIPSHEWANA CAMP LEADERS' CAMP

The following are some of the impressions of our first Camp Leaders' Camp which was held at Shipshewana Lake, Indiana, June 13-16. There were twenty-five participating in this first Camp.

We had informal, jovial, Christian fellowship in and out of our class discussions. But definite results were obtained in agreement of fundamental ideas and plans for camp work. It seems to be the consensus of opinion that it was successful and that all Camp staff members should share it each future year.

I feel it has been a wonderful privilege to begin my Camp season in this way. I especially appreciate the co-operation and willingness to work on the part of all who were there. We all shared the work together. I pledge that everything possible will be done to repeat and improve the Leaders' Camp next year.

The following "impressions" from some of the Camp Leaders speak for themselves.

L. E. Lindower, Camp Director.

Vernon D. Grisso, Dayton, Ohio

"There was in this camp a wholesome exchange and concerted study of trends and ideas that helped decidedly to formulate purposes, devotional and recreational, for each portion of Camp development.

"The start this year is a great move in progressive development of our Camps, from east to west. Our prayer is that another year will find more than representative leaders from districts, but will find all camp leaders in all districts gathering at a central camp to plan in advance for so important a youth activity."

\* \* \*

C. F. Zimmerman, Johnstown, Pa.

"Uniformity of administration terminology; gradation of materials to conform to the capabilities of the ages being taught; issuing of a standard work book or course plan for the denomination; preparation of a bibliography for the use of the teacher; a balancing of the time between all camp activities; a stressing of living the Christian life as manifested in the games and competition activities; an increase of proficiency in all departments by about 50% by proper planning and use of techniques, the inclusion of a staff member to plan the complete devotional set-up; an improvement of staff personnel, especially in the recreational and activities phase through the use of funds supplied by the Association, and student participation were some of the suggestions made."

Mrs. C. F. Zimmerman, Johnstown, Pa.

"Our camps can be a joy to serve if the proper planning is done before time, and if the administration is completely done. This school has given us many ideas, which, if worked out, will make our Camps a greater instrument for the use of the Lord's work. May we have many more schools like this one."

\* \* \*

Merle A. Heck, Dayton, Ohio

"In my opinion this is an important innovation in the camp set-up of our denomination.

"I believe that the method of conducting classes as we did this year is preferable to the cut and dried type. The general informality of the entire camp was pleasing to me, except that there might have been a little more planned recreation to have included all in camp.

"Of course we will find better ways of doing some things as we go along, but I can truthfully say I have received great benefit from this experience, and enjoyed myself very much."

\* \* \*

Mrs. Sam Adams, Pleasant Hill, Ohio

"Needless to say the morning watch was the most wonderful thing I ever experienced as a worship or an aloneness with Him. Our young people need the lesson to seek God early in the morning. 'Be still and know that I am God.' It is a beautiful idea—the morning watch.

"The fellowship and inspiration has been wonderful. I have learned a lot about camp—its administration and activities, and feel a bit more qualified to do my part."

\* \* \*

Mrs. J. M. Bowman, Nappanee, Indiana

"The classes and discussions have been splendid. As we brought up the various phases of camp work and discussed them together, each one received a clearer picture of the program. I think it would be fine to have these leaders' camps each year.

"The spirit of cooperation and Christian fellowship among the leaders was most gratifying. Even though there were differences of opinion, still no one became angry. The discussions were conducted in a very fine manner."

\* \* \*

Charles E. Johnson, Cerro Gordo, Illinois

"For some time there has been a growing confusion as to what constituted a good camp. This gathering together of leaders and an exchange of ideas has tended to clarify the situation. This was a most helpful and wonderful gathering."



**Janet King, Ashland, Ohio**

"For me, this Leaders' Camp was enjoyable and profitable. I think it should be continued next year on a larger scale. There should be more insistence upon all staff members attending, because of the value to them and because a larger camp would be more inspiration to the leaders and to the speakers."

\* \* \*

**Woodrow Brant, Flora, Indiana**

"The fellowship was filled with inspiration. I would not exchange this new experience for anything. I believe that with the enthusiasm that generates from this camp that it will spread out to other camp leaders and next year we will have a larger attendance."

\* \* \*

**Mary Alice Teeter, Dayton, Ohio**

"This has been the first time that I have had the opportunity of viewing camp life and devotional periods from a leader's standpoint. Having been a camper I know the inside of the students, but now I realize that the opinions of the leaders are similar to those of the campers."

\* \* \*

**Helen Shively, Nappanee, Indiana**

"The camp, although in the embryo stage, has given me much inspiration, guidance and aid. Not often is one able to have such a fellowship with people who are truly Christian, who live and aspire toward high ideals. By all means it should be continued and I believe it will tend toward a better understanding between the camp leaders when real camp activities are in session."

\* \* \*

**Keith Maust, Waterloo, Iowa**

"To me this Leaders' Camp has been the most helpful training and inspirational happening for quite some time. More young people should have this privilege—very decidedly. I believe that this Christian leadership training should be held all over the United States."

\* \* \*

**Virgil Meyer, Waterloo, Iowa**

"Now we are on the right track toward developing a better prepared staff of workers to help improve the quality of our camps. By our fine discussions we have been able to find out wherein our own particular camp is weak or strong. It seems to me that we have set up a goal for us to strive toward for each camp."

---

### A SPECIAL INVITATION

To all former Campers who have been in the service of their country, or have been kept away from Camp recently because of the war, we wish to extend a special invitation to attend the Young People's Camp at Shipshewana Lake, Indiana, July 21 to 28. Reservations coming in at this time indicate that the attendance at this Camp will not be as large as the others, since we have excluded those who are not seventeen or seniors in high school.

This invitation is extended in order that you might renew the fellowship and uplift of camping days. Use it as part of your vacation time. If you find it impossible to send your reservation ahead, come any way. We'll have an enjoyable week together. Get a Camp bulletin from your Pastor for the details.

If you are interested, write to: **Camp Director Brethren Retreat, Shipshewana, Indiana.**

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## Sunday School Lesson Comments

By The Editor

**Lesson for July 7, 1946**

### JESUS' ATTITUDE TOWARD THE LAW

**Lesson: Deut. 6:4-9; Matt. 5:17-19; Mark 10:17-22**

As we turn to this quarter's lessons we must realize that the emphasis of each lesson is to be placed on the attitude of Jesus toward human conduct. Whereas the scribes of Old Testament interpretation laid the emphasis on the "letter of the law," many times using methods which permitted the circumvention of the law, Jesus always emphasized the "spirit of the law."

We must note that Christ never made the obligation of the law less than that applied by the scribes' interpretation, but rather placed additional obligation upon men. The golden text gives us the key, saying, "Think not I am come to destroy the Law, or the prophets: I am come not to destroy, but to fulfill."

Let us note that God's laws are not changing like those made by men. It has been said that man has made so many laws that now there are thousands of laws against laws, and that most any crime on the calendar can be said to be committed lawfully. I do not know if this would be entirely true, but man's laws can abrogate man's laws when so desired, but **God's laws are always the same.** He made no mistakes when He propounded them. They cannot be improved upon.

When Jesus spoke of the law He dealt with it in the original purpose for which it was spoken. He also, touching the spirit of the law, constantly reminds us that a life lived in the spirit of the law naturally becomes a life free from the law. Paul gives us a good commentary on this when he says, "to the pure, all things are pure." He also says, "Whatsoever things are pure, lovely, etc. . . . think on these things."

Let us remember that laws originate because of man's weakness. A law means little as a deterrent to those who have no desire to disobey the law. They do not need it. But such laws are a restraint on those who are near the border line of disobedience.

God saw, even before man was created and yet in His mind, the necessity of law and order. He knew that He was creating a creature with all the tendencies to succumb to temptation, for He was creating him a free moral agent. So He made laws to which man must conform to enable him to keep in the good graces of the Creator. It was to these laws of order that Jesus refers and demands obedience.

Note Jesus' attitude toward these laws carefully as we study these thirteen lessons surrounding them.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## BE LOYAL PILGRIMS

"Be thou faithful unto death."—Rev. 2:10

As the days are going by, do you raise God's banner high  
Who has bought you with His own most precious blood?  
Do you own your Lord each day, while upon your pilgrim way,  
Are you loyal to the matchless Son of God?

When the foes of God arise, who His blest commands despise,  
Do you boldly stand for Jesus and the right?  
Are you found within His field, there His mighty sword to wield,  
Clad in armor that is ever shining bright?

Be the crowd the more, the less, do you Jesus' name confess,  
Do you show your colors, pilgrims, everywhere?  
When before God's host you stand, in the wondrous glory land,  
Will your Lord confess you 'mid the angels there?  
Harriet E. Jones.

## VICTORS FOR CHRIST REIGNING WITH HIM

Rev. 2:18-19

The heart-searching Saviour stands before the Church. "His eyes are like unto a flame of fire" (Prov. 15:3). The fear of being watched brings great discomfort to the criminal. But a child is comforted when he knows that the eyes of his father is upon him (Prov. 28:1). Our Lord reminds the church which harbors Jezebel, that He sees all things and that they should repent. For "His feet are like fine brass." Brass is a type of judgment. Unless the evil is put away the church will be severely judged; the evil ones themselves will be visited with tribulation and with death; for the only burden which the Lord would put on the Church is to put away the evil and hold fast the good "until He come." Luke 19:13.

In verse 19 the Lord commends this church for love, service, faith, and patience. Love may express itself in two ways. We should love those who are in error but never their error. If we love sinners too much to rebuke their hypocrisy or sin, our so-called love is hypocrisy (Rev. 3:19). We may have patience with a false teacher, but never with his teaching. Faith is commendable, but its proof is works. Service is good, but unless it is done for the Lord's glory it is vain. It delights the Lord when we truly serve Him (Matt. 10:42).

Verses 20-23 speak of counterfeit Christianity in the term of the woman Jezebel, Ahab's wife, who seduced Israel into abominable ways. Sins that waste the conscience, pollute the mind, ruin the body, paralyze the will, make the church in which they are practiced a byword, a hissing, and a rebuke subject to the wrath of God. "Jezebel

calleth herself a prophetess" (Rev. 2:20). The Roman Catholic Church calls herself a "prophetess" and usurps the authority of Christ by claiming "infallibility." The "modernism" of the Protestant Church denies the infallibility of the Bible. Thus both churches set the Bible aside, making man the final authority. Satan seeks to corrupt the Church and through the unchaste woman of Revelation 17 will get complete control of the religious life of the world (Rev. 17:18). The apostate church will serve the antichrist and make her bed in Hell. The faithful have this consolation: "The Lord knoweth them that are His," and His eye is upon them even in the corrupt church because they have refused to know the deep things of the devil.

For faithfulness to Christ the reward will be "power over nations" and a share in His reign over the earth (vs. 26, 27). This power over the nations Jesus Christ has received from His Father (John 17:2; Ps. 2:7-10; 132:11; 2 Sam. 7:11, 12; Isa. 9:6, 7; Jer. 23:5; Acts 2:29-36; 5:31; 2 Pet. 3:22; 1 Cor. 15:25). Jesus refused to receive the kingdom without the cross at Satan's hands; He would receive it from none but the Father, Who had appointed the cross as the path to the crown.



## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for July 7, 1946

## "GETTING THE MOST OUT OF RECREATION"

Eccl. 11:9; 1 Cor. 10:31-33

### For The Leader

"I want to have fun. I want to have a good time, and enjoy myself in my recreational hours. I am a Christian, and so I have some doubts as to certain types of amusements. So, I have problems as to what is all right for Christian young people to do. Yet I am a healthy, growing young person, full of life and energy. So what can I do that will satisfy my craving for fun, and still be in keeping with my Christian life?" A conversation such as this might be going through the minds of most of us during this summer. First of all, let us state that every Christian young person will have a problem in this matter. But if we shall test the things we do by the verses in our scripture tonight, we shall be on the safe side.

### DISCUSSION

1. THE PROBLEM. Right away let us state that all forms of recreation can be run to the ground and made evil of, but there are some that no matter how well they are cleaned up, cannot be made fit for Christian young people. In the last analysis, our Christian convictions will have to form the basis for our judgment and decision. Ball games of all kinds, can be lots of fun, but they can also be made the basis for gambling on the outcome, or cheating and poor sportsmanship on the part of the players. We once saw a young people's soft ball game where the umpire hurt his Christian profession by deliberately throwing the favor of his decisions toward the one team.



Swimming can be loads of fun for Christian young people, but it can also be harmful if they go beyond all Christian decency in the exposure of their bodies by the "newest style" bathing suits. Somewhere, Christian young people, we must draw the line on this point. Roller skating can be a lot of fun, if you can stay up; likewise bowling can be fun, providing we play fair and show good sportsmanship. Hiking, picnics, sightseeing tours, can all be enjoyed.

2. THE PROBLEM CONTINUED. But are all of these things, and many more we could mention, all right to all people? You may say that bowling, for instance is all right, and your closest friend may say it is wrong. What about it? Both of you are sincere. Look to the after-effects. If you are refreshed mentally, and spiritually; if you have not suffered any spiritual loss through activity, association, or conversation, then you may be sure you were all right. Gambling, drinking, smoking, dancing, etc., are forms of recreation which cannot be cleaned up and made right for the Christian. For these things by nature are evil.

A sure answer to this problem can be found by making a test. If companionship is good, if conversation is clean, if the activity does not lead to impure thoughts or immoral suggestions, it is pretty safe. Another test is if you could go from a church service (not on Sunday) into your chosen activity, and then return to a church service without a complete shock to your thoughts, then you are pretty safe. In the last place, however, all of our problems on recreation can be answered by our desire to please God and Christ in all things.

3. SUNDAY AND OTHER DAYS. Here is another point to which we shall do well to give some careful thought. What is all right for high quality Christian young people to do in week-days might not be all right to do on the Lord's day of worship. It is to be a day of rest. We cannot expect people of our country who have no love or regards for our God to have respect for the Lord's day. But that is not us. We who are His, must show a deep appreciation and rest for this day. Remember this day and keep it holy. A deep Christian conviction should guide our thoughts and activities on Sunday.

4. WHAT RECREATION SHOULD DO. What is the purpose of recreation? We have heard people say after a week's vacation that they had to come home to rest up. That is not right. Recreation or play should be a relaxation from daily problems, an exercising of the body, so that our bodies and minds can be refreshed. But when recreation is carried to the point of exhaustion then it is carried too far. If it is carried to the place where it hurts the body, then we are defeating its purpose. After hours of play and recreation we should be rested mentally, refreshed physically, and happy. Thus we are ready again to face the battles of life.

5. CHRISTIAN YOUNG PEOPLE AND RECREATION. Have fun, young people; good, clean, fun full of lots of activity, group participation and social life. But in it all you can uphold your own beloved Christ. Don't carry His name on your shoulder like a chip, but live, talk and play like a Christian should. Attain a high standard of conduct. Have scruples and a conviction on matters which are doubtful. Be temperate and moderate in

all things, and the Lord will richly bless you in your hours of recreation.

### QUESTIONS

1. Name some things you like to do for recreation. Tell what you like about them.
2. What recreational possibilities are there in your community for Christians?
3. What can our church do to provide recreation for young people?
4. What are we doing about it?

## National Goals Program

*Rev. J. G. Dodds, Chairman*

### HOW ARE THE NATIONAL GOALS BEING REALIZED AND CHECKED?

J. G. Dodds

As checkup time draws near, local churches and individual members are beginning to take inventory of accomplishments. Some are "measuring themselves by themselves" and thus, instead of striving to attain unto GOALS that compel them to reach upward, they become smugly complacent that they are no worse than they were a year ago. All Brethren should heed the message contained in 2 Corinthians 10:12: "For we dare not make ourselves of the number, or comparing ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

The National Goals program is a YARDSTICK of definite items of Activity and Tools to be used in helping us as a denomination, a local church, an individual church member, to reach forward unto greater Spiritual attainments. The use that a church makes of these Goals is in direct proportion to its interest in having a Target to aim at.

Your Chairman recently learned of the following incident: In a church business meeting the GOALS were being discussed and they had reached Goal VI. The Sunday School Superintendent asked for a copy of the Standard of Excellence; the pastor called his attention to the Bulletin Board where a copy of the Standard of Excellence had been posted for several months. A little later a C. E. Sponsor asked to know what the National C. E. Goals were: they too had been posted on the Bulletin Board for several months.

For your consideration allow me to present an arrangement of the GOALS that separates the local church Goals from the District Goals. Each of these groups can be checked by the 100 point system.

### LOCAL CHURCH GOALS

| I. MEMBERSHIP YEARLY GOALS:                 | Points |
|---------------------------------------------|--------|
| 1. 15% increase in membership               | 5      |
| 2. Church making Statistical Report on time | 2½     |
| 3. Every member an active member            | 5      |



## II. MISSIONARY GOALS:

- |                                    |   |
|------------------------------------|---|
| 1. An intercessory prayer group    | 5 |
| 2. Definite Missionary Instruction | 5 |

## III. PUBLICATION GOALS:

- |                                                   |    |
|---------------------------------------------------|----|
| 1. The Brethren Evangelist in every Brethren home | 5  |
| 2. Brethren Sunday School Literature used         | 5  |
| 3. An increased Publication Day offering          | 2½ |

## IV. ASHLAND COLLEGE AND SEMINARY:

- |                                           |    |
|-------------------------------------------|----|
| 1. A yearly increase in Brethren students | 5  |
| 2. Gifts to the Reserve Fund              | 2½ |

## V. BENEVOLENT BOARD GOALS:

- |                                                  |    |
|--------------------------------------------------|----|
| 1. An increased Superannuated Ministers Offering | 2½ |
| 2. An increased Brethren Home Offering           | 2½ |

## VI. CHRISTIAN EDUCATIONAL AUXILIARIES:

- |                                                                                     |    |
|-------------------------------------------------------------------------------------|----|
| 1. National Sunday School Assn. Goals                                               |    |
| a. Definite Christian Education and literature program sponsored for all age groups | 5  |
| b. An increased White Gift Offering                                                 | 2½ |
| c. Striving to attain unto the Standard of Excellence                               | 5  |
| 2. Christian Endeavor Goals:                                                        |    |
| a. An active C. E. Society                                                          | 5  |
| b. Emphasis on Christian Life Work                                                  | 5  |
| c. Strive to reach goals set forth by the National C. E. Board                      | 5  |

## VII. ACTIVE AUXILIARY ORGANIZATIONS:

- |                                                |   |
|------------------------------------------------|---|
| 1. Woman's Missionary Society                  | 5 |
| 2. Sisterhood of Mary and Martha               | 5 |
| 3. Laymen's and Brotherhood organizations      | 5 |
| 4. Personal Workers' Leadership Training Class | 5 |
| 5. A Church Tithers' Prayer Band               | 5 |

## DISTRICT GOALS

## I. MEMBERSHIP YEARLY GOALS: Points

- |                                                |    |
|------------------------------------------------|----|
| 1. 15% increase in total membership            | 20 |
| 2. 100% of churches making statistical reports | 20 |

## II. MISSIONARY GOALS:

- |                                             |    |
|---------------------------------------------|----|
| 1. At least one new Mission opened per year | 20 |
|---------------------------------------------|----|

## IV. ASHLAND COLLEGE AND SEMINARY:

- |                                                                                               |    |
|-----------------------------------------------------------------------------------------------|----|
| 1. One new recruit for Brethren Ministry each year from every 1,000 members or major fraction | 20 |
|-----------------------------------------------------------------------------------------------|----|

## VI. SUNDAY SCHOOL ASSOCIATION:

- |                                            |    |
|--------------------------------------------|----|
| a. Three Age-Group Camps in every District | 20 |
|--------------------------------------------|----|

May I challenge you to do three things:

1. I challenge you to check yourself, your local church, and your District with an honest appraisal of the value of achievement.

2. I challenge you to ask yourself and to honestly answer the question: "How much have I helped my local church, conference District and my denomination to go forward into a larger Spiritual development?"

3. I challenge you to earnestly and sincerely pray the prayer of Fanny J. Crosby:

"Consecrate me now to thy service, Lord,  
By the power of grace divine;  
Let my soul look up with a steadfast hope,  
And my will be lost in Thine."

Smithville, Ohio.

# Young Men and Boys' Brotherhood

Devotional Lesson for July

## EDUCATION

Mark Hopkins sat on one end of a log  
And a farm boy sat on the other.  
Mark Hopkins came as a pedagogue  
And taught as an elder brother.  
I don't care what Mark Hopkins taught,  
If his Latin was small and his Greek was naught,  
For the farmer boy the thought, thought he,  
All through lecture time and quiz,  
"The kind of a man I mean to be  
Is the kind of a man Mark Hopkins is."

No printed word or spoken plea  
Can teach young hearts what men should be,  
Not all the books on all the shelves,  
But what the teachers are themselves  
For education is making men;  
So is it now, so was it when  
Mark Hopkins sat on one end of a log  
And James Garfield sat on the other.

—Arthur Guiterman.

(Select hymns that appeal to Christian Heroism)

Scripture: Nehemiah 1:11: 2:1-18

### Prayers

### Lesson: "BUILDING WALLS"

Neh. 2:17. "Come, and let us build up the wall of Jerusalem."

In olden times they built walls around cities to keep enemies out. Such a wall surrounded the city of Jerusalem but it wasn't strong enough to keep Nebuchadnezzar from getting in. He shattered the wall; burned the temple; and carried most of the people away to Babylon. Later on, when Cyrus became King of Babylonia, he allowed the Jews to go back to Jerusalem. They began to rebuild the city but became very much discouraged because their enemies, the Samaritans, bothered them.

A young man named Nehemiah was living in the palace at Shushan with the King. He was the cup-bearer; which meant that he had to taste the king's wine first to find whether it was good enough for the king to drink. One day some friends from Jerusalem came to visit him. They told him of the trouble the people were having at Jerusalem, and so he obtained permission from the king to go to help them.

When he arrived there he found that the first thing to do would be to build the wall to keep the Samaritans out. So he called all the people together and said, "Come, and let us build up the wall of Jerusalem." They got busy. It was hard work but they kept at it and in fifty-two days



they completed the task. The enemy could not get in now and they were free to finish the temple and build their homes.

Did you ever hear about the great wall of China? It was built two hundred years before Christ was born to keep out the barbarians from the north. It was twelve hundred and fifty miles long and so wide that men on horseback could ride, six abreast, on top of it. Several millions of men worked ten years to complete it, and much of it is still standing today.

In the country of Holland they have built walls called dykes, to keep out their enemy the ocean. If it were not for these dykes the water would cover the highest buildings. They have rightly called it "Hollow-land."

A little boy by the name of Hans lived there. One day as he was on his way to school he walked along one of the dykes and saw a little stream of water trickling from a hole in its side. He didn't go to school that day and he didn't go home that night. His parents became worried and began to hunt for him. Early the next morning they found him all tired out but he was still crouching there with his finger thrust bravely in the hole to keep back the water of the Zuyder Zee. He had saved his home and city.

You and I must build walls around our lives to keep out the bad influences. We must be careful to stop up every little crack where sin can creep in. No better way to do this can be found than church and Sunday School attendance, Brotherhood and Bible Study. These will build up good strong walls around our hearts and help us to keep evil out.

And when we attend these services and meetings we help to build them. Every boy who attends is a part of them. These things cannot be better than the people who are in them as they are the living stones from which the walls are built. Let us be faithful and regular in attendance at church, Sunday school, Christian Endeavor, and Brotherhood. Our motto should be, "Come, and let us build up the walls."

"If every member were just like me,  
What kind of a Brotherhood would we be?"

—Rev. M. G. Goselink.

#### Business Session

#### Social Hour

#### Dismissal Thought:

#### GOSPEL OF WORK

Every mason in the quarry—  
Every builder on the shore,  
Every woodsman in the forest—  
Every boatman at the oar,  
Sawing wood or drawing water,  
Splitting stone or cleaving sod;  
All the dusty ranks of labor—  
In the regiment of God—  
March together toward His temple,  
Do the work His hands prepare.  
Faithful toil is holy service,  
Honest work is praise and prayer.

—Henry Van Dyke.

## Business Manager's Corner

(Continued from page 3)

set in DeLuxe Morocco-grained imitation leather, with colored edges, in Library-type, dust-proof box, for \$9.75. Individual volumes, \$3.75 each.

#### Large Variety of Cards and Folders

Sunday school absentee cards, get-well cards, Birthday cards, Communion cards, 20c a dozen, \$1.25 per 100. Folders at 25c a dozen. See our catalog, or write for one.

#### Bible Story Books

Hurlbut's, one of the oldest and best, at \$2.95; Egermier's, a very popular book, \$2.00; Bowie's, the work of an outstanding scholar, \$1.95; "The Sermon on the Mount" in large type and lavishly illustrated for children, \$2.00; "Boys and Girls of the Bible," \$1.50; Bible Stories for Little Folks, \$1.00; "Stories to Live By" (The Beatitudes for Boys and Girls) 85c. All books and Bibles sent postpaid.

## Books Worth Reading

#### Books Selected and Recommended

Mrs. J. Allen Miller

**I See the Philippines Rise.** By Carlos P. Romulo. Carlos Romulo has written the joyous sequel to the fall of his beloved Philippines. On Friday afternoon, October 21, 1944 his dream of return came true.

When President Quezon died, Romulo was made Philippine Resident Commissioner. His new honors did not hold him long, and he joined MacArthur's invasion convoy, doing press relations. His book is not a history of the reconquest, but rather a human and emotional account of his own feelings and experiences.

Publishers: Doubleday and Company, N. Y.—1944. \$2.75.

**Religion and the American Dream.** By Raymond C. Knox, Chaplain of Columbia University. This volume has been written by the Chaplain of Columbia University as the result of a commission accepted by him to study the place of religion and religious instruction in modern education, particularly in the countries of western Europe. He reminds us that America was founded on the ideal of an equitable distribution of advantage and opportunity. We have been warned that where there is no vision the people perish. Religion, and apparently religion only, will give us that vision.

Publishers: Columbia University Press—1934. \$1.75.

A famous atheist once said: "I can stand all the arguing of Christian apologists; but I have a little servant who is a disciple of Jesus, and her pure, honest, truthful life staggers me sometimes." The one irresistible argument for the gospel's truth and power is a regenerated and consecrated life.—The Banner.



### GENERAL CONFERENCE HOUSING

The Housing Committee for General Conference, in this first of their announcements, wish to make this preliminary statement.

It is the purpose of the committee to try to keep the housing rates for conference this year as close to to the rates of last year as possible. However, due to the rise in rentals in Ashland, as in every other city, there may be a slight increase in prices. Housing shortage is largely responsible for this. But the committee assures you that it will do its very best in this matter.

Communications concerning reservations may be sent at any time to the undersigned, chairman of the Housing Committee.

G. C. Carpenter,  
1122 Grant Street,  
Ashland, Ohio.

"The love of moral beauty, and that retention of the spirit of youth, which is implied by the indulgence of a poetical taste, are evidences of good disposition in any man, and argue well for the largeness of his mind in other respects."



## News From Our Mission Points

Furnished by the Missionary Office

### PERU, INDIANA

It has been some time since Peru has been in the news, and since we have had such a good year we are anxious to let the brotherhood know about it.

Rev. Theodore Kline came to us a year ago in May, after the church had been without a pastor for over a year. He came to us while our church was at its lowest in membership, and he lost no time in calling on all the members, those who were faithful and stayed by the church through all the trials and troubles, and the ones who were still members but no longer came to church. He walked many miles doing this, also calling on the sick in the hospitals and homes.

We have had a substantial increase in membership from fifty-three to eighty-one at the present time. He organized a youth group which meets on Sunday evenings at 6:30. There are about twelve members in this group. We also have a youth choir with about the same number. He

has done wonders with the children. When he came there were only seven children in that department and now we have twenty-eight.

We have Thursday evening prayer and Bible study with an attendance of from fourteen to eighteen, the studies being very interesting.

In April Rev. Kline took unto himself a wife, Miss Beulah Deal, daughter of Mr. and Mrs. Grover Deal, members of the church.

It is with much regret we received the resignation of our beloved pastor, Rev. Kline and on May 29 he preached his farewell sermon. He has been a wonderful pastor and counselor, and was well liked by the community.

After the morning service we went to the church dining room where we enjoyed a basket dinner and as the time for parting drew near we were very sad, each hesitating to say goodbye. There were many tears shed, but our loss is someone else's gain, so we pray God will bless him and his in his new work wherever he may go.

So we are once more without a pastor.

Mrs. Omer Fenimore, Clerk.

## Wedding Announcement

LEEDY-KEBERT. On June eighth, in the home of her daughter at Koontz Lake, Indiana, Mrs. Edna Kebert was united in Holy Matrimony to Charles Leedy of Rochester, Indiana.

The single ring ceremony was read by the undersigned.  
O. C. Lemert.

UMBAUGH-SCOTT. Miss Marjorie Scott, daughter of Mr. and Mrs. Vernon Scott of Rochester, Indiana, was united in marriage to Donald Umbaugh of Argos, Indiana.

The service took place at the home of the bride's parents near Tiosa, Indiana. The undersigned officiated, using the double ring ceremony.

O. C. Lemert.

### A CALL TO PRAYER

At the recent Ohio District Conference, which convened at Bryan, Ohio, the week of June 17, went on record as much pleased with the attitude of Secretary Byrnes in his request for prayer for the sessions of the delegates of the UNO which is being held in Paris, France. A motion prevailed that a plea go out to the churches of Ohio to join in the answer to this request by uniting in prayer at some specific time in either some church service or at an agreed time set for such a prayer period.

Let the church heed the call in prayer that further progress may be made in our peace efforts.





## What Would You Do?

"If you were God and God were you,  
And He were given a holiday  
To go to Church to praise and pray,  
And then He feasted and stayed away  
Without a thought of God and prayer,  
Or thanks for all your loving care—  
If you were God and God were you  
Say—what would you do?

"If you were God and God were you,  
And a nation set a day for prayer,  
But only one had time to spare  
For every hundred that didn't care;  
Would you believe that they were sincere,  
And bless that nation again next year?  
If you were God and God were you  
Say—What would you do?

"If you were God and God were you,  
And millions professed a faith in you,  
As giver of all good gifts and true,  
But never said "thanks" or thought it due,  
But then when trouble came their way  
Expected your help without delay—  
If you were God and God were you,  
Say—what would you do?"



# The Brethren Evangelist

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**THE BRETHREN PUBLISHING COMPANY**

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God does not want us to be contented with insignificant achievement when, with His help, we may hew our way to better things for the Kingdom of God.—J. R. Miller.

When Westminster Abbey was blasted, Americans felt shocked, wounded, and unhappy; yet few who mourned asked themselves what they personally were doing to strengthen their own churches.—Gertrude S. Trowbridge.

## NOTICE TO ALL CHURCHES

Credential blanks for General Conference have been mailed to all churches of the Brotherhood as of July 1st. Such credentials have been mailed to pastors except where request that same be mailed to the church clerk. If you do not receive your credential blanks in a reasonable time, notify the undersigned, Secretary of General Conference.

E. J. Beekley,  
604 Paar Place, N. E.,  
Canton, Ohio.

## INTERESTING ITEMS

**Canton, Ohio:** A recent letter from Brother E. J. Beekley, pastor of our Canton Church says: "We had 104 at Sunday School and church on Sunday (June 23). The architect has the first drawings ready and we hope to make the final changes in the plans by next week."

Which leads us to remind the Ohio Churches of the action of the late District Conference in concurring with the request of the District Mission Board for an offering for the Canton Building Fund during this month (July), same to be sent to the Treasurer of the District Mission Board, Mr. Harvey Amstutz, Smithville, Ohio. Canton deserves all the support that can be given it and that right at this time.

**Bryan, Ohio:** From the bulletin which we received from Brother C. Y. Gilmer, the parsonage family must have profited "meatly" speaking from the presence of the conference lately convened at Bryan. We knew that we did not eat all the meat that was in possession of the congregation while we were there for they had been permitted to buy and slaughter their own meat, and was it good. Now Brother Gilmer says that they have received a gift of some of that meat which the delegates did not eat.

While we are talking about that conference, let us say that surely the Bryan people did everything they could to make us feel at home and they succeeded. The conference next year goes to New Lebanon.

**Cerro Gordo, Illinois:** Word from Brother C. E. Johnson tells us that the Daily Vacation Bible School had its largest attendance in years. The closing program was given in the south park at noon of the last day.

**Waterloo, Iowa:** Brother V. E. Meyer reports that their Vacation Bible School was successful with an attendance of well over the hundred mark. One of the features was the gift of over \$75.00 for our work in Lost Creek, Kentucky. Mrs. Lelia RuLon was the superintendent in charge.

In conversation with Brother Garber Drushal at the time of the Ohio Conference we learned that Brother George Drushal is recovering slowly from his almost fatal automobile accident of a few weeks ago. We surely send our thanks up to the Father for sparing the life of this noble worker in our Kentucky field. Keep praying that his recovery may be more and more rapid.

We learn from various sources that Dr. Charles A. Bame is quite ill at the home of his son, Donald, in Cleveland, Ohio. We trust that we may be able to report improvement in his condition very soon

The Editor and Business Manager wish to express their appreciation for the many fine things that were said to us at the District Conferences concerning the work at the Publishing House. These things mean much to us.



## The Editor Thinks Aloud

Fred C. Vanator

### EVANGELISM—WHEN?

In the present issue of *The Evangelist* you will find the full text of the Moderator's address, given at the recent Ohio District Conference by acting Moderator, Vernon D. Grisso. It is so important to more than just the congregations of the Ohio District that we desire to call attention of all the readers of the *Evangelist* to it.

That the church is facing a year of opportunity in the field of evangelism is not mere idle talk. Unless the Brethren Church takes hold of the problem confronting her in this field, and does it right readily, much ground that may be gained will certainly be lost and that to the detriment of the advancement of the church at large.

We should begin to realize that evangelism is not a matter of setting a date for a two-weeks meeting, calling in an evangelist or an evangelistic singer, or both, and then sitting back with a satisfied smile and a feeling of well-being and patiently (?) wait for another year to roll around. Too many times we are also content to merely "count" the number of attendants at the services, or to tell how few were in attendance, using that as an excuse for the meagerness of results. Blessed indeed is the church that has an all-year round program of evangelism, issuing in the constant winning of souls, not merely to report the number of accessions at the year's end, but that indeed the work which the Master left for his followers to do might find fulfillment in his church.

The twelve-point program which Brother Grisso sets forth is worthy of study and adoption of every church in the brotherhood, whether it be large or small. The size of a group is not essential to evangelism. It is the faithfulness of the group that makes for victory. Consecrated, praying followers of the Lord can do wonders if they will just put themselves into His hands.

There is much to be said for personal evangelism. While the day of mass evangelism is not entirely gone, it becomes necessary to make personal contact with sinners, outside the church, to persuade them to become interested in the "mass" movement of mass evangelism.

The word of the Book of books has not changed. Its reminder that "Now is the day of salvation; now is the accepted time," tells us as to the "when" of evangelism. "Seek the Lord early" and "Remember now thy Creator in the days of thy youth," give us the key as to the "who" of evangelistic effort. Vacation Bible Schools and Summer Camps, to say nothing of converted Youth evangelism, are the stepping stones to a great movement in the field of evangelism. The Sunday School teacher of youth has a wonderful opportunity to sound the depths of soul possibility, and plant seeds that will bring forth a harvest one hundred-fold.

The Laymen of the church are beginning to reach out into the field of evangelism. It appeals to the writer that

one of the very first aims of the Laymen's organization should be to lay definite stress on the layman's obligation to this field. Hundreds upon hundreds of times the laymen can do more in the evangelistic field than both the pastor and the imported evangelist.

Yes this is a year of evangelism. What it will bring forth depends on every individual in the Brethren Church.

## Business Manager's Corner

George S. Baer

### Ohio W. M. S. Takes on Equipment objective

It is not the first time they have done it, and that makes it all the more appreciated. Their interest in the Publishing House is not only practical, but continuous. That is the kind of loyalty that is developing all over the brotherhood and is sure to see the realization of the slogan—"A Greater Publishing House for the Brethren Church."

What I am getting at is to tell you what the W. M. S. organization at the Ohio district conference held at Bryan decided to undertake for the Publishing House. The Business Manager had presented to an open session of the conference some of the needs of our printing plant, among which were some new type and storage cabinets. Presently a committee from the W. M. S. waited upon us to obtain more definite information, which was gladly given. Later we were invited to appear before the W. M. S. delegation to hear the announcement made that the district organization had decided to set as their objective an offering of approximately \$300.00 for the purchase of the cabinets mentioned. This brought great joy to the Business Manager, and he wishes to express sincere gratitude on behalf of the Publishing Board and the force at the Publishing House.

Two years ago these same Ohio women made a contribution of a similar amount with which we were enabled to buy a lift truck, which is in almost constant use, and a spray gun, which is a great boon to the pressman. Again, we say, Thank you, to these good ladies. Your gifts are greatly appreciated.

### Other Projects Mentioned

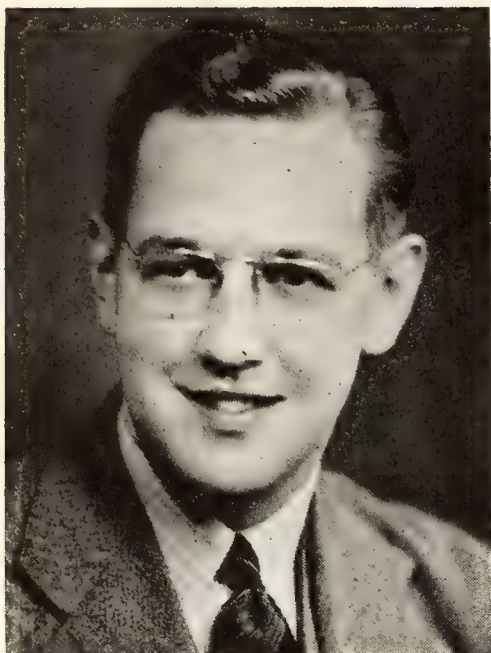
Here are some of the other projects which we brought to the attention of the Ohio Conference, and which we want to pass on to others who may be wanting to undertake something for the Publishing House.

1. One of the most immediate needs is a new stitcher, that puts the wire staples in the magazines. The pre-war price was \$400.00. I don't know how much the increase will be by the time they are available.

2. A new or rebuilt folder. The one we have is both out of date and worn out. I cannot tell now what the cost might be, but we will have figures before long.

(Continued on Page 11)





# The Year . . . . OF EVANGELISM

By Vernon D. Grisso, Acting Moderator, Ohio District Conference

(Delivered at the late Ohio District Conference, June 18,  
1946, at Bryan, Ohio)

To the synoptic parallel of our Conference text we would ask your careful hearing and consideration of three verses from the 9th chapter of Matthew, the 36th to the 38th verses: "But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

"Never in the history of Christendom has there been a greater need for spiritual awakening than today. Never has there been so imperative demand for Christian men and for Christian solutions in personal and social problems. And never in the Christian centuries has there been a more effective means for the revival of men than the method of Evangelism which is now being used in American Protestantism." These words are quoted from the opening paragraph of the book, "A Workable Plan of Evangelism" by Dawson C. Bryan. I have only selected it as one of many urgent voices calling across America for men to return to Christ.

Dr. Ralph W. Sockman has reminded us in his new book, "Now to Live," "The values of life are always made vivid by their proximity to death." With world destruction now staved off for another few years, how sweet is life, and above all, how important is God and the goodness of His Salvation through His Son Jesus Christ.

Certainly this is the year of Evangelism. If we failed after the last war, and we certainly did, then we are pressed to correct the errors with today's evangelistic opportunities.

We all have our favorite interests in Christian work. A preacher's emphasis determines the character and quality of his work. He can have anything he wants if he will emphasize it long enough, hard enough and tactfully enough. If he wants a new church building, he can get it, if he will keep emphasizing it. If he wants a missionary church, he can have that, too, if he will place his emphasis there. If he wants an evangelistic church with many baptisms annually, he can with the proper emphasis, have that. The failure today in the life and work of many ministers of the Gospel is misplaced emphasis.

The minister's pulpit is not his throne, but rather his altar. Here he gives himself, sacrificially, for others. This is the "Romance of Preaching"—sermons are drops of blood shed by the ministers of God, for the redemption of the world through Jesus Christ.

Let us return to the message of emphasis for today and of importance to the people of the year in which we live.

What is Evangelism? A definition of our own might be self reflecting and therefore of little value. In March of this year the Federal Council of Churches of Christ in America, under the title of "Evangelism," issued this statement and definition of Evangelism which your Moderator supports. Quote, "Evangelism is the presentation of the Good News of God in Jesus Christ, so that men are brought, through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Saviour from the guilt and power of Sin; follow and serve Him as their Lord in the fellowship of the church and in the vocations of the common life."

From this statement we conceive a closer agreement in the increased relationship of evangelism and more of us are able to agree upon the nature of the term. Let us concur that, "Evangelism is **not** an 'Extra' task of the Christian or the Christian churches; it is integral to the nature of the Gospel. The Gospel is the Good news about God's nature, purpose, love and power. Since God is not to be classified with any other reality, the Gospel of and about Him is unique. The Gospel is not another panacea, or another philosophy, or another way of life. The good news about God not only declares God's loving purpose, but offers His presence and power by which those who will identify themselves with Jesus Christ in the Spirit of faith and repentance can be restored to their rightful heritage. The Good News offers man, here and now, the benefits of the life, teachings, death, and resurrection of Christ through the power of the Holy Spirit who applies them to our hearts. By this **same** spirit we are formed into a **fellowship of the Spirit**, which is the church. Through the power of the spirit we are enabled to live the life by which the claim of the Gospel lays upon us.

"God's intention is to bring persons into fellowship with Himself through Jesus Christ and through that relationship into fellowship with one another. Salvation is not something peculiar—although it will always be a miracle in this world which is under sin. Salvation is the highest well being of mankind.



"Since this is the nature and power of the Gospel, it is of necessity, unique and sovereign, central and expulsive. It is upon this Evangel that the **WHOLE CHRISTIAN MOVEMENT RESTS**. Evangelism is then the primary task of the churches and the Christians. There is no Christianity possible without Evangelism. Much of the loss of the power to Evangelize on the part of Christians and churches is due today to the loss of this conception of the uniqueness of the Gospel, which is related to the nature, purpose and power of the one true, living God for persons and for mankind. There can be no evangelism without the eternal Evangel."

And now—if we have as Brethren agreed thus far in our statement and place of Evangelism—we can proceed anywhere in the church and remain within our topic.

Our nation finds itself in the midst of a world baffling situation. We have won a battle as far as the military front is concerned. We have great importance in international trends. Our whole international appeal is based upon a missionary philosophy and we wonder if there is altruism enough, character enough, Christianity enough in any class of people in America to sustain such an international policy? We still stand for such policies, but they have issued from our Christian heritages. Can or are we maintaining our own heritages let alone international policies based on such profound ideals? America is religion conscious, but is a long, long way from following that good conscience.

Governor Lausche of our state recently, in our hearing, cited us to the important place the Bible and the Book of Prayer had among the American soldiers. He cited our nation a praying nation, turning to prayer in times of crisis. With all the good implications that this may indicate, it still does not mean that America is a church going nation, of which he conceded. Religion was important during the war. Then men remembered God, and promised God! Today, too many of them, they remember God, but God is only a memory, a memory of Fox Hole petitions. But—they are remembering! Now is the day of Evangelism. The challenge of God's answers to prayer yesterday must be channeled into God's service today. America may be religious in heritage, America may be religious according to names on the church records since Christianity has witnessed an unprecedented growth in America in the past few years but—America today is not a Christ-conscious people.

A relatively small per cent of the population of our nation attends services in any regular pattern. This is especially true in cities where community relations are weak. Through the war years it was childhood, youth and home life that suffered. Instability of domestic relations in the home has bred a restlessness which has been inimical to personal integrity. Many church families have been uprooted from their home churches. Some, but not many, have affiliated with churches in new communities. Church consciousness is **NOT** strong in American Protestantism. There is too little concern on the part of pastors to actively promote the affiliation of members of their churches with churches in other communities. One of the greatest problems we confront in the nation is indifference to organized religion.

People seek out the church and pastors for the way to

begin to live, the way to die, etc., through baptism, dedication of children, weddings, funerals, and forget to seek or heed the way of the church and pastor in actual living and dying.

Our problem is not only in reaching and saving the lost but it is finding and reclaiming the thousands to whom religion is not a vital force and family stave, but only an interesting heirloom, a subject for study or respect, or occasional patronage, but hardly as a central concern for contemporary living.

Large Groups such as the Baptists, Methodists, United Brethren, United Presbyterians, etc., have organized and instituted into their conferences and local churches means and organizations whereby the personal soul winning and visitation program will become a functional and integral part of their church life as has been the prayer meeting and the class social.

Evangelism, saving souls, integrating Christian personalities into Christian service should become the theme of the church. Our Gospel is "Good News" and without Heralds, the news is of no joy to no people. Prayer, Bible Study and fellowship meetings can be made to live anew when we have some concerted action under foot for which to be praying, studying and fellowshiping.

A proposed plan of action on Evangelism has been recommended by a meeting of the Federal Council of Churches at Columbus, Ohio, March 5th to the 7th and recommended to all and any denomination who will give consideration to their "Plan of Action" at any conference or convention.

We, not being a member of the Federal Council of Churches of Christ in America, need not use it in verbatim, but in the following recommendations for the Brethren of the Ohio District we give credit, in part, to the proposed plan of action for reference and to its excellent coverage of the field of evangelism.

We would recommend for the Brethren of Ohio to seriously consider during the approaching fiscal year of labor for our Lord:—

# I. AN EVANGELISTIC AWAKENING THROUGH THE CHURCHES.

"After the war" many members have relaxed back, half-hearted in their commitment. They live on the periphery rather than the center of the church's life and work. Many give little or nothing of self and life's material possessions to the church; they fail to witness in life and deed for Christ; they stand in great need of spiritual quickening and life enrichment.

In re-evangelizing and awakening the church we suggest the following:

- More services with opportunity for rededication of life through prayer and penitence.
- Emphasis to our members to practice the presence of Christ through daily prayer and Bible reading for every member of every family.
- A new emphasis on regular church attendance by every resident member of the church.
- A practice, study and prayer for stewardship of time and possessions for every Christian.
- Encouragement to more groups of men, women, boys and girls within our church to gather for prayer,



study and Christian action within and without the church.

- Preaching missions and Bible study conferences within local churches and union cooperation for the quickening of church members.
- Mass evangelism in which the collective impact of evangelistic movements will make the unchurched conscious of the saving power of our Christ.

## II. AN EVANGELISTIC AWAKENING THROUGH MINISTERS

The key to evangelism is the minister. Every minister should be and must be an evangelist, an evangel for the Good News. To help him be this we would recommend:—

- Every Ohio pastor to attend one Bible Conference other than our own, each year, for the broadening deepening, enriching and strengthening of his own life's flow of preaching.
- That our Seminary be encouraged and urged to provide study courses in Evangelism working toward the end of establishing a "chair of Evangelism" so that each graduate will eventually be fully trained in this most vital field.
- The continuation and strengthening of Pastors' Institutes for planning, strengthening, enriching and concerting the voices of the ministry.

## III. AN EVANGELISTIC AWAKENING THROUGH LAYMEN

One of our weaknesses has been our failure to train laymen to win men and women to Christ. The ministry will never do the job alone. This year and continuing through 1947, almost without exception all denominations are emphasizing lay evangelism. A similar program is commended to all Brethren Churches:—

- Visitation Evangelism. Recently in Charleston, W. Va., the Baptist laymen canvassed the town and revealed the astounding facts that out of 67,000, 29,000 made no profession of Christian faith. They went to work and accomplished the usual results when consecrated Christian laymen set out to win souls. Forty to forty-five per cent of the calls made brought results and decisions for Christ. Our own church in Dayton proved the value of such a program in the past few months. Besides the value to the visited, souls won, greater blessings have been expressed by the visiting laymen. The entire city of Dayton, from the Church of God to the Episcopalian churches will adopt and follow the lay visitation plan this fall. However, we need not wait for specialized organizers to come to us. Order now, from your Brethren Publishing Co., a few copies of "A Workable Plan of Evangelism," by Dawson C. Bryan. Read the book, lay your plans, pray the matter over and put your laymen to work. It will mean bigger and better reports of souls won and greater lay-enthusiasm than the Brethren Church has seen in many a year.

- We recommend laymen speak out more freely, not only in church, but in clubs, unions, office and shops in witness to their faith, their hope, and their Lord and Master. Why shouldn't they fill the home pulpit occasionally? Surely they have ONE sermon in their heart from experience and service.

- We recommend more lay preaching through Sunday School work, gospel teams, and in the filling of the pulpits of our churches without preachers. They need not always run to the examining board for ordination in order to testify to Christ and teach His promises of salvation. Some of the greatest and most effective preaching has been done by men that preferred to remain laymen.

- We recommend a careful study and course of action for training of laymen to efficiently discharge duties of church offices. Some of the puny efforts expounded by deacons, trustees, Sunday School Superintendents, etc., has been regrettable. Let them meet at district gatherings for fellowship and directed training to first of all be lay-evangelists, men of action and worth.

## IV. AN EVANGELISTIC AWAKENING THROUGH THE HOME

Brethren homes need to afford members of the family more and better Christian literature. There is an ever increasing number of wholly Christian periodicals in circulation today that should be by the arm chair in every Christian home. "Christian Life and Times," "Religious Digest," "Christian Herald," "Christian Century" besides our own weekly "Evangelist" to keep us in time with our own denomination.

- A family altar guide should be recommended by every church and pastor to every home. "The Upper Room" is always excellent and many similar ones are good. The important thing is for the church to recommend them and have them available for heads of their families to secure and use.

- The **Brethren Evangelist** should be in every home. Where this is not a part of the church plan, at least it should be sent into the home of each new convert for not less than one year at the expense of the church.

- The church must take more initiative and authority in suggesting and recommending the selection of Christian literature that finds its ways into our Brethren homes.

## V. AN EVANGELISTIC AWAKENING THROUGH CHILDHOOD

It is impossible to exaggerate the importance of bringing children to a simple trust in God by their personal acceptance of Jesus Christ as Friend and Saviour. In childhood the child is most receptive to lasting impressions—before false impressions take hold. There is no guarantee that any child through Sunday School teaching, education or home environment will grow into making a confession for Christ unless he is brought to make that individual decision. Every person is saved by individual commitment to Christ.

Child evangelism must aim at making the child to become "Alive to God in Christ Jesus our Lord." This is best accomplished through:—

1. **The Home**, which is natural and normal if sincerely Christian.
2. **The church School**, where Christ is taught as a friend and Saviour by competent trained teachers.
3. **Classes in training for Church Membership**. This has been practiced among Brethren always after acceptance



f Christ. Is it asking too much for a Minister to teach and lead the little ones to a logical understanding of Christ's place in their lives and then point the way to a soul saving decision?

4. **Community homes groups.** Other denominations have encouraged this method and reaped thousands of little souls for the kingdom. In your community, on your street, are ten to twenty children. Not more than half are enrolled in Sunday Schools. A sincere Christian mother invites them in for a cookie and a cooling drink for an afternoon repast. She tells them Bible stories, about God's love for them and Christ's gift to them. After several weeks she invites them or sends them to a Sunday School at the choice of their parents. She has awakened the minds of many of God's little ones that the church school would never have reached; She has contacted homes for the church; she has awakened a soul consciousness that may have as many souls as are in the households of the children on her block. We recommend our church encourage such child evangelism, organized or unorganized.

#### VI. AN EVANGELISTIC AWAKENING THROUGH YOUTH

Youth time is decision time. Ideals, enthusiasm and life's challenges. Now is the time most youth will accept or reject their Saviour. The world and social relationships all come pressing in for a hearing and a verdict. Now is the time for the most important things to bid for the time of youth. Life's moulds are set. To rightly face and confront youth with Christ we recommend:

1. Preaching missions and evangelistic effort placed in the midst of college students on our college campus. The returning veterans are definitely not overemphasizing the campus prayer meeting. The church must not underemphasize the immoral and questionable habits acquired by premature veteran experience. Christ must be repeatedly offered to them.

2. Youth classes and fellowships should be encouraged where they may feel free to talk over life's problems and companionships in life through Christ. Fellowships, prayer bands, and crusades should ALL be encouraged and supported as long as they are concerted movements for Christ. We dare not slight, slur nor stifle any army, regiment or mob as long as they are moving for Christ and the kingdom. Many will find "The Way" through the zeal and enthusiasm of others.

3. Youth Camps are well under way and doing one of the mightiest tasks of evangelism in our denomination. May our prayers support them and any turn, trend or call they may indicate find us loyal supporters through and throughout. They are winning souls for Jesus Christ.

4. Youth Rallies, Missions and Conferences are being scheduled. We can only recommend more. While youth WILL rally in the name of Christ—Let him Rally—Youth must Rally! Never let it be said that the church discouraged Christian Rallies. Close your church doors to youths rallies in evangelistic enthusiasm and they'll flock to the roadhouse revelries in drunken hilarity. We support youth who rally for Christ.

#### VII. AN EVANGELISTIC AWAKENING THROUGH CHURCH SCHOOL TEACHERS

There is no better demonstration of personal evangelism

than through Christian teaching. With children and youth; persons—their teachers; count for almost everything in making decisions for Christ. They can be led, seldom told and never driven to Christ.

Many of our Brethren teachers need a new spiritual enrichment and experience in Christ. They need a new urge to win souls for Christ and a new burden of the lives entrusted to their teaching. We recommend:

1. To the National Sunday School Association to revive the Sunday School Institute for churches and groups of churches, bringing in outstanding leaders and speakers in soul-winning and personal work for our church school teachers.

2. We would commend gatherings of Sunday School teachers and Superintendents at retreats such as Shipshewana and Ashland for teacher training schools.

3. We would insist that every Sunday School should have regular monthly meetings of teachers and Superintendents not only for planning programs, but at which time the responsibility of reaching individuals in church and out of the church for Christ and the church is faced and acted upon.

#### VIII. AN EVANGELISTIC AWAKENING THROUGH NEW CHURCH SCHOOLS AND CHURCHES

Because of the rapid shifting population over the nation new communities are developing and old ones are changing. Excellent opportunities are abroad for establishing new churches.

We would recommend that in Ohio:

1. Our Mission Board be voted our full support in backing and establishing new Brethren communities for Christ.

2. That after survey and careful investigation they select from one to ten new sites for Brethren Sunday Schools.

3. If pastors are not available for new points use what lay-Brethren are available and start Sunday Schools. Starting Sunday Schools is the true start of a church any way and if the good Lord sees fit to prosper Brethren faith in a Sunday School we feel certain He will help us to lift up Lay or ordained ministers to organize and carry on his work.

#### IX. AN EVANGELISTIC AWAKENING THROUGH CONSERVATION OF MEMBERSHIP

Shifting population is a major problem, even among conservative and progressive Brethren. May we recommend:

1. Pastoral instruction to our membership in church loyalty.

2. If and when our members move to inform Brethren pastors in the new locality.

3. If and when there is no Brethren Church in their new community to advise them to find a faithful and fundamental congregation and then to transfer their church letter freely and gladly.

4. A new consciousness of neighborhood awareness, visitation, information plans to help churches to re-enlist those that have left home churches to settle in strange communities. The Brethren church has everything to offer incoming Christians regardless of their former church affiliation.



## X. AN EVANGELISTIC AWAKENING THROUGH NEW MEMBERS

The church has two doors; the front door which should always be kept open for new members brought into the fellowship and the back door which should always be kept closed. However, too often, we leave the back door open for them to go straight through. The loss has been too great in recent years. In the Ohio district Evangelistic awakening we would recommend for conservation of members:

1. Church membership classes instructing all who enter, the full meaning and value of the church.
2. Christian care, Deacons and Pastors should make and follow up visitations into the homes of new members to make closer acquaintance and help to bring the new members to feel the shepherding care of not one preacher, but a spiritual fellowship of deacons and members.
3. We recommend the placing into service, as soon as abilities and talents can be discovered, of all new members, allowing the experienced members freedom of time and talent in visitation, evangelism and personal work.

## XI. AN EVANGELISTIC AWAKENING THROUGH MODERN AGENCIES

1. The radio is a modern agency that we have been slow to use. Yet today hundreds of churches are preaching the Gospel to the outside world that will not enter churches through the radio.
2. The motion pictures have led countless of our youth to Christ through the decision hour at Shippshewana. Few of our churches have provided them in the churches for the multitudes that couldn't go to Shippshewana. It is one of the most effective means of evangelism and education yet presented. A check with intelligence in the U. S. Army will show the important place motion pictures had in education for war. What could we do with it in education for the Prince of Peace? Let's get back of religious producers and equip our churches with visual aids.
3. Religion is news. Conferences, meetings, speakers and rallies should be told to the world through the news. This is the great news, the Good News. The news of Salvation to the world, still new to many.
4. Tracts and books are available for teaching, training and aiding in Evangelism. We need more. The only church that will reach the world today for Christ is a church that is thoroughly trained and schooled in evangelism.

We would be appreciative to our Publishing Company to call to our attention, review and recommend more and more publications, tracts and books that will instruct and aid in the work of Evangelism.

## XII. AN EVANGELISTIC AWAKENING THROUGHOUT THE WORLD

Enough is enough. A world-wide program of Evangelism is a paper in itself. May we recommend to every church of our district to cooperate with and support our National Mission Board and all relating appeals for world-wide evangelism through the sending of messengers of the Gospel and the feeding and clothing of a starving world. An evangelistic church cannot stay at home in spirit but must give her heart and soul to going into all the world,

making disciples of all nations, heralding the gospel of the great Prince of Peace.

In conclusion, Brethren of the Ohio District, may our Gospel be the Gospel of God, taking Christ in saving power to a fainting world, a hungry world, a desolate world, a confused and lost world? Jesus had compassion on them. They are yet among us. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

## REPORT OF COMMITTEE ON MODERATOR'S ADDRESS, OHIO DISTRICT CONFERENCE

We your committee on the Moderator's address wish to make the following report on recommendations set forth therein:

We desire to commend the Moderator for the emphasis laid upon the necessity of evangelism as a basis for future growth and deepening of the spiritual life of our churches.

We further recommend, in keeping with the suggestions found therein:

1. A re-evangelizing and awakening among the churches through a re-dedication of life, daily prayer and Bible reading, church attendance, study of stewardship, preaching missions, Bible conferences and mass evangelism.
2. A re-evangelizing and awakening among ministers through Bible conferences, Pastors' Institutes and Seminary courses on evangelism.
3. A re-evangelizing and awakening among laymen through visitation evangelism, lay preaching, and courses of study for effective church leadership.
4. A re-evangelizing and awakening in the home through better Christian literature and family altars.
5. A re-evangelizing and awakening among our children through home, church school, church membership training courses and community home groups.
6. A re-evangelizing and awakening among young people through preaching missions, youth fellowship, such as prayer bands, youth crusades, camps and rallies.
7. A re-evangelizing and awakening among church school teachers by means of Sunday School Institutes, Teacher Training Courses, and regular training cabinet meetings.
8. A re-evangelizing and awakening through organization of new church schools after a careful survey of the territory by the District Mission Board and that talented laymen be encouraged to conduct Sunday Schools where ministers are not available.
9. A re-evangelizing and awakening of the present membership by teaching loyalty and the developing of a sense of neighborhood awareness.
10. A re-evangelizing and awakening through the use of newly won Christians by proper instruction, visitation and the using of their talents.
11. A re-evangelizing and awakening through modern agencies such as radio, religious films and publicity.
12. A re-evangelizing and awakening throughout the world by prayer and the spirit of cooperation with all Christians.

We further recommend, in order to get this program



before our people for action, that the Brethren Evangelist be asked to print this address for the purpose of a very definite study of these recommendations, and, second, where these recommendations coincide with the Ohio District and National Goals, that we redouble our efforts to re-evangelize and re-awaken our Brethren Churches of the Ohio District.

And finally, we urge that every member of the Ohio District of Brethren Churches make evangelism a personal matter of prayer, that a great movement of evangelism may begin to sweep over our entire beloved denomination.

Respectfully submitted:

E. J. Beekley,  
E. O. Frank,  
L. V. King.

## GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

### CHAPTER VI

#### MEETINGS AND CUSTOMS

(Continued)

##### (c). The Home of Eternal Life:

1. To be called gives hope of being chosen. Matt. 20:16.
2. To be chosen gives hope of walking worthy. 1 Thess. 2:12.
3. To walk worthy gives hope of being sanctified. Rev. 3:4.
4. To be sanctified gives hope of an inheritance. Acts 20:32.
5. To have the first fruits of the inheritance gives hope of receiving the fullness thereof. Eph. 1:13, 14, 18.
6. To have the fullness gives hope that it may endure forever. Eph. 3:19.
7. And it does endure forever. Praise God! Eph. 3:19-21.

##### (d). The Meaning of Eternal Security:

1. It does not mean unconditional salvation. 2 Tim. 2:12.
2. It does not mean loss of free will. John 6:66, 67.
3. It does not mean license to sin. Col. 3:5-8; 1 Cor. 8:9.
4. It does mean that God will do His part. 2 Cor. 1:20; 2 Peter 3:9.
5. It does mean that we can do our part. 1 Cor. 10:13.
6. It does mean that "he that is for us is greater than he that is against us." 1 John 4:4.
7. It does mean that the universal resources of God are on our side in our efforts to climb the way of life. Rom. 8:28.

##### (e). The Help of the Holy Spirit:

Every phase of regeneration and the Christian life is made possible by the help of the Holy Spirit. For example:

1. Faith itself is a gift of the Spirit. 1 Cor. 12:3, 9.
2. He also has a part in repentance. Acts 5:31, 32.
3. He is the agent of regeneration. John 3:3-5; Titus 3:5-7.

4. He gives the endowment of power for service. Luke 24:49; Acts 2:1-4.

5. He gives renewal of strength. Eph. 3:16.

6. By Him we are sealed. Eph. 1:13, 14.

7. And by Him will come resurrection and glory. Romans 8:11.

##### (f). The Significance of Divine Sovereignty:

1. The whole creation hangs upon God's sovereign will. Eph. 1:11; Rom. 11:36.

2. His perfection of judgment is beyond our comprehension. Isa. 55:8, 9.

3. His word never fails in accomplishment. Isa. 55:3.

4. By his fore-knowledge he plans worlds and ages. Heb. 11:3; Acts 15:18.

5. He brings the visible from the invisible. Heb. 11:3.

6. He brings the present from the future. Rev. 21:2.

7. He can be just and yet the justifier of the saved. Rom. 3:23-26; Gal. 2:20.

##### (g). Some Assurance of Security:

1. The promises are made by One who cannot lie. Titus 1:2.

2. The election is the verdict of foreknowledge. Rom. 8:29.

3. The goal—not a place but a person. Phil. 3:8-14; John 17:22; 2 Cor. 3:18; 1 John 3:2.

4. The Kingdom of God must be eternal. Dan. 2:44; 1 Peter 5:10.

5. Eternal life is "Christ in you the hope of glory." Col. 1:27; 1 John 5:11, 12.

6. The marvel of our justification is made possible by the miracle of regeneration. Rom. 3:26; 2 Cor. 5:17-19.

7. The miracle of God's care makes possible our faithfulness. John 10:28; Rom. 8:35-39; 1 Cor. 10:13.

##### (h). The Cooperation Required:

1. The only vulnerable point in our salvation is our own free will, and God will take care of even that IF we will allow Him to do so. Rom. 14:4.

2. The Savior knocks at the door, but we must let him in. Rev. 3:21; John 3:16.

3. The Spirit, through the Word, gives faith, repentance, and regeneration, but we must cooperate with confession and baptism. Rom. 10:10; Acts 2:38, 39.

4. When born of the Spirit we become one with Christ, but must then work with his body, the church. 1 Cor. 6:17; 12:13; Acts 2:47; Heb. 10:25-27.

5. God gladly gives the gift of the Holy Spirit, but to those appreciative enough to ask and to obey. Luke 11:13; Acts 5:32; 8:14-17.

6. To strengthen our weak wills, God teaches us, but we must be willing to be taught. Titus 2:11-14.

7. God, by force, can keep us as machines, but only with our consent can he keep us as his children. Rom. 8:9-15; Heb. 12:1-15.

So should we extract from Christ whatever we require to complete our character. The short-tempered must take patience, the passionate purity, the cowardly moral strength, the domineering patience, the downcast comfort. We must not simply pray for them, but take them. This boldness is our right.—F. B. Meyer.



# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## *The Training of Future Generations*

By Walter C. Wertz

"And they that be teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever." (Dan. 12:3, marg.)

Four "R's"—reading, 'riting, 'rithmetic and religion. This is the educational program of dark Africa, and we are very happy to note the progress made toward this end here in America.

Recently we have been hearing more and more about "Religion in the schools," or "Religious Education." In our own town it is "Religion in the Churches." The School Board has permitted one period each week for the student to attend a Religious Education Class in the Church of his choice.

We have come a long way from the early days when **The Word** was the text book in the schools, but from some indications we are making, if not a return—a "comeback."

Christian training offers the supreme opportunity and most important means of making a Christian world. It constitutes the greatest and most outstanding obligation upon the Christian Church in its task to realize the program of the Christian religion.

Any educational system neglecting religious training and instruction is not complete. Until recently the public school system completely excluded religion. Therefore this training had to be received elsewhere and the vast major-

ity was supplied by the Sunday School—the school of the nation and the agency of the Church for the work of religious education.

The Sunday School teacher must continue in his or her present capacity. They must train the future generation. All Sunday School teaching is primarily for instruction, but ultimately for salvation, edification and training for Christian service. The definite aim in the case of each scholar is first for his conversion, then to build up in him a strong Christian character based on the Word of God. A part of the teacher's work, not to be forgotten, is the training of scholars for active service in personal work for Christ and humanity.

In the training, the teacher's example is all important. We often teach more by what we are than by what we say and do. The teacher must be what he seeks to have his scholars become. He should give himself unreservedly to his class. You may give without loving; but you cannot love without giving.

Teachers in summer camps have a wonderful opportunity to mould the future generation. The Brethren Church has shown progress in preparing for the future with their camp training program. Having started with one there is a Brethren Camp in every district of the Brotherhood.

—Conemaugh, Pa.

### GENERAL CONFERENCE HOUSING

The Housing Committee for General Conference, in this first of their announcements, wish to make this preliminary statement.

It is the purpose of the committee to try to keep the housing rates for conference this year as close to to the rates of last year as possible. However, due to the rise in rentals in Ashland, as in every other city, there may be a slight increase in prices. Housing shortage is largely responsible for this. But the committee assures you that it will do its very best in this matter.

Communications concerning reservations may be sent at any time to the undersigned, chairman of the Housing Committee.

G. C. Carpenter,  
1122 Grant Street,  
Ashland, Ohio.

## *A Mild Disclaimer*

By L. L. Garber

In a recent issue of *The Evangelist*, reporting the Pastors' Institute, there appeared a foot note averring that Dr. Garber prefers "Short spelling." This kindly asser-vation, motivated, no doubt, by tender solicitude as of a doting mother for her erring offspring, is not quite the whole fact, certainly not the important fact.

In fact, Dr. G. prefers long spelling in certain cases. For example, he prefers to spell exact, EGZact; and excavate, eKSKavate. In these spellings you will note that the "x" disappears from both and the "c" from the second. While both are longer spellings, both are better spellings because they embody an immensely important principle, the harmonizing or coordinating of sound with spelling. Such spelling is called "phonetic" spelling. It is the kind of spelling Dr. Garber uses in a limited way, as tho for though, thru for through, enuf for enough, as



catalogued in the Standard dictionaries.

Why? There are weighty reasons. Let us notice some of them.

In phoneticising "exact" and "excavate" we sacrifice brevity for the vastly greater gain of phoneticising and for the expulsion of two wholly unnecessary and ambiguous letters from our alphabet. X always equals gz or ks, while c always equal k or s. When we phoneticize our language, as we will some happy day, when we grow wiser and more courageous we will add to the length of perhaps one word in a thousand, while we will shorten many thousand more; but the great gain, the immense gain, will be in the abolition of our illogical, contradictory, brain-distorting, time-wasting, "accursed" spelling.

This spelling costs us a billion dollars a year waste. It wastes more than a year of the school life of every child. This means that the present generation of school children in the United States will be compelled to waste more than 130 millions of years of learning to spell our "freaky" spellings. Still worse, our spelling perverts the child's tendency to reason, and makes him a follower of tradition and outworn customs. A former professor of Columbia University says, "When the young mind is beginning to ask for the reason for things, we deluge his mind with an avalanche of irrationality. The foolishness of our spelling exerts a poisonous influence upon our whole elementary education." Further, this spelling condemns countless millions of all nations to an ignorance of much of the best literature of the world, including the Bible.

Everybody should substitute "phonetic" for "short" when speaking of improved spelling. The glory of phonetic spelling is that it eliminates all excrescencies and deadwood from the living word, and does not carry or suggest any of the disparaging, derisive, scurrilous implications that may accompany such terms as "short," "abbreviated," "truncated," "clipt," or "bobtailed," which the ignorant and malicious sometimes use to hinder the effort to further a wiser education.

"Now our 'short story' is through,  
And I'm willing to assert that it's trough;  
It was chiefly designed  
To bring to your migned  
What wonders our spelling can dough."

### *Business Manager's Corner*

(Continued from page 3)

3. An improved typesetting machine. We have two Intertypes, but if one could be modernized so as to set large heading type, it would mean a great saving of time. The approximate cost would be \$600.00 to \$700.00.

4. The biggest and most necessary improvement for the church to give attention to is a new magazine press, with automatic feeder and pile delivery. This is an expensive piece of machinery. The cost would be around 14 or fifteen thousand dollars. But it is the one thing necessary to a modern printing plant. If the church will give us that, it will just about enable us to buy all the other equipment ourselves. Give us the right-of-way for two years

and I think we can raise the money. But we will not undertake it, of course, without the definite consent of Conference. Think about it and pray about it. We are.

### **Bryan Sisterhood Conducts Book Table**

We had a lot of books at Bryan and the girls sold a lot of them, too. They proved good sales girls. They made themselves some money and some for the Publishing House. Besides they had lots of fun, and we did too. Thank you, girls.

### **CONFERENCE ANNOUNCEMENT**

Ashland College is again making preparations for entertaining delegates to General Conference the week of August 19-26.

Last year we had hoped that by another Conference time the food and labor problems would be all solved and that we could really entertain you without apologies and complaints.

This year finds us with the same labor and food shortages and we know not what the next sixty days will bring forth. Nevertheless we will endeavor, to the best of our ability, to make your sojourn on the Hill as pleasant and comfortable as possible.

If any one attending conference desires to work part time in the kitchen, please communicate with the College Business Manager. We will need you.

The following charges for room and board at the dormitory will prevail unless prices of food advance to an unreasonable level:

**Third floor** of Dormitory reserved for Sisterhood girls.

Rooms, 60c per nite, one in a room; 35c a nite, two in a room. Board and room, six days, \$12.00 for one, \$11.00 each for two in a room.

**Second floor** of Dormitory reserved for adult lady delegates.

Rooms, 75c per nite, one in a room; 60c per nite, two in a room. Board and room, six days, \$14.00 for one, \$13.00 for two in a room.

A \$1.00 deposit per person is requested with each reservation.

Meal tickets, six days .....\$9.50

Single meals: breakfast ..... .35

dinner ..... .75

lunch ..... .60

First meal served on evening of August 19th. Last meal Sunday noon, August 25th.

Sisterhood girls will furnish their own bed linen and blankets. All guests will provide their own blankets if needed.

A. Glenn Carpenter,  
Business Manager  
Ashland College.

If you are on the highway of holiness you have no idea where all it may lead before you reach the end, but there is no doubt about where it ends or about the reward at the end of the same.

A friend is one who puts his finger on your faults without rubbing it in.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 14, 1946

## PAUL CONFRONTED BY CHRIST

Scripture: Acts 9:1-20

## For The Leader

This is the first of three topics on the life of Paul. We will do well to give careful consideration to the life of this great missionary. He was a human being such as we are, yet with the power of God's Spirit, he became the world's greatest missionary. In this study of his life we want to note those things which he had to overcome in order to serve the Lord. We want to note the qualities which he possessed which enabled him to be used of the Lord. Also we will want to note his victories in Christ. As we study his life, we will learn what it means to be a missionary, we will hear the voice of God speaking to us, and we will have to give our answer to Him as to what we will do about missionary enterprises.

## DISCUSSION

1. SAUL RECEIVED THE LIGHT. Saul had enthusiasm, vigor, determination and conviction. In all of these things he was strong. He was brought up in a Jewish atmosphere in which God was revered and worshiped. Any one who claimed to be God was an impostor. So Saul considered Jesus to be such an impostor. Thus Saul was determined to fight this new faith by persecuting Christ's followers and killing them. In this, he was sincere. At the stoning of Stephen, Saul stood by and watched the proceedings. At that time we believe Saul was brought under conviction that Christ was Lord and Savior. Yet he became more determined than ever to fight the Christians. Thus we find him on the road to Damascus. There he received the light of Christ's revelation and was converted.

2. SAUL HUMBLER HIMSELF BEFORE THE LORD. Saul did at once what a multitude of present day followers of Christ have yet to do. He humbled himself unto One who was greater than he. He expressed the attitude of every penitent soul when they find Christ. He said, "Lord, what wilt thou have me to do?" A large measure of Saul's later success as Paul the missionary can be traced directly to his willingness to humble himself before Christ. Are we willing today, in serving Christ, to humble ourselves, seeking His will in our lives?

3. SAUL AROSE. From his humbled position, Saul was told to arise and go. Here is a great sermon for all Christians. Too much today we are still sitting in the Church. If souls are to be won for Christ we must arise and go. Saul never would have won men to Christ by sitting along the roadside. He had to arise and go. He went in faith believing. He was told to go into the city and there it would be told him what he was to do. His whole life was not planned and revealed to him. He went forth step by

step. The important thing to remember that we are to arise and go—in faith believing, into the service as He wants us.

4. SAUL IS A CHOSEN VESSEL. Elsewhere in the scriptures we read that the Lord used earthen vessels in His service. And He still does today. Men and women, young people, boys and girls, are earthen vessels designed to carry the gospel of Christ. As we would choose a dish or a pail to carry water from the well to our house, so the Lord uses us to carry His saving gospel to other precious souls. So isn't it necessary that we keep our bodies and our souls pure and clean that we might be pure carriers of the gospel? Saul would never have preached the gospel over the world like he did if his life would have been full of immorality, sin and lust. He kept himself free from the sins of this world and thus was a powerful gospel preacher. O that we might have many such young men and women today for our Churches and mission fields.

5. FROM PERSECUTOR TO PERSECUTION. When Saul was converted, he was changed. He had been a persecutor of Christians. Now he shares their lot. But we do not hear him complain. He was shipwrecked, beaten with stripes. He went hungry and cold. He spent many years in prison for preaching the true gospel of Christ. He suffered at the hands of unbelievers, atheists, scoffers, and false teachers. He was stoned and left for dead. But through it all, he preached and witnessed. He endured things which would make most of us today turn back and say it wasn't worth it. But did he stop? No, he went right on until his death, trusting in the Lord for the necessities of life, looking to Him for guidance and wisdom.

6. WHAT WE HAVE TODAY. A large number of Paul's writings in the New Testament were written behind prison bars. Much was written of actual experience in the field of spiritual battle to show us how victory can be obtained. Paul lived in a day which had all of the evils and false doctrines which are present in the world today. In Paul's writing we can find the answers to our present day problems. Thus we have his letters which show to us the practical side of Christian living. Because Paul answered the Lord and surrendered himself to Him, we are able to know the marvelous ways of Christian living. Paul, the one time hater of Christ, now points us to that Christ, shows us how to live for Him, and pictures that day when we shall meet Him in the air. We have also the challenge to carry this gospel to others. Are we willing to do it?

## QUESTIONS

1. About how old was Saul when he was converted?
2. When and why was his name changed from Saul to Paul?
3. About how many years did Paul serve as a Christian missionary?
4. For how many days was Saul blind after his conversion?
5. What did Paul do after he had received his sight again? Acts 9:20.

A good manner springs from a good heart, and fine manners are the outcome of unselfish kindness.—Margaret E. Sangster.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## TO A DESERTED CHURCH

By Mildred Jeffery

Recently we read that in one year 60,000 churches in America did not have a single convert, and 9,000 churches closed their doors.

Lonely, deserted Christ's church!

Where are the people tonight?

Why are the benches empty

With no one to guard faith's light?

Who silenced the voice of your choir?

Does the organ no longer need play?

Who fastened the doors with a padlock,

And sent all the people away?

Has some one written an edict,

Or issued a closing ban?

Were you closed by legislature,

Or shut by an act of some man?

Did the people themselves desert you?

And how was their leave-taking done?

Did they stop coming by families,

Or stay away one by one?

Lord, keep us around thy altars

In prayer, and in searching thy Word—

In willing and faithful service,

Till the sound of thy coming is heard.

## SARDIS: THE DEAD CHURCH

Rev. 3:1-6

The number seven is a symbol of perfection and completeness. In Revelation there are seven churches, seven seals, seven thunders, seven vials, seven plagues, seven trumpets and "the seven Spirits of God" (1:4; 6:8). Christ is "He that hath the seven Spirits of God" (John 3:34). In anointing the priests of the Old Testament the oil was measured (Rom. 8:9). But when the High Priest was anointed the oil was poured without measure (Psa. 133:2). Only the Holy Spirit can enliven a dead church. A revival can begin in the pew and in many cases must begin there if there is to be a revival. Let a man fill his pew or the Lord will not fill him! Rev. 1:20 tells that the seven stars are seven angels or messengers of the churches. After the sun has gone down it is the business of the star to "declare the glory of God." The Sun of Righteousness is within the veil of the heavens and He has left His stars to shine for Him throughout the night (Phil. 2:15, 16; Dan. 12:3).

And this is the condemnation of Sardis: "Thou hast a name that thou livest, and art dead" (vs. 1). The Heart-searcher, Who seeth not as man seeth, pronounces Sardis

"dead" in spite of her reputation of being "lively" (2 Tim. 2:5). God is not the God of the dead, but of the living (Mark 12:27; Eph. 2:1). In ancient cities a register of the citizens was kept. The names of the dead were, of course, erased. Many are enrolled among the call of salvation who shall not be found among the chosen at last (Matt. 20:16). The fact that they once might have been saved shall be of no avail to them (Heb. 10:38).

We do not read that this church had any opposition or tribulation—it was dead. The devil does not care to disturb either a dead church or a dead pastor. The devil is well content to see the church fall to pieces. No wonder Christ said, "I have not found thy works filled up before God." Death is fearfully out of place in a church. There is absolutely no excuse for lethargy, inertness or slumber stealing over any church. For the Lord of the Church lives to enrich her with fulness of life. One of the terrible punishments of ancient times was for a living man to be chained to a corpse. It certainly is not fitting that the name and honor of our living Saviour be tied to a dead church.

Let every church do this: 1. Wake up (Eph. 5:14); 2. Strengthen what is left; 3. "Remember from whence thou art fallen" (vs. 5); 4. "Repent." The church that is not doing her Lord's work will certainly not be spared (Rom. 13:11-14).

To the faithful few living souls in the dead church the Saviour said, "They shall walk with Me in white," and many other words of cheer (Rev. 19:8; Mal. 3:17; Phil. 4:3; Lu. 10:20; Heb. 12:23; Lu. 12:8; Matt. 25:34-40). The Lord Jesus deals strictly with the individual soul (Rom. 14:12) as to whether it drew its life from Him. It is one of two—Alive or, dead?

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for July 14, 1946

#### JESUS DEMANDS LOYALTY TO GOD

Lesson: Ex. 20:3-6; Joshua 24:16, 22-24; Luke 14:25-27

Loyalty, in any connection, is a very large work. "It is," as Brother Smith Rose says in his opening sentence of the "Verse by Verse" discussion in our Adult Quarterly, "the basis of active, godly living."

As we study the thought of our lesson we find that the really one great thing that is demanded of us is a loyalty to that course which is represented by the Church—the "called out ones"—of the living God.

In the dictionary we find at least four synonyms for loyalty that apply to our thought. Let us use them to bring out our lesson.

The first of these synonyms is "Fidelity." Now fidelity carries the thought of a careful observance of duty or obligation. That we have a duty and obligation to God, no one will deny. Surely we could not expect God to do



everything for us, if we were not willing to do something for Him—not that we might “pay” Him, but that it might be done through a sense of “Loyalty.”

The second synonym is “Faithfulness.” This word carries the idea of firm adherence to our promises and engagements. When we first became Christians there bore down upon us the feeling that first of all we must be true to our promises which we made the Lord when He forgave us of our sins. Far too often as time has left its trail behind us, we have forgotten those promises and have drifted away from our obligations.

The third synonym is “Constancy.” Now constancy is the quality of being ever “on the job.” It is being steadfast, that is firmly fixed or established. It is being ready with an answer concerning our faith to any who ask of us. It is being so anchored in the truths of God that nothing can move us.

Our fourth synonym is “Devotion.” Devotion means worship. Such a condition involves the ideas of prayer, consecration and dedication of life. Devotion finds us zealously active to our religious duties and obligations. We are consecrated to a purpose—and lifted by that purpose.

We might go on and on, but just turn to the words of the Golden Text, Matthew 6:24, and you will find it all summed up for you. Not two masters, but one; not two purposes, but a single end in view—and that to serve THE Master with loyalty and devotion.

## National Goals Program

*Rev. J. G. Dodds, Chairman*

### A LAYMAN VIEWS THE NATIONAL GOALS

By Fred W. Brant

Did you read the article concerning the National Goals by the Chairman of the Goals Committee in last week's issue of *The Evangelist*?

Brother Layman, could it be possible that this is the first time you read or heard of our Brethren Church Goals? If so, I pray God to forgive you, but especially your pastor.

It seems I can hear the echo of my Master saying, “These things you should have done, and not have left the others undone.”

These goals, worthy as they are, are not the only things Christ, our Savior, would have us do. It is possible to reach every goal. As a layman I confess that if we fail in reaching the goals I am personally responsible for my part in the effort.

Before I make the next statement I want you to know that I remember every minister in our denomination daily at the Throne of Grace. Too many of our ministers take the easy way out. They do not stress enough the essential things in the Christian life for fear of offending their church members who lack in spirituality—and most of us lack.

Brother Layman, let us develop stronger leadership in our Brethren ministry and then back them up with our

prayers by doing all we can to make such leadership possible.

May I call your attention to No. 5 in Goal VII—“Tithers and Prayers.” If we have enough of these I am sure all the others will be surpassed. Christians who pray enough, tithe and if they tithe they are praying Christians.

The Committee on National Goals is to be commended for their splendid work. In their preface they recommended that special attention be given to the discussion of Goals at District Conferences. Perhaps it would be helpful if the ministers in our local churches would preach occasionally on the Goals which are neglected or which should receive more attention. All the Goals can and should be attained. The minister cannot do the work alone, but he can be 100% for it and his membership will support him when they understand what is required.

—Berlin, Pa.

## Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

**Modern Man is Obsolete.** By Norman Cousins. “It is the best thing I have seen since the atomic bomb came to light—the best in content and expression. I wish every intelligent citizen could read it.” Owen J. Roberts.

“As true an analysis of the great hour in which we live as I have read.” Raymond Swing.

Published by The Viking Press, New York 17, N. Y.—1945. \$1.00.

**Burma Surgeon Returns.** By Gordon S. Seagrave, M. D. This is a sequel to “Burma Surgeon” published a few years ago. It is the story of how Seagrave and his people came back from India when they had to withdraw when the Japanese bombed and battled their way through Burma.

It is a tale of blood, disease and wounds; of heroism and humor and infinite patience on the part of a handful of people of mixed races who lived and worked together.

Published by W. W. Norton and Co. \$3.00.

**They Found the Church There.** By Henry P. Van Dusen. The armed forces discover Christian Missions.

Many Americans have wondered about wartime experiences of our soldiers, sailors and marines in their contacts with the native peoples of the Pacific islands. The answer—given by scores of American servicemen in this book—is as thrilling, dramatic and inspiring as any front-line experience that has come out of the war.

It answers, once and for all, in terms of American lives saved, the old query, “What is the use of foreign missions?”

Published by Charles Scribner's Sons—1945. \$1.75.

Personal religion is the beginning of all religion.—Presbyterian Record.



# Ashland College News Letter

By Arthur Petit

With still more than two months before the freshman class will report, more than 200 members have been selected by the Admissions Committee. With about 250 upperclassmen expected to return, this means that the enrollment will reach a figure somewhere between 450 and 500. At present, the committee expects to close freshman enrollment at 250 with the expectation that some of these will withdraw their applications. However, preparations are being made to process 250 in the freshman program early in September.

The teaching staff is rounding into shape and more members will be announced in this column soon. Several departments will need new members and in most of these cases, negotiations are in progress. Classroom space will not hamper the college this coming year due to the extension of classes into the late afternoon or early evening.

Housing remains the principal program on the hilltop in spite of the progress already made. While the three cottages purchased to relieve the crowded condition in Allen Hall will help materially, the unprecedented enrollment causes the situation to remain serious. Miss Doris Stout, Dean of Women, believes that a few more girls can be accepted but that this number will be very limited. Brethren girls interested should not delay one single day in inquiring about this situation. By Conference time, it will be impossible to assign more.

In the case of boys, the housing situation is even more precarious. In spite of the government housing which has now been fully approved, a critical shortage of housing for boys remains. The fact that Ashland will have almost twice as many boys as ever before complicates the matter. An appeal is being made to the people of Ashland to cooperate fully in this matter.

Applications continue to arrive at about 3 each day. The rate has not slowed during the traditionally slow month of June. At this rate, the entire freshman class will be closed early in July. More Brethren Churches will be represented in Ashland College this year than for many previous years. Without trying to make the list complete at this time, at least the following churches will be represented in the Freshman Class: St. James, Md.; Berlin, Pa.; North Georgetown, Louisville, Canton, Smithville, Dayton, New Lebanon, and Ashland, all in Ohio; Loree, Ind.; Mexico, Ind.; Goshen, Ind.; Nappanee, Ind.; Cerro Gordo, Ill.; Milledgeville, Ill. and Waterloo Ia. It should be noted that this list is incomplete and will be made official later.

I find life an exciting business, and most exciting when it is lived for others.—Helen Keller.

Thou canst more easily do what thou hast not done than undo what thou hast done wrongly.—Gabirol.

The man who lives to serve himself is dead while he lives. The man who lives to serve others never dies.—James H. Felts.



## News From Our Churches

### WATERLOO, IOWA

Since Rev. Virgil E. Meyer has been pastor of the Waterloo Church a report of our labors has not been sent to the **Evangelist** family, so I will endeavor to tell you of these activities up to this time.

We have had both material and spiritual benefits.

First of all we have had twenty-seven added to the church by baptism during the past year and a half.

We have had a very active Laymen's Organization and a Boys' Brotherhood. In 1945 the Laymen raised soy beans and the proceeds were sent to South America for a movie projector to be used there. This year they are raising popcorn and the money received from the sale of the corn is to be used toward the tuition of a theological student, from among our membership, at Ashland. On Fathers' Day, June 16, the morning worship service was sponsored by the Laymen, with a choir from their organization furnishing music, and with Rev. W. E. Ronk of Cedar Rapids, Iowa, bringing the message.

In November, 1945 Rev. C. Y. Gilmer conducted evangelistic services and last fall we were host to the District Conference.

Our Sunday School is thriving satisfactorily. Early in the year the school sponsored a church-wide birthday dinner with a group from each month decorating a table and furnishing the program. Recently the Service Circle, a woman's class, has established a nursery for use during the Sunday School and church services. Our school is sending needed books, maps and magazines to the school at Riverside, Kentucky, in order that the school library there may be built up and the school become accredited.

In March we had a turkey dinner for our returned Service Men and their guests.

In May the women of the church had a very enjoyable evening with a banquet and entertainment. There were over 120 women and girls present.

We have a Junior Choir of boys and girls under the capable direction of Miss Charlotte Dean and Mrs. V. E. Meyer. This robed choir sang at the impressive Easter service and also plan to sing at the regular services at least once a month.

Our Communion services have been very well attended, as have the Sunday services.

Our church united with the Church of the Brethren for an Easter Sunrise Service and Daily Vacation Bible School,



both in 1945 and 1946. We also contributed clothing and canned goods to the shipment which they sent for overseas relief in April, 1946.

We are uniting with the other churches of the city in Union services on Sunday evenings for the summer, and Rev. Meyer has been elected Secretary-Treasurer of the city-wide Ministerial Association for this year.

Our softball team won the pennant in 1945 for the city league, and they are doing right well so far this year.

In a material way we redecorated the Sunday School rooms and furniture of the Beginners' and Primary Department in 1945, and purchased a parsonage which has been nearly paid for. This year our heating plant has been revised with the addition of a stoker and a four-way heating control.

We thank the Lord for all the blessings we have received and pray for continued guidance in our service for Him.

Mrs. Helen Jordan, Cor. Sec.

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### WILLIAMSTOWN—GRETN, OHIO

Following is a report from the Williamstown and Gretna Brethren Churches. Both of the churches are moving forward due to the spirit and enthusiasm of the people. June 9 was Re-dedication Day at the Gretna Church. The interior of the church has just been redecorated and the program was a re-dedication of the church auditorium. Our morning service was followed by a picnic dinner on the lawn of the church. The speaker for the afternoon was Rev. Pasco from the United Presbyterian Church in Bell-center. We feel that the entire day was beneficial. The church also has plans for some future improvements.

Williamstown Church observed the service of baptism on June 2. Three young people who had made confession of faith some time before, carried out their obedience to God's will by submitting themselves to baptism. The following church Sunday they were confirmed and received into the church.

Williamstown also has plans for the future with the idea of more fully advertising the church. July 28 has been set aside as "Youth Day" at which time the young people will be responsible for the programs. The day will close with an outdoor campfire meeting on the back lawn of the church, with the returned campers taking part.

We are looking to be able to better serve God and to have a closer walk with Him.

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### MANSFIELD CLOSES A SUCCESSFUL VACATION BIBLE SCHOOL

Early this spring the Sunday School Board of the Mansfield, Ohio, Brethren Church held a meeting to make plans for the Daily Vacation Bible School of 1946. After much discussion, and due consideration, it was decided that we would hold our own school this year rather than participate in the union schools sponsored by the Ministerial Association, since we felt that it would be to our advantage to emphasize some of our own teachings and beliefs. There was, of course, some speculation as to the

results of such a school since the Mansfield Church is small in membership and has a limited group of teachers. The two weeks school ended on June 21, and there is now no doubt in the minds of any as to the wisdom of the earlier decision of the Board.

The people of the church responded wonderfully to the appeals for volunteers. Mrs. Peat, who for a number of years has been director of our Junior Sunday School, and who is highly respected and greatly admired by the children, assumed the responsibility of superintendent of the school and did a splendid piece of work. We were also fortunate in having as one of the teachers for the junior girls, Wanda Mae Beal, one of our own young people who is a Junior in Ashland College where she is preparing for missionary service. The pre-school age children, numbering more than twenty, were under the care of Sister Yohn, who did a fine job of guiding young lives during this two-week period. These ladies were aptly assisted by some of the girls of the church and to these girls much of the credit for the orderliness of the school is due.

One of the strongest classes of the school this year was the class of junior boys. Over twenty boys enrolled in this group, and at the closing exercises—when the certificates were awarded—twelve of these boys received special commendation for perfect attendance. With this group also, the problem of supervision was providentially taken care of. The writer, who was in charge of the boys, was relieved of much worry and work through the fine help which he received from Brother Harry Yohn, our faithful deacon; Revs. Bennett and Staats, neighboring pastors; and Brother Davis, a faithful attendant of the Mansfield Church. Finding materials for this class proved to be quite a task. After looking through all of the materials which the various publishing houses had to offer—without finding what we wanted—we decided to develop a workbook of our own. The response of the boys to this piece of work was gratifying. A number of Bible searching days were spent as the boys tried to discover some of the animals, birds, and plants of the Bible; and as they sought to locate many Biblical cities and towns on the contour maps which were included in this booklet. Woodwork was also a popular form of handiwork among the group. Some of the boys made book-ends, some made broom-holders, and still others made wall brackets.

The attendance at the ten sessions averaged 95, and had it not been for several rainy mornings, would have been considerably higher. On all but one of the fair mornings the attendance was over the one hundred mark, and on only two days did the number go below ninety. We are thankful for the privilege which was ours to hold this school, and we shall ever give God the praise for the success which came to our efforts.

We know that the Mansfield Church will prosper in the months which are ahead through the influence of these past two weeks upon many of the boys and girls of the church.

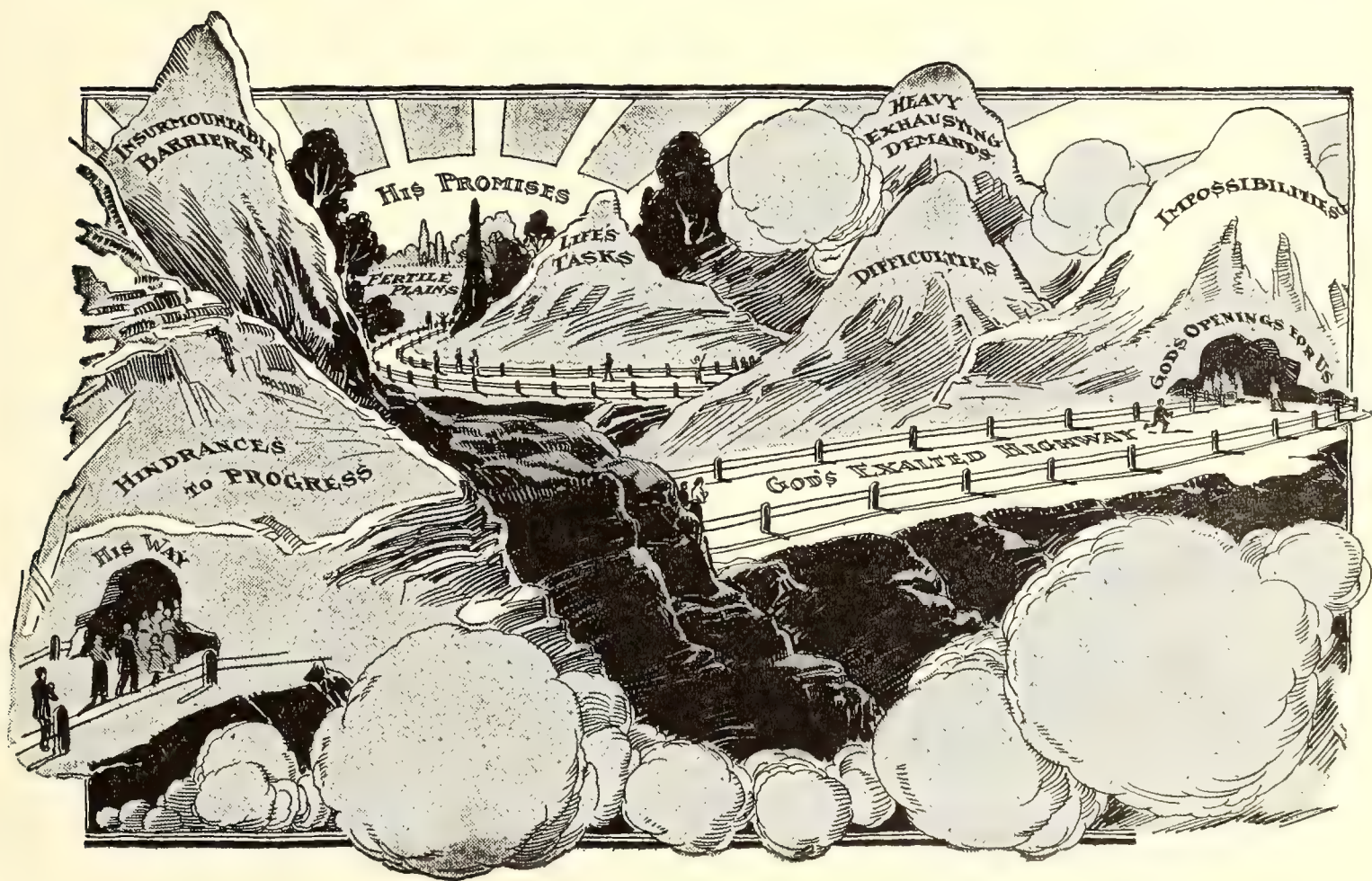
Henry Bates, pastor.

(If any pastors would like to look into the possibility of using the type of booklet which Brother Bates used for this school, a sample copy will be sent upon receipt of a postcard. Address: Rev. Henry Bates, 1000 Lincoln Way West, Ashland, Ohio.)





## On the Highway



## Of Eternity

Volume LXVIII, Number 28 July 13, 1944  
Brethren Historical Library  
Manchester College  
North Manchester, Ind. comp



## The Brethren Evangelist

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### ATTENTION !!

*Visitors are urged to attend the dedication of a  
new concrete pulpit at Camp Shipshewana July 14  
at 4 o'clock. Everyone Invited*

**PLAN NOW**  
**to attend**  
**THE GENERAL**  
**CONFERENCE**  
**at**  
**ASHLAND, OHIO**  
**August 19-25**

## INTERESTING ITEMS

**Linwood, Maryland:** We note that Brother Keck believes in getting his announcements in in plenty of time that his people will not be able to say that they have not had due notice. He has in his bulletin of June 23 an announcement of their Annual Home Coming Day which is held in October—on the 13th to be exact. He even announces the speakers as Former pastor J. L. Bowman, of Conemaugh, Pennsylvania, and the usual appearance of Mayor McKeldon of Baltimore, Maryland.

**Ashland, Ohio:** Following the resignation of Rev. L. V. King who has been pastor of the Ashland Church for the past five years, the church gave a call to Rev. W. C. Benschhoff of Lanark, Illinois, to become the pastor. After due consideration Brother Benschhoff has accepted the call and will become the pastor of the Ashland church on October 1st. Brother King will accept his new duties as pastor of the Elkhart, Indiana, church some time in September. The Ashland Church is sorry to lose Brother King, but since he is leaving we are also glad to welcome Brother Benschhoff to our midst.

**Smithville, Ohio:** Brother J. G. Dodds, pastor of the Smithville Brethren Church, tells us that he recently baptized three, a young man and a young man and wife, on Thursday evening, June 27, and received them into the church. There yet awaits one woman to be baptized.

We also have before us a program of the Smithville Church entitled, "An Evening Service—Sunday School Teachers and Officers." This program was carried out on Sunday evening, June 30, that service being the closing evening service for the summer.

During the program talks were given by Myron Steiner on "Teaching"; Mrs. Laura Bowers on "Responsibility of a Teacher"; John Sparks on "Do We Need a Teacher Training Class"; Roy Amstutz on "The Sunday School and the Child"; and Mrs. John Dintamin on "The Church and the Child." Special music was given and messages were brought by the Sunday School Superintendent, Harvey J. Amstutz and the Pastor, Rev. J. G. Dodds.

### WORD DIRECT FROM BROTHER G. E. DRUSHAL

The following card under the date of June 29th, came from Brother Drushal, in his own handwriting:

"My dear Brother:

Glad to make the following report for the Brethren Evangelist readers: Keep on praying; God has answered prayer, and I have greatly improved. Ps. 28:7, 8. If next week makes as much progress as past week, I should be up and around. Your prayers have been so very helpful and much appreciated.

Yours because of Calvary,  
G. E. Drushal."

We join our prayers of Thanksgiving to the Father, with yours, Brother Drushal, and continue to pray that your recovery may come even more speedily than even we anticipated.



## The Editor Thinks Aloud

Fred C. Vanator

### VACATIONING WITH PROFIT

This is vacation time in school, business, factory and home. When this season arrives we always are made to wonder whether it will result in "wreck-reation" or "re-creation." Far too many times vacations "break" rather than "make" the individual.

Vacation time is supposed to be a time of rebuilding or recharging the individual after a long "grind" of hard work. But too often one needs a vacation to recover from a vacation. The human body will stand just so much strain and stress. There is a limit to everyone's endurance. In every machine of every sort there is a vibration point, where, if continued stress is placed on that particular point, a breakage is sure to occur. The human body is a highly sensitized machine and it, too, has its vibration points and its danger of breaking.

But vacations can be made profitable. Often times what is a vacation to one person would be real drudgery to another. Personally we would consider it just so much lost motion to do some of the things many do on their vacation periods. We know of a certain city mail carrier who, when attending one of our conferences, arose long before any of us were awake and took a "short" hike of six miles, just for pleasure. To us, that would have been genuine work, but to him it was recreation. When we joked him about it and asked what pleasure he found in it, he said, "Why, I didn't have to carry any mail sack, or sort any letters. I just walked." To him, that was profit. To us it would have been loss.

But whatever may be the trend of vacationing it should bring us back to our daily task better fitted to meet the problems therein and to find us more willing to put ourselves at the disposal of the Master.

It is profitable to travel in our vacation time. That is if we use common sense in how we do it. Leisurely planned travel is restful, but to see just how far one can go in a given time and how "little" one can see, is useless. One comes back more exhausted than when one left.

It is profitable to read in our vacation time. That is if we read uplifting literature and do not neglect God's Word. Many times these past few months we have been made to wonder just what the world is calling "good literature" today, and what are the standards by which "best sellers" are judged. Have you wondered likewise?

It is profitable to rest in our vacation time. O that does not mean to sit down and idly fold one's hands. It means fitting one's self in the sphere of tranquility. It means doing some of the things that the work-a-day world forbids for lack of time. Rest is change of occupation; is not a mere cessation of activity.

Well, whatever be the trend, one thing is certain—God should never be left out of our vacation period. He is needed then, as much if not more, then when we are busy

at the usual tasks of life. When you go on your vacation, take Him with you. It will bring the greatest profit you can obtain.

Think it over!

## Business Manager's Corner

George S. Baer

### "A GREATER PUBLISHING HOUSE FOR A GREATER BRETHREN CHURCH"

We Can Have It, If We want It; If We Want It Hard Enough

Make this slogan your daily prayer and desire.

\* \* \*

#### Build a Church Library

Every church ought to have a church library and be continually adding to the store of good books. That library ought to consist of (1) Books dealing with various types of church work, such as Sunday School, Christian Endeavor, work with men and boys and work with women and girls; (2) Books on Bible knowledge and helps to Bible study; (3) Books dealing with denominational church history and doctrine; (4) Books on Missions and Evangelism; (5) Christian fiction; (6) Books on the Devotional Life; and other good books that cannot be gotten in the local public library. Everybody ought to be encouraged to read more good books, and especially the young people.

#### Build Your Library Systematically

We can help you get started right, or put it in proper order, if you already have one. Send 50c in stamps for a copy of "Library Handbook for Church and Sunday School." We can also furnish you with the necessary book pockets, date due slips, book cards, title cards and author cards, each at 50c per hundred. The plan is based on the Dewey Decimal System, and is simple enough for any librarian, even without previous library training.

#### Some Beautiful and Handy Testaments

The Precious Promise Testament—all promises marked in red, with complete index, genuine leather, limp binding, red under gold edges, No. E, Price \$2.75, postpaid.

Thin India Paper New Testament, yet with good type, genuine leather, limp binding, gold edges. It's a beauty. No. TX, Price \$2.75 postpaid.

Red Letter Testament and Psalms, very readable type, popular as a gift book by churches; genuine leather, limp binding, gold edges, No. BPR, \$3.75, postpaid.

Red Letter Testament and Psalms, exceptionally good type, a popular seller; genuine leather, overlapping, gold edges; No. DPDR, Price \$3.75 postpaid.

Christian Worker's Testament and Psalms, marked on every subject connected with salvation, imitation leather binding, overlapping, yellow edges, \$2.00 postpaid. We have it in genuine leather without Psalms at \$4.00.





# Mass Evangelism

By Rev. L. V. King

(Message delivered at the late Ohio Conference at Bryan, Ohio)

Text: "If by all means I might win some." 1 Cor. 9:22.

Everybody believes in evangelism. Or should I say, everybody ought to believe in evangelism?

There are many kinds of evangelism and I have been asked to speak on a kind of evangelism that was once popular but is now seemingly in disrepute among some, namely, Mass Evangelism. This is the type that is often termed "Revival Meetings" or an "Evangelistic Campaign."

Early advocates of this type of evangelism, namely Methodists and United Brethren, have almost swung to the opposite extreme; while the Pentecostal and Holiness groups have adopted an even more radical type of mass evangelism not popular with the average Christian. The present trend seems to be a gradual return to more normal methods.

Evangelism is a part of the history of the Christian Church, yet revivals have even been questioned in our own ranks, and this in spite of the fact that the goal "A revival in every church every year" is found in both our District and National Programs.

Evangelism may be divided into three groups: Pastoral evangelism, Personal evangelism, and Special or Mass evangelism. Or it might be divided into four groups: Home, Sunday School, Pastoral and Mass. Most successful churches use all methods, for some people are won to Christ in each of these ways.

True Mass evangelism has been abused; so has love, yet folks keep on loving. But because a method has been abused is no reason for abandoning it. For rightly used Mass evangelism may become a great blessing to the church. Any method that saves men is worth considering. Paul said, "If by any means I might save some."

Let us study two types of Mass evangelism as found in the Bible. One is the story of Jonah in the Old Testament; the other took place at Pentecost. In the first case a whole city was converted; in the second 3,000 souls were saved in one day. The first held off doom from a city for some time; the second added to the church folks from

every land and started a movement that reached thousands. Some say the revival under Jonah was only emotional excitement, but the record says, "So the people of Nineveh believed God . . . God saw their works that they turned from their evil ways."

Goodell says, "We shall never know just what happened on the day of Pentecost." But it was something the early church did not lose. Something happened first to the believers then to sinners, then to the whole church. The church was born that day; Peter was filled with the Holy Spirit—and whatever it means to be filled, it at least, means success in Mass evangelism.

There was little preparation, if any, in Nineveh for a revival; but there was very definite preparation at Pentecost. That preparation goes back to the birth of John the Baptist; it follows through the life and work of Jesus and through the urgent command of Jesus for them to "tarry"—to wait in prayer.

These two revivals were not just thunder, as some would say—just noise, for thunder never hurts, it only frightens. It is the lightning that hurts. So here is proof of a true revival.

Objections have been brought against Mass evangelism that the results are only immediate and emotional. Present-day revivals have suffered from two extremes: from those who have made them all emotional; and from those who have been afraid of all emotion. Either extreme means failure, while a right combination of both means success. He who is cold in his religion never wins a soul; and he who is over-emotional never wins a souls to Christ, but only to himself. A revival need not be only immediate, or only emotional: Pentecost was neither.

There are those who say that the age in which we live demands a different type of evangelism. But it yet remains that the Gospel has not changed, nor has the appeal to the human heart.

There are a number of reasons why Mass evangelism has failed—IF IT HAS?



We could point to poor evangelists. In fact our own age has not produced any outstanding evangelists. Many are simply professional men who have made money their chief concern.

Local pastors have often been at fault. Sometimes they fail to prepare the field. Sometimes jealousy has crept in and there is a failure to cooperate with the evangelist.

Often times the church is not ready for a revival.

Sometimes the pastor fails to follow up the campaign successfully.

There are other reasons, or rather excuses, that are given, but some of these are not even worth considering.

That there are blessings that result from Mass evangelism goes without saying.

In the first place it brings some to Christ who would never be won in any other way. Some ask, "Would they not have been won in the natural way?" Who can say? They might have, but not at that time. And who knows what might have happened until that one was won?

Mass evangelism often stirs the church from inactivity to activity. It would be wonderful if the church would have a continuous flow upward, but the history of churches is very opposite. Most churches are like a river—they seldom follow a straight course. There are times when the waters are troubled, then they suddenly break out and flow on. It is often that Mass evangelism helps the church to break out over the hard place.

This period gives the pastor an opportunity to "drink in." The pastor needs stirring like other men. Preaching has one effect upon his life; listening to preaching has another. He needs both to keep up his spirit. There is something about a revival that he does not get by attending other meetings.

Again, people like to do things by mass movement at times. It is great to do some things as individuals, but the great inspiration comes by doing things together. That is the reason for mass movements in city and rural community. Witness the community spirit found in High School athletic programs.

Results are more quickly achieved through Mass evangelism. Personal and Pastoral evangelism are slow. Mass evangelism may be more expensive, but if ONE soul is saved it is worth all that it costs. We are living in an age that fights against time. We are all so busy (?) that we have little time to go out doing personal evangelism. We wish that were not true, but it is. So sometimes we win in one movement what it might have taken a whole year to have won.

Mass evangelism may be made a successful movement. But it takes proper preparation. More revivals fail because of poor preparation than from any other cause. Sometimes there is no preparation and the evangelist comes suddenly on the scene. Failure usually results.

There should be proper preparation by the pastor on the field. He knows the people; he knows their needs; their weaknesses; their problems. He should have proper preparation himself, as well as proper preparation in the church. Many an evangelist has been censured for failure when in fact the failure could be laid directly at the door of the pastor and the church.

But the evangelist should be prepared too. He needs to feel that he has received a call definitely from God to go to that particular church. He needs to prepare his own heart for that particular revival. An evangelist does not need be outstanding—may simply be a pastor, even a lay member of the church. Jonah was not an evangelist: he was a prophet. He was unknown and he felt his inability to preach. So he had to have special training. God sent him to "Fish University." He did not receive a course on how to preach; but it was a course on how to pray and how to submit. Of course the "fish" experience helped Jonah to get the crowd, IF he told the story. Some evangelists never get tired of telling their own life story; but no man need to advertise his past.

Every Mass revival should have a proper "follow-up." Often we hear it said, "Many who came did not stick." But there is a reason for it all. It may have been poor methods, but more often it is poor follow-up methods.

Biederwolf gives four essentials to preparation for mass evangelism: 1. Prayer; 2. Preparatory preaching and teaching; 3. Personal work, and, 4. Publicity.

Prayer groups should be formed and much individual prayer indulged in. The Sunday School should be the field of organization and program, while the pastor should give forth with preparatory sermons. The congregation needs awakening and should be wide awake before the evangelist arrives. All this in preparation for the personal work that must be done to make the meeting a success.

And as to publicity, it should not be cheap publicity that lays all the stress on the greatness of the evangelist, but should contain a call to men to service for the Master.

So, when all the essentials are present, you can have a "Revival." True, it may not always win sinners; but it can get the church ready for future campaigns.

—Ashland, Ohio.

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## ANNOUNCEMENT

### CONCERNING THE CENTRAL DISTRICT BRETHERN CAMP

(Camp Blackhawk)

This camp will be held at Weldon Springs, Illinois, three miles Southwest of Clinton, Illinois. The dates are July 29 to August 3, 1946.

The Camp staff is asking that as much food-stuff as possible be donated in order to keep the camp costs down as low as possible. Especially members of the congregations in the district who do not have any children to send to camp, to do a piece of missionary work by making contribution to the expense of the camp.

The cost of the camp will be \$5.00, payable before the opening of the camp.

For further information, write, C. E. Johnson, Dean of the Camp, Cerro Gordo, Illinois.

**REMEMBER THE CAMP DATES—JULY 29 TO AUGUST 3**

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# Minutes of the Fifty-ninth Indiana District Conference

Convened at Shipshewana Lake, Indiana, June 11-14, 1946

The Fifty-ninth Indiana District Conference of Brethren Churches convened at Shipshewana Lake on the evening of June 11, 1946, with Moderator Bert Hodge in charge.

Mrs. Ian Ewers, conference song director, led the opening song service, after which two numbers were presented by the Brotherhood Chorus of Elkhart, under the direction of Harold Plank.

The following credential committee was named by the Moderator: H. H. Rowsey, Vice-Moderator, chairman, E. D. Burnworth, Mrs. Rosie Richie and Wright Hendrix. Also a committee on committees was named as follows: W. I. Duker, Mrs. U. J. Shively and D. B. Flora.

The announcement of the serious injury of Rev. George Drushal of Lost Creek, Kentucky, was made and the Moderator asked conference to rise in silent prayer for his recovery as C. A. Stewart offered audible petition to the Father.

Moderator Hodge conducted the devotions from Proverbs 29:18, after which the Elkhart Brotherhood Chorus favored with another number.

Vice-Moderator H. H. Rowsey then brought the opening conference sermon on the subject: "The Need of Fruitful Christians," pronouncing the benediction at the close of his message.

## Wednesday Morning

After the opening song service, Woodrow Brant, pastor of the Flora church, brought the devotional, using Romans 11:33-12:21.

The conference membership committee reported 60 lay and 13 ministerial credentials and conference was organized by vote of this body. Three transfer ministers were received into the conference by vote: C. A. Stewart, New Paris; James Ault, Oakville, and Woodrow Brant, Flora.

The courtesies of the conference were extended to Rev. and Mrs. F. C. Vanator, Ashland, Ohio; Mr. and Mrs. Dave Erlsen and Rev. and Mrs. C. Y. Gilmer, Bryan, Ohio; Gil Dodds, Wheaton, Illinois; and Dr. I. D. Bowman, New Jersey.

Additional membership report brought the delegated body to 63 lay and 16 ministerial.

Arthur H. Tinkel was elected secretary for the remainder of the 1946 conference sessions. Greetings were sent to the Southeastern District Conference, also in session.

Claud Studebaker, President of the General Mission Board of the Brethren Church, then spoke on the work of missions, and their plans and activities.

Special music was rendered by Mrs. Horn and Mrs. Hartman of Warsaw.

Bert Hodge was then presented and gave the Moderator's address, following the same with the benediction.

## Wednesday Afternoon

Mrs. H. H. Rowsey led the song service. J. Milton Bow-

man brought the devotional from 1 John 5:13-21, after which Mrs. Ewers favored with a vocal solo.

Harold Bechtel of Goshen, representing the District Sunday School Board, gave a profitable address on our American Heritage.

Louis Engle led in prayer.

F. C. Vanator, Editor of Publications, representing the Brethren Publishing Company, gave very interesting information concerning the work and progress of the Publishing House, mentioning the present needs of the work.

The sermon of the afternoon was delivered by C. A. Stewart on the theme: "Give Ye Them To Eat."

The benediction was pronounced by Austin Gable, pastor of the Denver and Center Chapel churches.

## Wednesday Evening

After the song service, led by Mrs. Ewers, G. L. Maus brought the devotions from Eph. 2:1-10.

The first message of the evening was brought by George Pontius, Pastor of the North Liberty church, with the theme of "Faith for Answered Prayer."

Norma Jean and Donald Fisher of Ardmore furnished an instrumental duet, after which prayer was made by R. F. Porte of Warsaw.

The second message was brought by D. B. Flora of Elkhart, on the theme, "Asleep at Heaven's Gate," basing his words on Gen. 28:10-22.

Wayne Swihart of Burlington pronounced the benediction.

## Thursday Morning

The morning song service was in charge of J. Milton Bowman of Nappanee. James Ault of Oakville led the devotional period, using John 5:5-17.

Forty-seven additional lay and three additional ministerial delegates were reported for a total of 110 lay and 19 ministerial. The Committee on Committees reported and their report was accepted with a few minor changes.

A. E. Whitted of Ardmore, acting for C. D. Whitmer, deceased, gave the Statistician's report. He also gave the District Mission Board's financial report. Both were accepted.

The District Board of Trustees reported and presented a resolution asking each church in the district for an offering to be taken annually for Shipshewana. The action of conference was favorable.

They also presented another resolution to the effect that the Ohio Conference be invited to name two trustees to act with the Indiana Board in an advisory capacity regarding Shipshewana activities.

An offering of \$143.18 was received for the Sisterhood to help defray expenses of a new roof for the Sisterhood cottage.

Special music was brought by two North Manchester girls.



The sermon of the morning was brought by Dr. G. W. Rench, who spoke briefly from Eph. 5:25. He gave the benediction.

#### Thursday Afternoon

The song service was in charge of J. M. Bowman. Dr. I. D. Bowman brought the devotions, using Mark 11:12-14, 20-26.

Additional lay delegates to the number of nine were accepted, making a total of 119 lay and 19 ministerial.

The Committee on Committees made additional report.

Announcement was made by Mrs. U. J. Shively that the first Sunday in August has been designated as the day for the Special Offering for Shipshewana. All offerings to be sent to Mrs. Shively at Nappanee.

C. C. Grisso, President of the District Mission Board, presented C. G. Wolfe, Treasurer, who gave the financial report. Brother Grisso and A. E. Whitted both gave additional reports. The budget for 1946-1947 was accepted.

Dr. R. W. Bixler, President of Ashland College and Seminary, appeared as representing the College and gave very interesting and encouraging reports of the work. He also reported many challenging problems.

Miss Shirley Sword of Milledgeville, Illinois, rendered a vocal solo.

Dr. L. E. Lindower brought a message on "Opportunities," speaking of Camp activities.

Woodrow Brant pronounced the benediction.

#### Thursday Evening

This was Indiana Brethren Youth Night. The North Manchester Youth Choir, led by Delta Dean Schutz, rendered several numbers. She also led the entire congregation, estimated at 400 or more, in several verses of song.

W. I. Duker told of plans for the Friday "Morning Watch."

The devotions were conducted by two groups of youth, one from Nappanee and the other from Elkhart.

An offering of \$131.44 was received to be used under the direction of the Conference Executive Board for Brethren Youth work only.

The North Manchester Youth Choir rendered another beautiful number.

After a few remarks by Dr. Lindower on Camps and Camp Leaders' plans, the Moderator introduced Rev. Gil Dodds, who in turn introduced a Brethren Youth for Christ quartet of girls, who are traveling this summer in youth work. They gave testimonies and sang.

Brother Dodds then gave a stirring message and a challenging call for young people to labor for the Lord.

Dr. I. D. Bowman, another "Young man" was called upon for the benediction.

#### Friday Morning

The final session of the conference was called to order by the Moderator, who turned the "Chapel Period" over to Dr. Lindower. Following the song service, Dr. Lindower introduced the officers present of the National Sunday School Association Board. He then spoke on "The Suffering of the Righteous," as exemplified by the life of Job.

Following the Chapel period, the matter of conference

elections was given place. The election resulted as follows:

Moderator .....H. H. Rowsey, Goshen  
Vice-Moderator .....C. A. Stewart, New Paris  
Secretary-Treasurer .....George Pontius, Elkhart  
Statistician .....Wayne Swihart, Burlington

A committee to further the Young Men's and Boys' Brotherhood work was named as follows: Bert Hodge, chairman, Wayne Swihart and James Ault.

A motion prevailed that a housing committee be appointed.

The auditing committee report was read and accepted.

A card of membership from the Indiana District to the Ohio District was granted to Rev. D. B. Flora.

A motion prevailed that the New Executive Committee be given authority to change the order of the 1947 program in order that the business sessions may be held earlier in the conference.

H. H. Rowsey, newly elected Moderator, closed the 1946 conference with prayer.

Arthur H. Tinkel, 1946 Secretary.

#### A CRITICISM OF CRITICS

Tell me not in scornful numbers,  
The Bible is not what it seems,  
And the things therein recorded,  
Are not facts, but only dreams;  
You may think so if you choose to,  
That's your privilege we'll agree,  
But the reason is you're blinded  
By your sin and cannot see.

(Isaiah 8:20)

The Bible is God's Revelation,  
Unto men, by Spirit breathed,  
It has stood the test of ages,  
Which evil minds conceived;  
And it shall remain unshaken,  
Unto time's remotest day,  
For the Lord Himself declared it,  
"My Word shall not pass away."

(Mark 13:14)

All its contents are inspired  
By the God who all things made,  
And for Doctrine it was given,  
As its Author thus has said;  
It correction too doth furnish,  
And in righteousness direct,  
That the workman seeking guidance,  
His supply may be perfect.

(II Tim. 3:16-17)

—Selected.

Discernment is God's call to intercession, never to fault-finding.—Oswald Chambers.

The multiplications of laws is a sure sign of degeneracy in a people. The whole-hearted and intelligent acceptance of God as absolute Ruler, and obedience to His divine law of love form the true basis of peace and righteousness.—Paul H. Scherer.



## The Laymen's Male Chorus, Vinco, Pennsylvania

For some time we have been asking the Vinco Laymen's Chorus to send us a picture of their chorus in order that the readers of the *Evangelist* might have opportunity to see this fine organization. Below you will find their names. Also a short report of their activities.

**First row**—left to right: George A. Leidy, Dale Walk, Charles Mackall, Clair Price, (James I. Mackall, Director) William Hagerich, Charles Ford, Ralph Hagerich, Herman Varner, Emerson Leidy.

**Middle row:** Lester Leidy, Ira Leidy, Edgar Broad, Clair Price, Jr., Kenneth Hagerich, Clarence Durbin, Charles Byers, Jacob Mackall.

**Top row:** E. Guy Walk, Walter S. Mackall, Rev. C. Y. Gilmer (now pastor at Bryan, Ohio) Harry Vickroy, Carl Smith, Lewis Leidy, Harold Leidy, Daniel Brown.

**Pianist,** Mrs. Lester Leidy, Assistant Pianist, Mrs. Jacob Mackall. (A number were not present when the above picture was taken.)

The Men's Chorus of the Vinco Brethren Church was organized in November, 1943, by the Laymen's Organization, at a meeting held in the home of W. S. Mackall. James I. Mackall was chosen as director.

The first concert given by the Chorus was in the home church. Sixteen voices composed the chorus at that time, but it has since increased in number to an average of twenty-six. The Chorus has appeared in twenty-two churches of various denominations.

On last May seventh they gave a concert in the First Christian Church at Ebensburg, Pennsylvania, at the close of which two teen-age girls came forward and confessed Christ for the first time, which proves the power of sacred music.

On May twenty-sixth the Chorus gave a concert in the Home Church for the benefit of the Methodist congregation of Mineral Point, Pennsylvania, a "neighboring village," whose church was destroyed by fire last fall. An offering of \$406.38 was received and presented to the Mineral Point group.

These are a few examples of the work carried on by the Chorus and Laymen working together.

Much of the success of this chorus is due James I. Mackall, who has proved himself a devoted and capable director.

Carl E. Smith, Secretary.

## Eighteen Incontrovertible Facts Concerning Alcohol

By Dr. Haven Emerson

(The following, taken from "The Civic Bulletin," are facts that have been definitely established by findings of medical science. Dr. Emerson is a former President of the Board of Health and Commissioner of the Department of Public Health in New York City. These "facts" are splendid ammunition for those who wage continually the fight against the manufacture and sale of intoxicating beverages.)

### THE EIGHTEEN FACTS

**1. Alcohol as a Food:** Alcohol is not properly described as a food. The molecule of alcohol is incapable of incorporation with any of the tissues of the human body for growth, development, repair or storage in the body.

Furthermore, although alcohol can take the place as much as 20 percent of the caloric units in the diet of a man engaged in manual labor or bodily exercise, its use as a source of energy is physiologically unsound and economically extravagant.

**2. Alcohol as a Medicine\*:** Alcohol may be used medically, as a depressant, to the central nervous system, as a sedative, and as an anaesthetic. There are other medicinal agents that have largely replaced alcohol for each of these purposes, drugs that lack the toxic effects of alcohol and are less likely to develop habitual use or addiction.

\*Whiskey will be omitted from the ninety-two items, including penicillin, of outstanding medical and surgical importance, which will be admitted to the 11th edition of United States Pharmacopoeia, published every ten years under the provisions of the Government's Food and Drug Act. The revision committee was elected by a national convention composed chiefly of physicians and pharmacists.

Alcohol is not a stimulant to be relied upon to improve the circulation, respiration, or digestion. It is not an indispensable drug and its use has been steadily diminishing in the general hospitals of this country as other safer and more effective drugs have been discovered.

**3. As a Poison or Narcotic:** Alcohol is a narcotic, as is ether and chloroform. Alcohol has toxic or poisonous effects whenever used, these effects being chiefly if not exclusively due to action on the brain and other parts of the central nervous system, the effects being mild or severe, acute or chronic according to the amount of alcohol consumed and the percentage circulating at a particular time in the blood.







**4. As a Habit-forming Drug.** Habitual users of alcohol are numerous. Among these many become addicts or chronic alcoholics and "problem drinkers." The tendency of alcohol habitues is to increase the amounts they take, or the frequency of dosage, or to use the stronger higher per cent alcoholic beverages in place of those of low alcohol content. The habitual user of alcohol who cannot voluntarily discontinue its use without suffering some considerable distress of body or mind has become an addict and should put himself under treatment.

**5. Effects on Bodily Structure:** The effects on body structure of alcohol as used in moderation are very slight or negligible. The effect of alcohol is mainly upon the behavior of the person, his conduct, his emotions, his self-control, judgment, discretion, memory, and association of ideas, and not upon the tissues of his body, his muscles, glandular organs, heart, or other tissues. In chronic alcoholics the cells of the brain and other cells may undergo processes of degeneration.

**6. Effects on Bodily Functions:** The effects of alcohol on body functions are those of depression or inferiority of function. No bodily functions are improved by the use of alcohol in a normal healthy person, although the user of alcohol often feels that he can perform with body and mind better when he has taken alcohol than when he has not. The judgment of the alcohol user in such matters is notoriously unreliable.

**7. Effects on Disease Resistance:** Alcohol may decrease bodily resistance to infection and diminish the likelihood of recovery. The injured or infected alcoholic had more complications, a longer course to recovery, and a higher mortality from the common bacterial infections than if his body were free from alcohol.

**8. As a Cause of Disease:** Alcohol is a direct cause of various acute and chronic diseases and is a complicating and contributing factor in many others. From 5 to 10 per cent of new admissions to state hospitals for mental diseases in the United States are for alcoholic psychoses. From 10,000 to 12,000 patients a year suffering from acute or chronic forms of alcoholism are admitted for medical care each year to the psychiatric service of Bellevue Hospital in New York City.

**9. As a Cause of Death:** It is estimated that alcohol is a direct and indirect cause of death to the extent of approximately 100,000 of the population per annum.

**10. Effects on Thinking:** Alcohol dulls the higher faculties of the mind, intellect, and will, before it has an appreciable effect upon locomotion or the use of the muscles of the body. Perception, association of ideas, memory, discrimination, judgment are all deteriorated by amounts of alcohol which do not create a condition of offense in the police or social sense.

**11. On Sensation and Perception:** The bodily reflexes upon which so many of our reactions are based which save us from accidents or injury all are delayed or retarded in their effects from 5 to 10 per cent by use of alcohol in small amounts, amounts less than would be described socially as moderate drinking.

**12. Longevity:** Abstainers from the use of alcohol have an average life expectancy longer than that of habitual users of alcohol. So-called moderate users of alcohol have a slightly shorter life expectancy, than is the case with non-users. Heavy drinkers, whether habitually or periodically, and all classes of people whose occupations give easy access to alcohol, or appear to require its use to



succeed in business, have very decidedly reduced average longevity.

**13. Heredity:** Alcohol causes no hereditary disease of body or mind. The offspring of alcoholic parents may suffer various diseases and defects which, however, may be neither congenital nor hereditary, but the results of the unfavorable economic, social, emotional, and educational conditions characteristic of the home of alcoholic parents. A great many pathological drinkers, chronic alcoholics, suffer also from inferiorities of body and mind which have been potent factors in developing excessive and habitual alcoholism and these conditions, abnormalities of body and mind, may be inheritable. There is a high mortality and morbidity among the offspring of alcoholics, but these are more related to neglect, ignorance, and poverty of such families than to qualities inherited. Alcoholism, acute or chronic is not an inheritable disease or condition but an acquired condition of poisoning of body and mind created by the excessive or habitual use of alcoholic beverages or both.

**14. The Home:** The effects of alcohol upon the home are various, and all of them contribute to emotional instability, educational inadequacy, economic dependency, and defective personality, particularly among the children.

**15. Crime:** Crimes of violence, violations of traffic and safety ordinances, disturbances of the peace are associated with acute alcoholism or accompany a career of chronic alcoholism in a high proportion of cases brought to courts of first resort.

**16. Accidents:** Accidents in the home, in industry, on the farm, on the public highway are many of them due directly and still more of them indirectly to the use of alcohol, not only to the point of obvious drunkenness "intoxication" but when used in relatively moderate amounts under conditions that interfere to some degree with the performance of ordinary tasks or occupations. The percentage of automobile accidents due directly or largely to alcohol use by driver or pedestrian amounts to from 15 per cent to 54 per cent or more of all street accident cases coming to police attention.

**17. Industry:** Absenteeism from illness related to use of alcohol is common, particularly on Mondays and the days immediately following holidays. Output is lowered, speed, quality and quantity of product or services are reduced by the inferiority of bodily and mental performance of industrial workers who habitually or intermittently use alcoholic beverages, even if they use them in a way to avoid obvious drunkenness in the police sense of the term.

**18 Society:** Society suffers from the abnormal or psychopathic conduct of persistent chronic, habitual, or occasional excessive users of alcohol. Society, the wage-earner's family, suffers particularly from the diversion of over \$7,000,000,000 annually for purchase of alcoholic beverages by the consumer, from constructive uses of money for better housing, feeding of children, clothing, and wholesome recreation.

What the community gets in taxes on the beverage alcohol industry and retail trade does not nearly meet the cost of illness, death, unemployment, accident, crime, and

mental disease which are the result of alcohol abuse and which the community must pay for.

Society pays two dollars for alcoholic drinks for every one it pays for education, from kindergarten to university graduate professional schools.

The expenditure for alcohol brings to society no benefits but a multitude of individual and collective misfortunes. Social progress, as in the case with individual bodily and mental performance, is obstructed and rendered inferior by beverage alcohol as now consumed in the United States. —A. S. L. Leaflet.

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## Spiritual Meditations

Rev. Dyoll Belote

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### MEASUREMENT OF CHRISTIANS

"By this shall men know that ye are my disciples, if ye have love one to another." John 13:35.

The F. B. I. of our day has a system of identification for all criminals in the country; bodily measurements, birth marks, scars, irregularities of features, finger print impressions, that mark each individual as different from every other person in the world.

During the Roman regime in Palestine following the period of the Apostles, the Emperor ordered an investigation by one Pliny the Younger, into the lives of the sect known as "Christians." In his report, Pliny made this significant observation: "The remarkable thing about these people," he said, "is the way they love each other. They even love their enemies." To this Roman investigator, this fact seemed to be something unusual and new under the sun.

And yet, if Pliny had been fully acquainted with the teaching of Jesus he would not have been surprised at this characteristic of the followers of the Nazarene. This exceptional characteristic was exactly what their Lord had told His followers He expected of them. Their distinguishing characteristic was to be a never-failing love for one another.

Paraphrasing our text we make it say the same thing in fewer words: "By this (love) shall all men know that ye are my disciples." And Jesus had taught that Christians are to love their enemies, and in the Sermon on the Mount, He explicitly states that fact. Hear Him declare in Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." No wonder Pliny was amazed at the utter contrast of the Christian teaching and practice with Roman philosophy and attitude.

The Christian pattern for love is an example of the love of God for men. Love is Christ's intended method of overcoming the world. God pleads for love to be the law of life among Christians. What could not 600,000,000 people motivated by love do for the world?

—Uniontown, Pa.



# National Goals Program

*Rev. J. G. Dodds, Chairman*

## A PASTOR VIEWS THE NATIONAL GOALS

By C. Y. Gilmer

Pastor, come view the land of promise! Here's where your possessions lie. But, Pastor, it is not enough just to view the land. You must enter in and possess your possessions. You cannot go alone for you must lead your people with you. You alone cannot take the land. You cannot even be a pastor unless your people are with you. In order for your people to be with you you must see something, and then get them to see enthusiastically with you the things that you see. "Where there is no vision the people perish" (Prov. 29:18). If the pastor has no vision, he will perish, too. He must be a leader!

The Brethren Church has a Goals Committee. We cannot say of that Committee "her prophets find no vision from the Lord." Neither can we say, "they err in vision, they stumble in judgment." They have told us what the Lord wants done! He wants His people to go forward. Does anybody know how they can go forward without reaching such goals as the Committee has set before us?

We pastors cannot say "the vision is touching the whole multitude." In spots among us the vision has been effective for a few churches have a high standing. But these instances are too few. If we pastors pay no attention to the goals then "the vision is become as a book that is sealed." The sheep know nothing about it. But if God's people are to get revived, "then shall they seek a vision of the prophet."

Of course, these goals will not be reached without effort. For the most part they can be reached. Then "labor on. Keep the bright reward in view, for the Master has said, He will strength renew, Labor on till the close of day." In the writer's opinion, the hardest goal is the one which says, "EVERY MEMBER AN ACTIVE MEMBER." We should keep all the goals in view and work upon them all simultaneously. But we should strike at the hardest goal with a major effort. As the Committee suggests, the attaining of this goal affects directly all other items. "Therefore," they say, "we recommend that every pastor and minister seek to deepen the Spiritual life of the church membership, to the end that every member become an active member." Let us discover what each one can do and make that his assignment. We are suggesting the following questionnaire:

I am willing to serve the Christ in the work of His Church in the following activities, marked with an "X":

**Prayer:** 1. Public . . . ; 2. Private . . . ; Attend Prayer Meeting . . .

**Service in Song:** 1 Lead . . . ; 2. Solo . . . ; 3. Duet . . . ; 4. Quartet . . . ; 5. Adult Choir . . . ; 5. Young People's Choir . . . ; 6. Men's Chorus . . .

**Instrumental music:** 1. Piano . . . ; 2. Horn . . . ; 3. Stringed instrument . . . ; 4. Sunday School orchestra . . .

Recite poetry: . . . ; Read or tell stories . . . ; Give talks . . . ;

**Teach Sunday School Class:** 1. Regularly . . . ; 2. Assist . . .

**Direct:** 1. Plays . . . ; 2. Programs . . . ; 3. Pageants . . .

**Art:** 1. Paint pictures . . . ; 2. Paint signs . . . ; 3. Print . . . ; 4. Chalk talks . . .

**Decorate the church for social events or special service . . .**

**Study Classes:** 1. Teacher training . . . ; 2. Soul winning . . . ; 3. The Young People's mid-week Bible study . . .

**Drive automobiles to bring shut-ins or children from distant homes to church and Sunday School . . .**

**Promote attendance at church services:** 1. By house to house canvass . . . ; 2. Inviting friends . . . ; 3. Advertising the services of the church . . .

**Attend all Sunday services regularly . . .**

**Welcome visitors . . .**

**Conduct praise service for shut-ins . . .**

**Visit the sick . . .**

**Do work for sick or disabled people (for Christ's sake) . . .**

**Read the Bible daily . . .**

**Prepare a history of the local church . . .**

**Read Christian literature . . .**

**Correspond with distant members . . .**

**Make friends with the unsaved and help bring them to Christ . . .**

## THIS IS MY CHURCH

By Francis M. Morton

This is my church;  
I love it, I believe in it;  
In its sanctuary I draw near to my Father.

This is my church;  
It needs Me;  
I will share in its work.  
It believes in me;  
I will try to be worthy of it.

This is my church;  
Its teachings  
Show me how to live according to God's will.  
My church is my friend  
And leads me into companionship with God.

This is also your church;  
You love it.  
Let us stand together to strengthen its influence.

My church,  
Your church,  
Our church—  
Let us rejoice that thru it we may work together with God.

Let us rejoice because of our church—  
For what it means to us  
And for the ways in which it helps us to serve the world.  
Let us rejoice because of our church.

—Bryan, Ohio.



# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## *The Way of Instruction*

By Walter C. Wertz

Every true teacher has an ambition of becoming a better teacher. Where might the way of instruction be found? A Christian's answer would be "in the Word." So, shall we see the methods of "The Teacher"—Christ.

Most of His teaching was informal or extemporaneous. We can't remember of reading one prepared address or sermon. Jesus spoke what was in His mind as an occasion arose. All of His teaching is marked by naturalness and informality. When Jesus was in Nazareth and "went into the synagogue on the Sabbath day as His custom was," He simply stood up and read. Then He spoke to them of how the Scripture He had read was fulfilled in their ears. Much of His teaching was given in answer to questions asked of Him. Jesus never refused to answer a question. Sometimes the questions were sincere; still others were framed by the critical Pharisees for the purpose of trapping Him. There was the question of the rich young ruler, the man who wanted to know which was the chief commandment and also the Sadducees with their absurdities about the resurrection. By every message, Jesus utilizes and drives home His thought! For example, when His Mother and brethren are without and wish to see Him, He uses the statement to teach Christian brotherhood.

The content, too, speaks of simplicity and naturalness. His language is the speech of every-day life. His illustrations are from the commonest experiences of His hearers. In Luke 8, He speaks of a "sower who went out to sow his seed." This was language they all knew about.

What Jesus said was clear. In the best sense of the word Jesus was a popular teacher. Crowds of ordinary people would listen all day to Him, even to the point of forgetting their lunch in their eagerness to hear every word. He did not speak to the crowds as one giving a lecture using words they did not understand—mechanics of speech. No, Jesus taught the fisherfolk and peasants in words and terms they readily understood.

Jesus' method was popular, not logical or systematic. Jesus apparently never aimed at a systematic and logical presentation of His teaching. Nowhere do you find definitions of terms used, premises laid down, deductions drawn. Jesus appealed to the intellect—(note the controversies with the Pharisees)—but so far as our records go He never set Himself to present His view of God and man and duty in a systematic theology. Instead, what He does is to hold up truth in its wholeness that men may see it and feel its drawing power.

In the longer discourses He takes some principle of conduct, presents it now from this side, now from that, illustrated it by a parable, shows its application to life in a concrete example, returning thus again and again to the

main thought with which He is dealing. An illustration of this method is the Sermon on the Mount.

Jesus' method was not to argue or contend, but to hold up before His hearers the ideal of goodness and character in all its beauty and power. He made God so vivid before the conscience that men hated their old manner of life. Another method Jesus used was picturesque, not literal. His thought was picturesque, full of figures, illustrations, striking expressions, all of which made the meaning so clear that even the most ignorant could understand. Mark says, "Without a parable spake He not unto them." He taught in strong, fearless utterances that swept away all obstacles and won their way directly to the human heart.

Now as you look at these characteristics, you will note that what Jesus actually did was to teach men and women, rather than set rules. He adapted His message to their ideas and their experiences. He taught in such a way that they could not forget. He taught them and trusted them to transmit that truth to succeeding generations.

The Master teacher is JESUS.

—Conemaugh, Pa.

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### PAPER FOR CHINESE SCRIPTURES

Three carloads of paper have been purchased by the American Bible Society and arrangements are being made to ship it to China. In Shanghai, during the war, the plates of the China Bible House were hidden and escaped looting. As there appears to be binding material and printing presses in Shanghai, but a great shortage of paper, it is planned that the Society's secretary in China, the Rev. Ralph Mortensen, will proceed as rapidly as possible, on receipt of the paper, with the publication of Scriptures there.

In the meantime the Bible Society is continuing to produce Chinese Scriptures in this country in order to meet the demand.

The issuance of Scriptures, in China, during the last few years, has to be carefully guarded because of the efforts of speculators and hoarders to buy up even the paper of printed Bibles.

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"You cannot serve the Master  
With stress on I and me.  
Self-centered service never finds  
Thy Father close to thee.  
But when you lose yourself in love  
He'll love the world thru thee."



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## THE OPEN DOOR

"Behold, I have set before thee an open door." Rev. 3:8.

The mistakes of my life have been many,  
The sins of my heart have been more . . .  
But when the dear Saviour shall bid me come in,  
I'll enter the open door.

I am lowest of those who love Him,  
I am weakest of those who pray;  
And I come as He has bidden,  
And He will not say me nay.

My mistakes His free grace will cover,  
My sins He will wash away,  
And the feet that shrink and falter  
Shall walk thro' the gates of day.

The mistakes of my life have been many,  
And my spirit is sick with sin,  
And I scarce can see for weeping,  
But the Saviour will let me in.

—Mrs. Urania Locke Bailey.

## THE CHURCH OF THE OPEN DOOR

Rev. 3:7-13

Yes, the Lord has given the church of "brotherly love" an open door for EVANGELIZATION; A DOOR OF SPIRITUAL USEFULNESS! This church of true born-gain believers really possessed Christ. It is of such fine wheat that it receives no word of condemnation. The church which has a vision of what it means for souls to be lost forever will not be self-centered, promoting its own little cause and interests, but will rejoice to see souls saved and its membership grow. Some people have such petty jealousy that they do not want to see souls added to the church. Living in nothing but the realm of selfishness they rob themselves of tremendous blessings (Matt. 23:13).

After all, the Church is Christ's, and He should be Sovereign over His own house (Heb. 3:6). "Our blessed Lord refuses none who to Him would their souls unite." He has the "keys of David" (Isa. 9:6; Matt. 28:18; Rev. 22:16, 17). The "key" is the symbol of authority and token of possession. It is only through Christ that any one is admitted to the true Church of the Lord. The fellowship is never pure on earth as some Achan is in every camp and some Judas in every church. "Whosoever is in Christ is in the Church by a right which none may deny, and which none ought to dispute."

In His Church Christ furnishes the gifts and graces we need in His service (Eph. 4:7-13; Rom. 12:6-8; 1 Cor. 12:4-11; 1 Pet. 4:10, 11). He provides the workers (1 Cor. 3:10, 11). He sets before His workers an "open door" (2 Cor.

2:12; 1 Cor. 16:9; Acts 16:9, 10; 18:9-11; 23:11). His servants are responsible to Him alone (Matt. 25:14-30; Rom. 14:10-12; 1 Cor. 4:1-5). They are ever to be at His bidding (Lu. 14:33). They must be faithful (Lu. 16:10; 1 Cor. 4:2; Rev. 2:10). He has provided a discipline for the Church to administer to her unworthy members (1 Cor. 5; Matt. 16:19; 18:17-20; 1 Tim. 4:20; 1:19, 20). "He hath the keys" (Isa. 22:22; Rev. 1:8; Lu. 1:32).

The door is open for those who are true to Christ. To preach western civilization and a devitalized gospel is to ignore the true door. "Thou hast kept My Word, and hast not denied My name." 2 Tim. 3:15, 16. "Thou hast a little strength." Being consciously weak herself she was the fitter object for God's power. The Word is kept by faith, obedience, and testimony. The Mormons, Seventh Day Adventists, and Russellites, all claim to be the 144,000 Jews. They are not "Jews," but "do lie." The 144,000 of Rev. 7 are literal Jews of the twelve tribes to be restored at the time of regathering.

The faithful shall enter the New Jerusalem (Rev. 22:14).

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for July 21, 1946

## THE SPIRIT OF WORSHIP

Lesson: Deut. 8:11-14, 18-20; Isa. 40:30, 31; Mark 12:28-34.

There is something sinister in the opening word of our lesson—"Beware." Combining four words from the first three verses we meet a warning that should be almost literally posted on the door-posts of all of our homes, "Beware . . . lest . . . thou forget."

When we go to the services of the church we feel, as we catch the spirit of the worship service, that we will never forget the blessings that are showered down upon us, nor the worshipful atmosphere that surrounds us. But somehow, when we enter the work week ahead, certain other activities come to the fore and blot out many of our good resolutions.

How well God is able to look into the lives of men and foretell their attitude. How surely He places His finger on the very center of our failures. Note how He says so pointedly, "Lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy material possessions are multiplied . . . thou wilt forget the Lord thy God."

Some way or another it is so easy to forget to be worshipful in the presence of material prosperity. But just let the hand of adversity come upon us and it acts in two ways: either we seek to "wheedle" ourselves into the good graces of God by returning to prayer and supplication, or we seek to lay the blame for our particular troubles on Him.

The Psalmist said, "Worship the Lord in the beauty of Holiness." "Holiness" is just another way of saying



"Wholeness,"—Worship with the whole heart and being. Jesus points out that out in His answer to the scribes as found in our lesson. The word "all" in these verses is an important word—"All thy heart . . . all thy mind . . . all thy strength." Half-way worship is a discredit to both man and God.

In connection with His conversation with the Samaritan woman at the well, Jesus says to her, "Ye worship ye know not what: we know what we worship . . . the true worshipper shall worship the Father in spirit and in truth."

After all, true worship is the constant performance of worth-while service to God, not once or twice a week, but moment by moment. It is thus that worship is done in spirit and in truth.

## Young Men and Boys' Brotherhood

Devotional Lesson for August

### WHY SOME SUCCEED

Stick to it, boy,  
Through the thick and thin of it.  
Work for the joy  
That is born of the din of it,  
Failures may beset you,  
But don't let them fret you;  
Dangers are lurking,  
But just keep on working.  
It's worth while and you're sure of the right of it.  
Stick to it, boy, and make a real fight of it.

—Edgar A. Guest.

**Suggested Hymns:** Work For the Night Is Coming; To the Work; Any hymn with Christian work as the theme.

**Scripture:** Nehemiah 2:11-20

**Prayers**

**Scripture background for the lesson:** Neh. 4:1-9; 6:1-4.

\* \* \*

### THE SAFETY OF WORK

"I am doing a great work, so that I cannot come down."  
Neh. 6:3.

Nehemiah's great work that he was doing was the rebuilding of the walls of Jerusalem. It was indeed a great work. He was supplying safety for the temple, for the one true religion, for God's people. And at the same time he was supplying safety for himself.

Sanballat, Tobiah, and Geshem were a conglomerate trio, but they were alike in their treachery and hostility. Moreover, they were fertile in expedients. Did ridicule fail? They tried slander. Did slander fail? They

tried threats. Did threats fail? They tried craft and stratagems.

I. It was a seemingly fair proposal, an invitation to a conference. "Come down from your wall," they said, "and let us talk this thing over quietly and face to face." But for the place of the conference they suggested a spot more than a day's journey distant, and Nehemiah would never have gotten back alive.

Very much the same plot, it will be remembered, was once formed against the life of Paul.

II. But Nehemiah's answer was ready: "I am doing a great work, so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?" They tried it four times—persistent chaps—and four times they got the same reply. They were discovering Nehemiah.

III. Every man's work serves a double purpose: the material end he has in view, and a higher spiritual end he probably never thinks about. Whatever a man's work does for others, it does quite as much for himself.

Temptations of all kinds, the wicked Sanballats, Tobiahs, and Geshems of the world of darkness, fall back defeated before an absorbing task. It is a great thing for a young man to be so fascinated by his toil that base desires cannot allure him.

IV. There is a splendid inevitableness about hard work. It grips the worker. He cannot get away from it. Nehemiah did not say, "I don't want to come down," or "I won't come down," but "I cannot come down." He was master of his work, but his work at the same time was master of him, and held him by a compulsion that was no less complete because it was delightful.

And the work that gives safety need not be a great work as men count greatness. It need not be a lofty wall around the Holy City, it may be a stone fence around a quarter-acre garden, it may be only a wire fence around a chicken yard.

V. Any task to which God sends us, however petty in its scope, is God's safety for us, a heavenly fortress for our soul. But we have a right to call it great and to exult in the greatness of it. Probably Nehemiah's answer to Sanballat would have been essentially different if the Lord had only sent him on top of a roof to mend the mud thatch. "I am doing a great work," the stout-hearted Governor would have said, "and I cannot come down." There is no small task to a successful worker; it is all great, because it is all God.

VI. So let us, whenever we are tempted to abandon for however short a time and on whatever plausible pretext, our God-appointed task, ask ourselves Nehemiah's shrewd question, "Why should I?" Our honest minds will soon see through the Sanballats, and we shall thank God for the safety from imminent peril that He has given us for our work.—C. E. W.

**Business Session**

**Social Hour.**

**Dismissal Thought:**

"God sees each bit of work we do;  
Sees if we work with zest,  
And put into the humblest work  
Naught but our very best."



# GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

## CHAPTER VII

### THE ORDINANCES OF THE CHURCH

#### The Value of Ordinances:

1. The ordinances are a means of grace. John 6:53, 63.
2. They recall to memory fundamental truths. Luke 22:19.
3. They help to make clear their meaning. John 13:12.
4. They make these precious truths more precious to us. John 13:9; Acts 9:18-20.
5. They are a strong bond of fellowship in Christ. 1 Cor. 12:12; 10:18.
6. They are a testimony of Christ in us. Rom. 6:5; Col. 3:1-3.
7. They are a pledge of the blessings promised through them. John 13:17.

#### Types of Christian Baptism:

1. The altar sacrifices were types of Christ's death. Heb. 10:11-13; Rom. 6:3.
2. The ark, passing through water to new life, typified baptism. 1 Peter 3:21.
3. Circumcision by sacrifice of a part represented the offering of the whole. Col. 2:11, 12; Rom. 12:1.
4. The passage of the Red Sea to new life is a type. 1 Cor. 10:1, 2.
5. Proselyte baptism by Israel represented new birth. Acts 13:42, 43.
6. The baptism of repentance by John. Acts 19:1-6.
7. The water baptism commanded by Jesus. Matt. 28:19; Rom. 6:3-5; Gal. 3:27.

#### Baptism in Water:

1. Who were to be baptized: Matt. 28:19; Mark 16:16; Acts 2:37, 38.
2. By whom: Matt. 28:19; Acts 8:5, 14-17.
3. Where? Where there is "much water." John 3:23; Acts 8:36.
4. When? After faith and repentance. Acts 8:37; 2:38; 16:30-34.
5. Why? Matt. 28:19; Acts 2:38; 22:16; 1 Peter 3:21.
6. By whose authority? Acts 2:38; 3:6; 4:7-10.
7. How? As Jesus commanded, of course. Matt. 28:19.

#### But How Did Jesus Command Baptism?

1. The Greek word employed in Matthew 28:19 is not *rantizo*, to sprinkle; not *echeo*, to pour; not *bapto*, to dip once—but *baptizo*, to dip repeatedly. See any standard Greek dictionary.
2. The preposition is not *en*, in, meaning "by authority of" as in Acts 4:7, 17 or 2:38, but *eis* meaning INTO as in Mark 1:9; Acts 8:38 and more than 1,200 other places in the New Testament.
3. Into the name of the Father means into the fellowship of his being by this testimony of faith in his forgiveness and adoption as a child. Eph. 5:32; Rom. 8:15. The name

stands for the person, and is distinctive. When we speak of the Father we do not mean the Son.

4. And (into the name) of the Son means united with him as in Rom. 6:5 R. V., and as Jesus meant when he prayed "as thou Father, art in me and I in thee, that they may be one in us." John 17:21. By bowing the head in baptism into the name of the Son we testify to our faith in his blood shed for the remission of sins. Gal. 1:4.

5. And (into the name) of the Holy Ghost. This means being born of the Spirit, as in John 3:3-8. Thereafter we can walk "in the Spirit." Gal. 5:16. This is a distinct act of faith (Gal. 3:14) and requires a third dip in baptism in testimony of this faith.

6. These actions are performed when kneeling to indicate submission to the will of the Father, and forward to indicate that we take the step with our own free will. God calls but we do the answering. Rev. 22:17.

7. By this process of faith, repentance and obedience on our part and forgiveness, cleansing and adoption on God's part, we become reborn or new creatures. 2 Cor. 5:15 and have "put on Christ" as a man gets into a new garment. Gal. 3:26, 27.

#### Baptism in the Holy Spirit:

1. This is called a baptism because nothing short of immersion can represent the inundation received on Pentecost or the enduement of subsequent occasions. Acts 2:2-4. It is not the new birth, but the enduement which follows. Luke 24:49.

2. It was promised by both John and Jesus. Matt. 3:11; Acts 1:5.

3. It was fulfilled on Pentecost for the Jewish converts. Acts 2:1-4.

5. It was fulfilled for the Gentiles in the home of Cornelius. Acts 10:44-48.

5. It was promised to all true believers. Acts 2:38, 39.

6. It generally accompanied baptism. Acts 2:39; 8:16; 19:5.

7. Its special symbol was not the act of baptism, but the laying on of hands with prayer which followed. Acts 8:14-17.

#### The Laying On of Hands with Prayer:

1. This symbol represented the coming of the Holy Spirit for special enduement. Jesus gave the example. Luke 3:21, 22.

2. He also commanded the rite for the healing of the sick. Mark 16:18.

3. Except the occasion of the first enduement of Gentile converts, the rite followed baptism in water, as in Acts 19:1-6.

4. In Hebrews 6:2 it is mentioned as one of the foundation principles of the Gospel.

5. It was universally practiced in the apostolic church. Heb. 6:2.

6. It was used in the ordination of pastors and missionaries as well as elders and deacons. Acts 6:2-6; 13:2, 3; Titus 1:5.

7. It was not an empty form, but a real aid to faith, which was accompanied by actual enduement by the Spirit. 1 Tim. 4:14.

#### The Baptism of Suffering:

1. The baptism of suffering referred to in Mark 10:35-



40, is spoken of as necessary to believers as well as for their Master. vs. 39. See Matt. 16:2. The baptism began for Jesus with Gethsemane and ended with the resurrection. It gives us the same steps as in water baptism.

2. In Gethsemane Jesus kneeled in submission to the Father. Matt. 26:39.

3. He bowed forward to show his willingness to drink the cup. Matt. 26:39.

4. And he bowed the head three times, as in water baptism. Matt. 26:44.

5. Then came the death on the cross, and we count ourselves crucified with him. John 19:30; Rom. 6:3-5; Gal. 2:20.

6. Then he was buried, and we in baptism "are buried with him." Rom. 6:4.

7. Then he rose from the dead and, later, ascended to the Father. We also rise with him to walk in newness of life. Rom. 6:5.

Be sure that you put your feet in the right place, and then stand firm.—Lincoln.

## Ashland College News Letter

By Arthur Petit

Students returning to Ashland College this fall will find the chapel somewhat different from when they left in the spring. The new pulpit which was presented by the class of 1946 adds greatly to the appearance of the room. The new hymnals which arrived just prior to the close of the regular college year are in constant use by the summer student body and are very satisfactory.

Another addition to the chapel which has been long needed was a more satisfactory pulpit Bible. Dean M. A. Stuckey recently placed such a Bible in the chapel. As treasurer of the National Sunday School Association, he found it among the effects of that organization and declared it "surplus." Dr. Bixler expressed his gratitude to the National Sunday School Association for the addition.

Mr. E. M. Riddle, Field Secretary, is busy visiting summer camps and prospective students in the churches in the interests of the college. Undoubtedly an early report from him will be forthcoming. At this writing, he is in Pennsylvania but is soon due in the Shipshewana Camp.

Housing for men continues to be the prime consideration on the campus. Designation of one of the annexes for men has helped the situation some but has not eliminated the problem. It now appears that about 225 upperclassmen and about a like number of freshmen will comprise the student body next year. Large classes in freshman and sophomore subjects will be the vogue on the campus. Housing for girls now seems to be adequate. Several more staff members are yet to be added before fall to complete arrangements for the largest student body in the history of Ashland.

Education Day in the Brethren Church has been tentatively set for October 6 this year and churches are urged

to look forward to this event and to pray for its success. With rising prices and the need for long delayed repairs on the campus, it is extremely important that the Brethren remember Ashland College in a very material way this fall.

A number of Brethren students are in summer school this year attempting to complete some of the work they would not have time for in winter or to finish college sooner.

Plans are now nearing completion to extend the "Freshman Week" program at the beginning of the college year to a full week this year. With the new students scheduled to come in on September 4, one week before classes, they will have plenty of time to get to know other freshmen before the upperclassmen arrive. A full program of instructions, tests and parties is planned by a committee under Professor George Guiley who has recently assumed the duties of Dean of Students. Special instruction in the traditions of Ashland will be included.



## News From Our Churches

### ELKHART, INDIANA

Our first Vacation Bible School closed June 21 with excellent results. The staff of teachers and helpers know all the praise and honor belongs to Him who guides us and who gave us the help we needed for our task. Through the cooperation of the teachers and helpers, together with that of the pupils and parents, much good has been accomplished, and that it will be a permanent project of our church—a long time in getting it—is certain and we feel it is here to stay.

Mrs. Alice Lape, Dean of the school; Mrs. Ruth Bushong, Superintendent of Junior-Intermediate department; Mrs. Gladys Wherly, Superintendent of the Primary, and Mrs. Thelma Defenbaugh, Beginners were in charge. There were forty teachers and helpers. The average attendance for the ten days was 162, with an average offering each day of \$8.47.

There were several confessions.

The closing day the children enjoyed their sack lunch on the church lawn and their treat was ice cream.

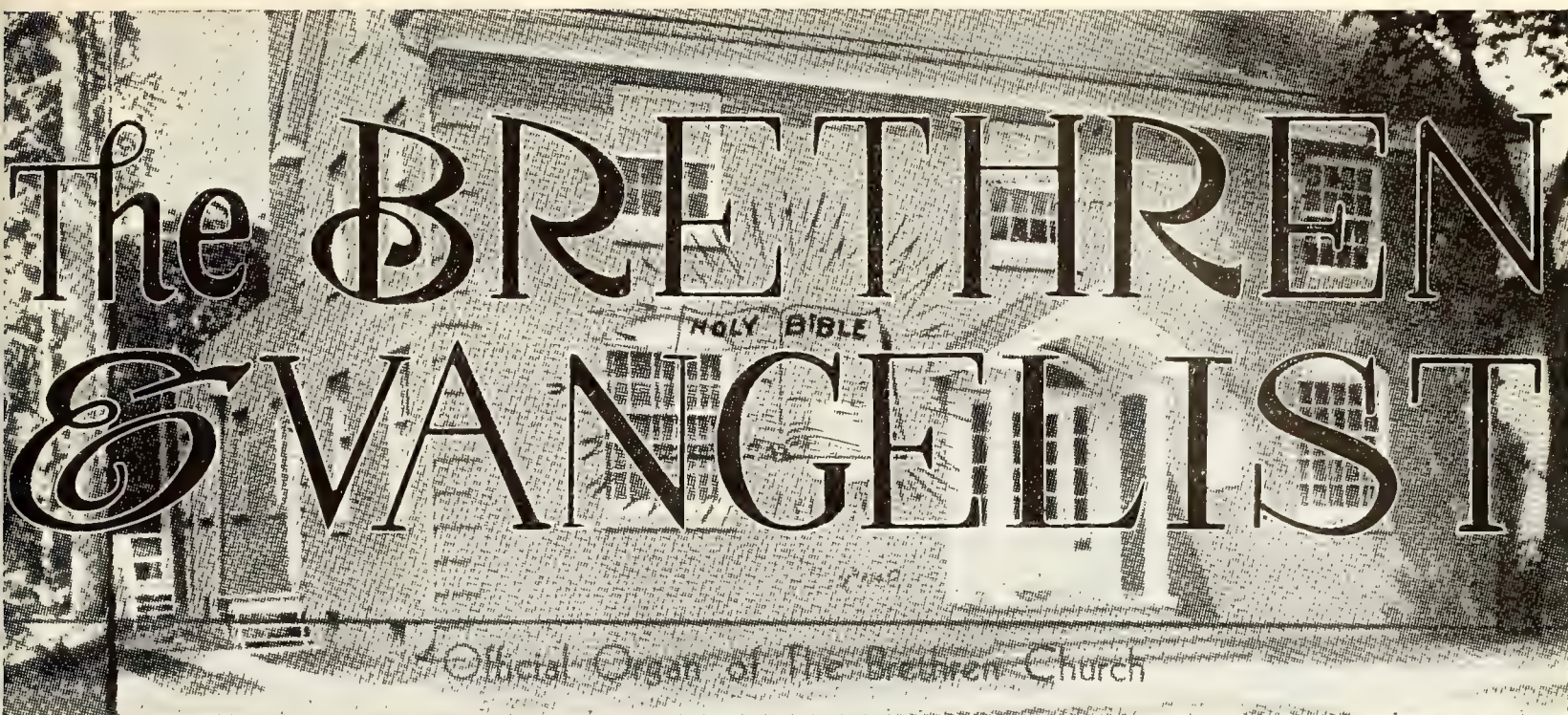
The children gave the Sunday evening program and at that time their work was on exhibition.

We found the average child is eager to learn the truths of the Bible and if presented to them in their way, lasting impressions are made. The aim of every teacher was to give the story of Christ and salvation.

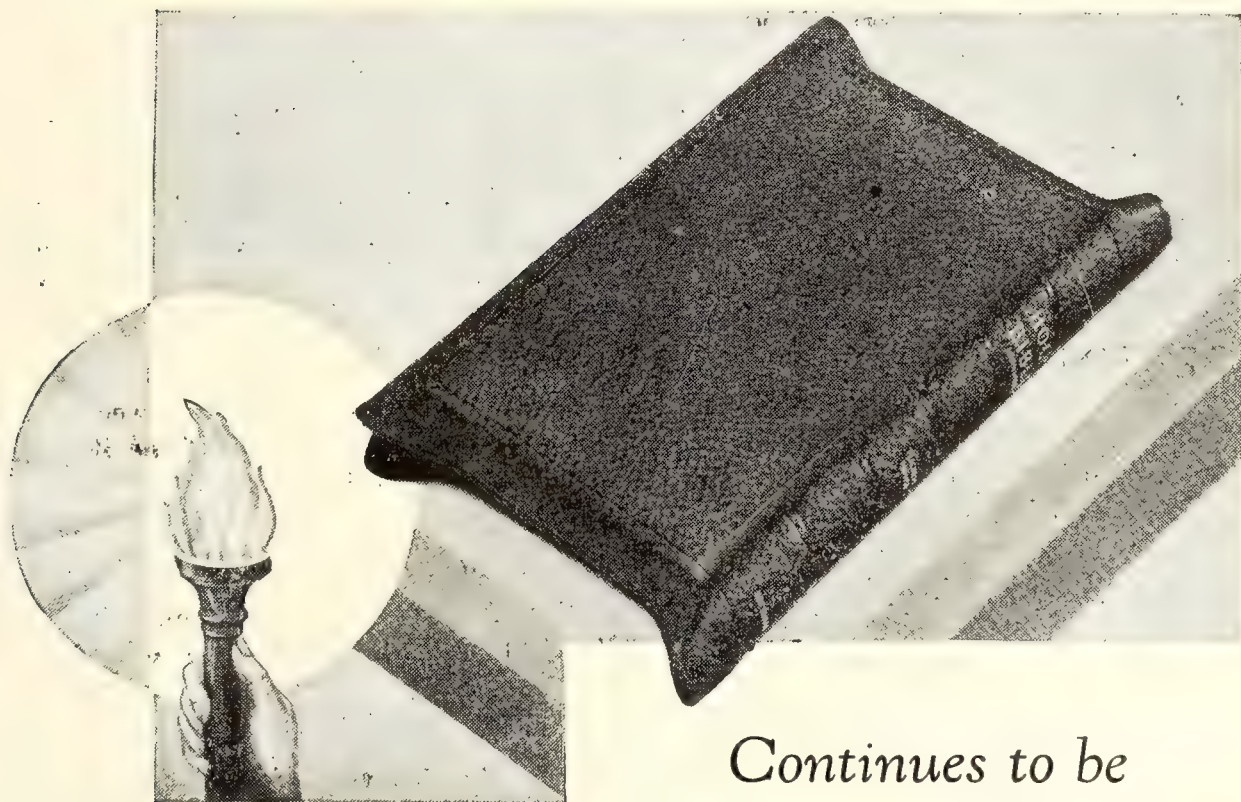
May we not grow weary in teaching the children the way of salvation. Youth is life's seedtime.

Edna Nicholas.





God's Holy Word



Continues to be

The World's Best Seller



## The Brethren Evangelist

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## INTERESTING ITEMS

**Apology to our Christian Endeavorers:** We will have to apologize to the C. E. societies using the topics found in the Evangelist, but we are doing it in the name of "Uncle Sam" who some way failed to deliver Brother Benshoff's copy in time to catch the "dead line" for last week's issue. Consequently that issue appeared "sans" C. E. Topic.

**Berlin, Pa.:** We note that Rev. E. M. Riddle, Field Secretary for Ashland College, was the speaker at the morning service in the Berlin Church on June 30.

**Goshen, Indiana:** We note that the Goshen brethren observed a Father and Son supper meeting on Monday evening, June 17, at 6:30. The speakers were father and son: J. G. Dodds and Gil Dodds.

We also note that Brother Rowsey conducted a Children's Consecration Service on Sunday, June 9, when seven children were presented to the Lord by their parents.

And we quote from the bulletin of June 30 as follows: "Our children's Choir faithfully provided a special number each Sunday from September to July." (They take a well earned vacation during the months of July and

August.) "The work of these children and their sponsor and leaders is much appreciated."

**Washington, D. C.:** We take pleasure in quoting from the "Washington Brethren News Bulletin," Vol. 1, No. 1 issued June 27, as follows: "Since our congregation has decided to purchase the property on Branch Avenue, between Q and P Streets for the purpose of building our new Church Home, the Official Board named Mr. E. Cormany, Mr. Innis Hart, and Mr. Ross Totten as members of the Building Committee. This committee already has under its consideration a set of plans which it hopes to be able to present to the congregation in the near future."

Also we learn from the regular bulletin sent us by Brother C. S. Fairbanks, pastor of the Washington Church that the Annual Sunday School Picnic was held at Langdon Park on Saturday afternoon, June 22. It ended a little different from most picnics in that it closed with a vesper service as evening approached.

**Pittsburgh, Pa.:** We note that Brother W. S. Crick, pastor of the Pittsburgh Church, exchanged pulpits with Rev. Thomas R. Thomas, pastor of the Pacific Avenue Methodist Church on Sunday, June 16. He reports an enjoyable exchange to both pastors.

**Vandergrift, Pa.:** Through the bulletin of Brother Crick we learn the following concerning the recent evangelistic campaign—June 3-16—held in the Vandergrift church by Brother Floyd Sibert, pastor of the Brethren Church at Pleasant Hill, Ohio. There were eight baptisms and twelve reconsecrations. The campaign closed with a Communion Service. Rev. Percy C. Miller is the pastor of the Vandergrift Church.

**Linwood, Maryland:** Brother E. M. Keck, pastor of the Linwood Church, reports an attendance of fifty at their recent Vacation Bible School. Closing exercises for the school were held on Friday, July 6, with an exhibition of handwork on display.

**Nappanee, Indiana:** "Short but sweet" is this little item from the Nappanee bulletin of June 30: "The steel beams on the main auditorium floor are all set. This is welcome news."

**Canton, Ohio:** That contest being conducted in the Sunday School seems to be going against the "Stripes," the "Stars" having 1814 points as of June 30, while the "Stripes" have but 1725. It looks like the "Stripes" will have to do the entertaining.

**North Manchester, Indiana:** A Union Vacation Bible School was conducted in North Manchester July 8-19. Our church participated.

We note that the Young People, thirty strong, had a "Backward Party" at the church on Wednesday evening June 26.

We also note that a mixed quartet from the Spring Creek Church of the Brethren were "Guest Singers" at our church on Sunday, June 30.

Plans are under way for the redecorating of the Manchester Church as early as possible next spring. It was purposed to do it this fall, but scarcity of labor made it impossible.



## The Editor Thinks Aloud

Fred C. Vanator

### A RE-BUILDING TASK OF OUR OWN

Recently I picked up a Sunday School commentary and on page three was a cartoon which arrested my attention so much that I determined to "think aloud" about it.

In the distance we see the results of the explosion of the atomic bomb over a city, labeled in the heat waving letters of the explosion, "Hiroshima," and closer up, another ruins bearing the word, "Nagasaki." From these ruins goes up the now familiar mushroom representation of the explosion.

But that is not the thing that caused me to hesitate and look again. We are so familiar with these explosion pictures that we fail to be attracted by just another of them. This explosion scene simply served as a "back drop" for that which was meant to stand out. To the left of the picture stands "Uncle Sam" together with a woman who is labeled "Christian Conscience." To the extreme right of the scene appears a representation of the front of a building with broken pillars which appears almost ready to fall. It is labeled "America's Moral Leadership."

From the lips of "Christian Conscience" are issuing the words which drew my attention—"We have some rebuilding of our own to do." All the while she is pointing to the wreckage of "America's Moral Leadership."

I am glad she said "rebuilding" for it means that at one time we had a real moral leadership in the building of America. There was a time when morality was a thing to be reckoned with in this fair land of ours. Things were done because they were "right," forward steps were based on upright living. Men were placed in high position because of their integrity. Social life was on a high moral plane.

But how about now? Can we say that America is living a life based on a high moral code? Can we feel that leadership in general is basing its activity upon a desire for the well-being of others? O, it is true that much is being said about National Welfare and Social Security, but yet deaths by the hundreds from liquor consumption arise daily, and the divorce evil is making such gains that we are appalled. The very roots of morality are being killed by the heaps and heaps of salacious literature that is finding its way to our book shelves under the guise of the month's best seller. We have a feeling that National Welfare and Social Security does not consist of merely giving medical protection and the filling of the mouths of men and women with food. There is a need to go deeper than that. There are some things that need to be taken away as well as some things given, to meet the situation in which we find ourselves. We need a genuine re-building of character, based on a revision of our thinking.

Yes, we have a Re-building Task of Our Own, not in the material field, for we have not felt the effects of bombs in a literal sense, but we need this re-building in the realm of the spiritual. And, if we will take time to rebuild the spiritual, we need not worry too much about the re-building of the material.

Think it over!

## Business Manager's Corner

George S. Baer

### Washington Continues a 100% Church

The church at Washington, D. C., where Brother Clarence Fairbanks is pastor, sent in another 100% list of subscribers and a check to cover the cost. They also recently sent a Publication Day Offering of \$44.00, which adds to their record of achievement in the National Goals program and in support of the general interests of the church. At the same time they are going ahead with their local building project. Such activity and loyalty to the church in the service of the Lord will add greatly to the encouragement and advancement of the church and to the progress of the Kingdom. We thank them for their support of the Publishing interests.

### New Supply of Rags

We received a large bundle of rags of a very fine quality from Mr. and Mrs. Arthur Morton of Bryan, Ohio. Also a sack of rags was received from an Ashland friend whose identity we do not know, and it was apparently planned that we should not. But we appreciate them just the same, and we wish to thank Brother and Sister Morton for their gift. We appreciate the way our good friends are keeping us supplied.

### Dr. Miller Memorial Book Off the Press

We are pleased to announce that the Dr. Miller Memorial Book is off the press and in the hands of the binder, who promises to have the binding done and the book delivered to us by August 15th. Next week we will make more definite announcement as to orders and price of the book.

### Glenford Makes Publication Offering

The church at Glenford, Ohio, of which Brother Glenn Doc Shank is the student pastor, gave a Publication Day Offering several weeks ago, but it just now got into our hands. It had been mis-sent. The offering is to the amount of \$10.50. We thank our friends at Glenford for their gift and for bringing us that much nearer a 100% report. Any other churches that have not yet made an offering will find us very receptive. It is better late than never.

### Basil Miller's Inspiring Biographies

Martin Niemoeller, \$1.25; John Wesley, \$1.00; George Muller, \$1.25; Generalissimo and Madam Chiang Kai-shek, \$1.50; David Livingstone, \$1.25; George Washington Carver, \$1.50; Charles G. Finney, \$1.00; Martin Luther, \$1.25; Praying Hyde, \$1.25; Moses, \$1.50. For entire set, cash with order, 10% discount, postpaid.

Other books in stock: "In His Steps," Sheldon; "The Christ of the Indian Road," Jones; "Like Christ," Murray; "As a Man Thinketh," Allen; "Daily Help," Spurgeon; "The Greatest Thing in the World," Drummond; "Kept for the Master's Use," Havergal; "Daily Strength for Daily Needs," Tileston; @ 65c each. "The Bible Treasury," an anthology for every man, \$1.05 Post paid.



# Why Did Jesus Go Away?

By William Cober

(Brother Cober is one of four young men to be called into the ministry by the Berlin, Pennsylvania, Brethren Church).

**"He was taken up and a cloud received him out of their sight." Acts 1:9.**

Quite a few years ago a public meeting was held in the great Academy of Music in Philadelphia. There was a company of Sioux Indians present. One of them, Red Cloud, because of his fine personality and eloquent voice, had attracted much attention. When he was called on to speak, he addressed the audience and then turned to George Stuart, who was on the platform and said, "Red Cloud wants to ask you a question. Who made us? Did you ever see the great Spirit or His Son? You have told Red Cloud that the great Spirit came down from heaven, and dwelt among the white men, and then He went up again." Then Red Cloud stood there fully a minute, in very deep thought, and asked another question, "Why did He go up again? I, Red Cloud, want to know, and many others want to know too."

That question, as to why the Lord went away is answered in John 16:7 which says, "nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you."

The eighth verse says that the Holy Spirit was to come that He might reprove the world of sin, and of righteousness, and of judgment. That is the office of the Holy Spirit in this age. He brings conviction, that is, He re-proves of sin. No preacher can bring conviction. We often hear of someone who is under deep conviction and we say the preacher brought conviction on that person, but that is a misuse of the word. Only the Holy Spirit can bring conviction to any person.

The Holy Spirit also reveals righteousness, that is, He makes us know right from wrong. When you do wrong there is something down inside of you that tells you that it is wrong. That, my friends, is the Holy Spirit trying to teach you righteousness.

He reminds us of judgment also, that is, He makes it very plain to us that we must be saved or face a terrible judgment.

The Holy Spirit is the proper name for the third member of the Trinity. When I reach heaven I am not going to look for a ghost; I am sure of that. I do not like ghosts. To me, the Bible is not a collection of ghost stories. When I reach heaven one of the first persons I will want to see is the Holy Spirit—a person—one of the Trinity. When I see Him I do not expect to see a skeleton with a thin layer of skin over the bones. I expect to see a person. I cannot think of a ghost as being holy. I am saying this

with kindness in my heart, and it will mean more to you to call Him The Holy Spirit.

It was only by the going away of Jesus that the Holy Spirit could come and take His place. The Lord could be in but one place at a time for He had an earthly body. Had He remained on this earth it would have called the attention of the people of the world to one place. All would have their minds on Him and the particular place where He would be. It would also have taken the attention from God the Father and God the Holy Spirit. It would have centered the attention on just One, whereas there are three. In the days of the Old Testament we had the age of the Father. In the days of the Gospels we had the age of the Son. This is the age of the Holy Spirit. Jesus had to go and the Holy Spirit had to come for each has a separate office.

The church was to be established and it was to be a world-wide organization. In Matthew 13:38, Jesus says, "The field is the world." If he had remained on this earth and had been confined to one place because of an earthly body, and the attention had been centered upon Him it would not have seemed like a world-wide church. While the Lord was here He was always trying to get the people to think of the gospel as being a bit of good news for the whole world. He wants us to have the whole human race in mind and not just a portion of it. The Bible is a world book and was written to every living creature who is a member of the human race. God is the God of all the people in all the world. He has a chosen people but that does not mean that He is just the God of just one race. Jesus died and became the Redeemer of the whole world. You just can't think of the Savior as coming from heaven to earth and living among just one race or in any one section. Nothing less than a world-wide love and a world-wide conquest will satisfy the Lord. Heaven spreads itself over the whole earth.

The Bible makes many references to the world as the field of battle for the Christian. This battle is a warfare against sin and the sin covers the whole world. In many places the world is spoken of in such a way as to make us understand that we are to operate as His agents in the whole world. "Ye are the light of the world," and that means the whole world. "Ye are the salt of the earth," and that means the whole earth. "Behold the Lamb of God that taketh away the sin of the world," and that means the whole world. "This gospel of the kingdom shall be preached in all the world," and that means all the world. There are many others.

You can see from these passages that God wants to impress us with the thought of a work that takes in the whole earth. "Go ye into all the world and preach the gospel to every creature." That is the great commission and in it we are told that the world is our field.

If Jesus were here on this earth all these years we would be thinking of the Kingdom as something earthly,



something temporal. But with the Lord at the throne of heaven we think of the Kingdom as being an heavenly Kingdom. It also makes us think of our future home as being a great city that will come down from the Father some day.

Please let me impress on your minds the fact that the Holy Spirit came into the world just once. Is it right to teach that we should tarry at Jerusalem for the coming of the Holy Spirit? Of course not. We are not in Jerusalem. Furthermore, the Holy Spirit is already here and therefore He cannot come again. "But," I hear someone saying, "Can't we tarry in a spiritual sense?" Whatever you may mean by that, I'm sure it is not possible, for you must tarry in a physical sense or not at all. Then too, the Holy Spirit is not coming again in physical demonstration as He did at Pentecost. There has never been but one Pentecost and there has never been but one coming of the Holy Spirit into this world.

Some people never get close enough to God to feel that great blessing which floods the soul. Some get that blessing when they are saved, and then they cool off and never have another like it. Some fail to surrender all when they are saved, then they come and make a full surrender and get that great blessing and spend the rest of their lives talking about that second blessing they got. The fact is they never received a first blessing. If they had they would not be talking so much about the second one. How about the third and fourth and all the great blessings God wants to give you? Every time you draw close to God in prayer and in the singing of the good old gospel songs, you will find it a season of special blessing and the Holy Spirit will come upon you and flood your soul with a real baptism of His love and blessing. Don't stop with the first, and whatever you do, surely you ought not stop with a second. There is a rich blessing for you any time you will draw really close to God.

Jesus had to go away so the Holy Spirit could come and give us the blessings we need. His ascension was a most beautiful close for His earthly ministry. His ascension keeps before us the fact that we are to ascend when He is through with us, down here. Then too, His ascension shows to all the world His divine nature. Who else could do such a thing? Who else ever did such a thing? In His ascension He was showing those who crucified Him that He had the power to release Himself from the cross and remain in mid-air.

The Christian is most thankful that the last view the world had of Jesus was not a cross, but in a cloud as He went from Olivet to Glory. Not with His hands outstretched and nailed to a cross, but rather stretched out in blessing as He was ascending. Not in agony of atonement, but in a glorious victory. Not a dead Savior, but a living Christ. Not now in the hands of an angry mob, but in the hands of the angels. Not now with a cruel cross over His shoulder, but with the mantle of heaven adorning Him.

Notice that text: "He was taken up and a cloud received Him out of their sight." It was God who took Him up and it was a cloud of invisible angels that received Him. The place where Jesus is has become a fountain of living waters, from whence flows all the blessings that a

needy and sorrowful world must have. From that fountain flows love and purity and mercy.

On the extreme southwestern coast of Africa there is a Cape which, in earlier days, was thought to be a great barrier to navigation. Many had been caught in the current and the swirling waters about that Cape. They were very swift waters and therefore very dangerous, and it was said that never had been a person caught in those waters who was ever seen again. Because of the danger that Cape was called The Cape of Storms. Then, one day, a very daring navigator decided he would sail his vessel around that cape and return just so as to take away the danger and the awful ideas that some had about it. He set out, sailed around the Cape, and returned. In doing so he opened the route to the East Indies for Europe. He did something else. He changed the name of that Cape of Storms to The Cape of Good Hope.

One day sin came into this world and it thrust out into this life the black stormy Cape of Death. For some ages the human race was asking what had become of those who rounded that Cape of Death? "Why do not some of them return?" was the question asked. "Where do they go?" When they asked Paul the question he was able to answer them, for he knew about that land around the Cape. He knew that all who had gone around that stormy Cape of Death were still conscious beings and that some day those who died in Christ would come back.

Man never could find an answer to these questions until Jesus came and that day when He stood on the Mount and was caught up into the heavens, the world had the answer. Those who have rounded the Cape of Death have found land—The Better Land. That is, if they were saved. They have found the Glory Land. They have found the land to which Jesus went.

The Cape of Death may be a Cape of Storms to the sinner, but for the Christian it is a Cape of Good Hope. Jesus has risen. Jesus has become the Head of the Church. He has conquered death and because He lives, I shall live. The head cannot die, and as long as the Head lives, the body cannot die.

—Berlin, Pa.

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### SEA-GOING COWBOYS

Each month about 30 boat-loads of cattle, for relief purposes, are sent from the United States. This program is sponsored by the Church of the Brethren. The Heifer Project Committee of New Windsor, Maryland, is in this way responsible for about 900 cattle attendants each trip. The Committee appealed to the Bible Society for copies of Testaments and Bibles that might remain on the boats and be used on each voyage. It was also found that these "sea-going cowboys" usually had a little time while in the port cities for sight-seeing, etc. Some of the men, especially those who made repeated trips have been taking bits of food, needles and other helpful articles for the war-stricken people they meet. The Bible Society provided them also with Gospels to distribute to those who may hunger for God's Word. The books have been furnished in Italian, German, French, Polish, Croatian and Yugoslavian as well as English.



# The Great White Throne *A Sermon*

Rev. 20:15

By Rev. W. R. Deeter

The Disciple John, is the author of the Text—he wrote five of the New Testament books. He followed Jesus for over three years, and was considered a “right hand man” in promoting the cause of Christ. Being a keen observer under the great Teacher, he was able to write with dependable authority on things in the Higher Realm.

John was a poor fisherman, but after he became a follower of the Master he was rich—the disciple whom Jesus loved.

He was with Jesus at Cana at the wedding feast.

He was with Jesus at the Jerusalem Temple to worship.

He was with Jesus at the Pool of Siloam and saw the lame man healed.

He was with Him when He fed the five thousand by the sea.

He was with Him at the Transfiguration on the mountain top.

He was with Him when He raised Lazarus from the tomb.

He was with Him in the Upper Room the night of the betrayal.

He was with Him in the Gethsemane garden; at the trial; at the Crucifixion, the Cross, and burial. He was among the first at the Tomb on the day He arose; he saw Him ascend into heaven and heard Him promise to return to earth again. Before John saw Jesus, he was thunderous; afterward, a disciple of love.

I do not know WHEN Jesus is to return again, but I am looking for Him. His promises are sure and steadfast. He may come tonight, tomorrow, next week, next month, or next year. But I know that when He does come, the Saints who have been dead, will come forth from their graves, and with the living saints will be caught up together and meet their Lord in the air. After a period of about seven years, Christ will come to earth with his heavenly hosts to rule and reign for a thousand years. Satan will be bound.

Now let our minds be transferred to that great day—Chap. 20:11, “And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away; and there was no place to be found for them.”

Why a “White Throne?” I’ll tell you why!

There was no saving blood there—that was done on Calvary.

There is no Saviour there—the day of grace is done, now He’s Judge.

No blood of the Cross—No Saviour—His Saviourhood is forever PAST.

I see two things in this Scripture. A throne, and a people—a great multitude. Jesus sits on the Throne—from whose face the heavens and the earth fled. The dead, the

small and the great, stand before God. The dead pass through all the ages from Adam.

Who will be Judged? All the wicked. Can we name any of them?

1. Cain (Heb. 11:4) Cain made a sacrifice, but it was not of blood, hence it displeased the Lord.

2. Judas. Judas had been with Jesus during His ministry—he saw His miracles—water into wine; healing the lame; the blind, the sick, the leper, and raising the dead. But he sold his Lord for thirty pieces of silver. He went out and it was night—what an AWFUL night it was. It was DARK. Terrible. How much have we sold our Lord for?

3. Pilate: He said, “I find no fault in Him.” His wife even admonished him, “Have nothing to do with this just man.” But Pilate failed Him in the crucial hour.

There are a lot of folks who seem to have nothing to do with this just man. What are you, what am I doing with Him today?

4. This one may be YOU. May be a one time friend, relative. Are you selling Him? Do you have anything to do with Him?

I see another thing in the Picture. “The Books were opened.” What does that mean? “They were judged out of the books”—verse 12. I see THREE Books, the Bible, Book of Records and the Book of Life.

The Bible tells where man comes from and where he is going. It tells of sin and Salvation. It tells of Heaven and of Hell. It tells us that man is LOST without Christ as Saviour. It tells of that Promise back in Genesis 3:13.

The Book of Records. Does God keep records? Emphatically YES. Over in Genesis it tells of the marriage of Isaac and Rebecca, and of their starting a home. Over farther it tells of the birth of Jacob and Esau—the first children in that home. It tells how Jacob bought the birthright from Esau, the resulting separation, and of fleeing to Laban for safety; but Jacob never saw his mother again. His wages were changed 10 times in 20 years. His marriage, his 12 children and their records—these are ALL in the Book. The Bible tells of Judges and of Kings, their life, and their deeds—records in the Book. “They were judged out of the Book.”

The Book of Life. (verse 15) Do you recall the song:

Lord I care not for riches,  
Neither silver nor gold;  
I will make sure of Heaven,  
I will enter Thy fold.  
In the Book of Thy Kingdom,  
With its pages so fair,  
Tell me Jesus my Saviour,  
Is my name written there?



Wonder how about your name? that should have been written there; is it a blank? Will it be "blotted out of the Book of Remembrance?"

"And whosoever's name was not found written in the Book of Life shall be cast into the lake of fire."

I see Two Great Signs—TWO WHOSOEVERS—one on the

Right Hand: John 3:16, "Whosoever believeth on Him shall not perish, but have everlasting life."

One on the LEFT HAND: Rev. 20: "Whosoever's name is not found written in the book of life shall be cast into the lake of fire."

WHERE is YOUR Name Written, on the right hand or on the left? The final verdict rests upon your decision.

—Udell, Iowa.

## GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

### CHAPTER VII

#### THE ORDINANCES OF THE CHURCH

(continued)

##### THE IMPORTANCE OF BAPTISM

The question: Is baptism necessary? seems to stem from a desire to avoid it, which is unworthy of a believer. It is better to ask: Why did Jesus command baptism? None of his commandments are unimportant.

##### (a). The Importance of Baptism as a Teaching Symbol:

1. Baptism is the symbol of the new birth. John 3:3-5. This is the work of God, and impossible to men. James 1:18; 1 Peter 1:23; Titus 3:5; 2 Cor. 5:17.

2. Baptism represented a saving experience, "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3:21. Compare Rom. 12:2 and 8:1. Without regeneration profession of faith is vain. Acts 8:13-23. Noah and his family believed God, but nevertheless they needed the ark.

3. Baptism replaces circumcision as a symbol of consecration. Col. 2:11, 12. It means the sacrifice of the carnal nature to live in the Spirit. Gal. 5:16.

4. Baptism in the apostolic church was "for the remission of sins." Acts 2:38; 22:16. This expression should be retained and explained. Compare John 13:8.

5. Baptism was the rite of initiation into the church which is the body of Christ. 1 Cor. 12:13; 1 Cor. 6:17; Acts 2:47. Union with Christ is vital.

6. Baptism was a figure of abandoning one's own righteousness and putting on Christ's righteousness. Gal. 3:26, 27. That, too, is essential. Rom. 10:3; Phil. 3:8, 9.

7. Baptism with the laying on of hands represented regeneration and also enduement and when the latter was lacking the baptism was corrected. Acts 19:1-6.

##### (b). The Importance of Baptism as an Act of Obedience:

1. Baptism is a part of the great commission of Christ

to the Church and as such deserves and demands strict obedience. Matt. 28:19, 20.

2. The briefer form in Mark 16:15, 16, adds "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." What Jesus has so closely linked together let not man put asunder.

3. Jesus himself regarded baptism as so important that he demanded it for himself in order to be an example for others. Matt. 3:13-15.

4. The apostles considered baptism so important that they administered it at once, when possible, on confession of faith. Acts 8:35-39; 16:30-33.

5. Baptism was one of the three fundamentals: "One Lord, one faith and one baptism." Eph. 4:5. Compare Heb. 6:1, 2.

6. What others may believe or practice is their responsibility; ours is to learn the Master's will and then do it fully and gladly. James 4:17; Luke 12:47.

7. If impossible to obey fully, then the Lord accepts the will for the deed. 1 Cor. 8:12; Luke 23:39-43.

##### (c). The Question of Rebaptism:

1. We have but one recorded Gospel example of rebaptism. Acts 19:1-5.

2. The twelve men who were rebaptized at once received the Holy Spirit. vs. 6.

3. On the other hand those who received the Holy Spirit first were at once baptized. Acts 10:44-48. Both the experience and the symbol should be complete.

4. Those who feel that they have no need, should yet fulfill the command properly in order to be an example to others. Rom. 15:1-6; Eph. 4:1-7.

5. The example of full obedience will be an aid to soul-winning. 1 Cor. 9:21-23.

6. It will certainly give the joy of a good conscience. 1 Peter 3:21.

7. It is worth while to do our utmost to please our Savior. Rom. 15:1-3.

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##### PASTORATE VACANT

The Mexico, Indiana, Brethren Church is in need of a pastor. We have had a supply pastor who wishes to be relieved. This is a half-time pastorate.

Any one interested, please communicate with the address below:

Mrs. Jas. L. Kraning,  
Route 3,  
Peru, Indiana.

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##### NOTICE TO BRETHREN MINISTERS

The Carleton Brethren Church of Carleton, Nebraska, would like to hear from anyone interested in a pastorate in the Mid-West District. Rev. Thomas having resigned, we will be in need of a pastor by October first.

Address all communications to:

Mrs. Charles E. Rachow,  
Carleton, Nebraska.

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# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## *The Workers' Meeting*

By Walter C. Wertz

It is the coaling station of the school. It will take determination, work, perseverance, push and prayer to make this meeting a success; but it is worth more than it costs. Cooperation and efficiency in Sunday School work can best be obtained through the Workers' Meeting. Have a Worker's Meeting!

This meeting is not just for teachers or officers, but for all those interested in the welfare of the school, or, in other words, any one who has anything to do with the management of the Sunday school, whether officers, teachers, or assistants of any kind. The minister of the Church should always be present. The Worker's Meeting cares for the major business details. It keeps the workers abreast of the times in Sunday school methods. It stimulates thought and new ideas. It provides friendly fellowship and assures teamwork in the accomplishment of the school's goals.

The meeting should be held once a month at a fixed place and fixed time. The church is the best place to meet since conveniences are more apt to be found there than in a private home. Some schools prefer to hold the session in the morning before Sunday School, others Sunday afternoon, but the most desirable is some week-day night which is suitable to most of the workers. This is better than trying to tack it on before or after some other meeting. But this, even would be better than none at all. Place and time should be set so that if a person misses a meeting, he will definitely know when and where the next meeting will be.

To assure the success of the meeting, there must be preparation. Pray. A definite program should be prepared and started on time. A special feature should be arranged, which could be arranged by a committee appointed by the superintendent. Every eligible person should be carefully notified of the meeting.

God's presence and guidance must be recognized if the deliberations of the Worker's Meeting are to be most fruitful. The devotional period may be merely a cut and dried, routine affair or it may be vital and helpful. A special theme should be assigned and Scripture reading, prayer and hymns should all be definitely related to it.

Brief, snappy, informative statements from officers, teachers, committees, and classes can be an attractive feature of the meeting. The secretary can report general attendance and make comparisons with the previous years. A long-drawn out report period can kill the meeting. When important business is before the school, such as the choosing of Sunday School papers, it should be thoroughly discussed and voted upon in the Worker's Meeting. Constant care must be taken to keep business details from boring and disgusting those present. Words of encouragement for those who have rendered some outstanding ser-

vice create good will and a better spirit of cooperation.

A good feature of the meeting will be the time devoted to an address or study directly related to the work of the school. An outstanding Sunday school teacher or administrator may be called in to discuss some phase of Sunday school work. Some may prefer a round table discussion with capable leadership. Some Worker's Meetings have adopted a course of study and discuss a chapter or so every meeting until the course is completed. A demonstration lesson may be given.

The Worker's Meeting is most profitable which has the largest number of contributors, providing they are all cooperating under the direction of a wise leader. These meetings are just as important to the Sunday school as the bank directors meetings to the bank.

Begin on time, close on time and keep things in between moving. Thus the Worker's Meeting will be one of the bright spots in your Sunday school program.

—Conemaugh, Pa.

## Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

**The Christ of the American Road.** By E. Stanley Jones. Starting with Christ and the Kingdom Christ embodies, he analyzes our unique national heritage and finds that "here a divine purpose seems to be working out."

Soul-stirring is his call to re-examination of our heritage in the light of the Truth and the applying to the full, our creed, "All men are created equal"; our pledge, "with liberty and justice for all"; and our motto, "E pluribus unum." So may we walk forward with Christ on our American Road.

Publishers: Abingdon-Cokesbury.—\$1.00.

### LOVE OF MAN

There is no true following of Christ that does not issue in love of man. The exploiting of men for the purposes of your own gain and honor whether they be inferior races or classes; the using of men for your own convenience and advantage, without any care for them, is utterly contrary to the spirit of Christ; and there is nothing more abhorrent in his sight than the neglect of human need and the oppression of human weakness.—Ex.



# An Atomic Scientist Looks To God

Can religion be a force in an atomic age?

An eminent physicist says "yes!" In the July CORONET, Dr. Arthur H. Compton envisions a world revitalized through a dynamic new faith. Dr. Compton, chancellor of Washington University in St. Louis and Nobel prize winner for his cosmic ray discoveries, played an outstanding part in the development of the atomic bomb.

Dr. Compton's Coronet article reflects his firm conviction that science and religion must work hand in hand for the salvation of mankind. He believes that the most significant aspect of the atom bomb is the fact that with more power comes increased freedom and responsibility. In learning to use this power to his own good, man becomes more human.

Our problem today is not material, but spiritual. INSTEAD OF BEING AFRAID OF UNLEASHED POWER, WE MUST WATCH IT WITH AN INCREASINGLY DYNAMIC FAITH.

First, we should have faith in the ultimate triumph of order and justice. Then we can fearlessly seek the truth in everything. That is the sound scientific attitude, for in seeking the truth we find the courage to apply the truth.

When one fearlessly seeks the facts, he has attained freedom of mind. If this freedom of mind can be spread throughout the world, we will have passed one of the major hurdles in the movement of international unity and cooperation.

We must have faith, too, in education. In a world of rapid technological progress we cannot survive half-educated and half-ignorant. We need to maintain our faith in democracy, not only as a workable plan of society but also as the means of attaining world unity.

Likewise there must be more training for leadership, in which the individual learns to seek the common good rather than his own profit. With such an underlying philosophy, he will contribute to a strong, altruistic and enduring society.

The most important faith of all is faith in God. A vital faith in God and his love for man means that we keep alive and flourishing our ideals, our trust in the benevolence of the universe, our belief in the essential goodness of man. We know these objectives lie in the spiritual realm, but science acknowledges its gratitude to them because they afford the integrity on which science is based, and without which we could not exist. Faith in God ennobles life and its processes, and thereby dignifies science as an exalted endeavor.

When Christ urged men to seek the truth and told them that it would make them free, He gave to the world the real scientific incentive. One who studies the teachings of the Nazarene knows how well He stressed world-mindedness, universal brotherhood, freedom of research and charity to all. He made real the conception of man as the image of God and gave to all who would follow Him the promise of happiness and peace.

## » » » » Our Poet's Corner « « « «

### JESUS, WHY?

Thomas Morgan Bard

Jesus, knowing what was coming,  
Why did you go so willingly on?  
Why did such vile temptations  
Enter into Simon's son?  
Was there no other way? no other way?  
Something to make man think?  
A way without such anguish,  
An easier cup to drink?

Jesus, why were you slaughtered,  
Blood spilt to make man live?  
Was there no way, some other,  
That you could your life give?  
Your life, and you so tender,  
Your followers spread like sheep,  
You hanging between two sinners,  
Your mother made to weep.

Jesus, as a lamb, so tender,  
Helpless in the hands of man,  
Why did you willingly suffer,  
Knowing before pain began?  
You went so willingly onward  
Knowing what you would see;  
May I ask of Thee, and Father,  
Did all this need to be?

You suffered to save us mortals,  
Creatures made by your hands,  
You to help us in growing  
Became as earthly viands;  
You in the midst of sinners,  
Man doing what e'er he would,  
They led you to the slaughter,  
I know not how they could.

Jesus, knowing this beforehand,  
Surely suffering was severe,  
You knowing of coming betrayal  
By one who was so near.  
I don't know how you could do it  
Or why you permitted it to be,  
Your love, your dying for others,  
Saved many, and has reached me.

Jesus, Savior, all is over,  
The planning has come to pass,  
Your suffering and death ended  
When you satisfied the mass.  
As a lamb your blood was scattered,  
Some of it fell for me,  
Jesus, yours was a good reason,  
But, why, did it have to be?

—Hagerstown, Md.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for July 28, 1946

## PAUL PREACHES TO THE KING

Scripture: Acts 26:1-32C.

## For The Leader

Paul now appears before king Agrippa and bears his testimony for Christ. As we read of his marvelous personal testimony before a king who knew not Christ, we wonder at some of the apologetic Christians who are afraid to take their religion into "polite" society today. Regardless of where Paul went, he spoke for his Lord. He varied the trend of thought to meet the immediate conditions. Before the Athenians he used the educated and learned language of the day. Before the unfortunates in prison, he used a simple language. Here he uses a language which was fitting to the occasion. Wherever Paul went, he adapted himself to the personal need at hand. Cannot we too, be observant, diplomatic, and tactful in our dealings with those who need our Christ?

## DISCUSSION

1. THE VALUE OF PERSONAL EXPERIENCE. When Paul appeared before this king, he did not exactly preach a sermon. Yet he got the truth about Christ over to Agrippa. How did he do it? In this instance, he told a personal experience. We would call it today, the giving of our testimony. How much we need today to share our Christian experiences with others. A word of testimony, telling how much Christ has helped us, can do wonders in encouraging others to put their trust in Christ. Paul told, as best he could, his experiences in meeting Christ face to face. He told of receiving the call, and of his reaction to it. Truly the world has benefited greatly from this powerful help of a personal testimony.

2. THE VALUE OF SINCERITY. Have you ever seen a person who wasn't sincere? Perhaps he was a salesman who didn't show much enthusiasm. Perhaps he didn't believe his product would do what he said it would. The first rules of salesmanship contain the admonition to be sold on your product yourself. So many Christians lack sincerity in their Christian life, that they can show no enthusiasm in telling about Christ to others.

Paul's sincerity led Agrippa to believe that Paul was temporarily insane. But the further Paul went in his testimony, the more convinced the king was that Paul was sincere. The king thus was face to face with the Christ Himself through Paul. See what sincerity can do to our witnessing before men?

3. A SAD TALE SO OFTEN REPEATED. What was Agrippa's reaction to Paul's masterful testimony? You know, when you hear the gospel story, you have the choice of doing one of two things as a result. Either you will accept Christ as your Savior, or you will turn away and reject Him. Men and women have been going to either Heaven or Hell for thousands of years now, as a result

of their own answer to the gospel call. Paul preached and witnessed as he had never done before. His arguments were convincing. Agrippa said, "Almost thou persuadest me to be a Christian." But that terrible word, "Almost." We remember that revival song, "Almost Persuaded." How does it close? "Almost, but lost." It is truly a sad, bitter wail. What pride, love for position, sin, kept Agrippa from removing the "almost?" Yet that sin, whatever it was, kept him from enjoying eternal life in Christ. Only eternity will reveal the lost souls which turned down their chance to eternal life by an "almost." Do you have friends that are almost Christians? Read them this story of Paul and king Agrippa.

4. WHAT PAUL PREACHED. Note the message he used. Paul dealt directly with the individual concerning his soul and its relation to God. Paul did not fool around with methods of attracting a great audience, securing the best in outstanding lecturers. He did not spend his hour with Agrippa dealing with the weather or politics. He did not ask Agrippa concerning his chances of staying on the throne for many years to come. Paul asked the king about his soul. There was no time to waste. Destinies were being determined for eternity. So Paul preached Christ, and Him crucified, buried, risen, and coming again in glory. And why not, for that is the message of the gospel for sin-sick souls.

5. PAUL'S TRUST. We note as Paul bears his testimony that he tells of many times when his very life was in danger. And there were many times when the way was dark and rough. But Paul told the king that he was not disobedient to the heavenly vision, but went as the Lord had commanded him. He says that inasmuch as he had obtained help from God, he continued even until the present moment. Meaning that God had called him, he had responded, and through thick and thin, God had cared for him. A wonderful testimony to Paul's faith in God. Every true disciple and follower of Christ will find this to be true. As long as we continue to bear witness to the truth as it is found in Christ Jesus, He will surely care for us and provide for our every need.

6. PERSONAL WITNESSING TODAY. In most places if we were to call for a testimony meeting, what would happen? What would happen in your group if the leader called for each one to give a personal word of testimony concerning Christ? And yet we can remember when a mid-week prayer service was not complete without a number of people standing up and giving testimonies. Is that day past, are testimonies of no value now?

Perhaps there would be a little more soul winning if there was a little more testifying on the part of Christians today. In a kind, tactful way, we can let others know by personal word of mouth how good the Lord has been to us. Then, no doubt, these others will take faith and hope in Christ and be redeemed. It worked before, and it can still work. What do you think about it?

## QUESTIONS

1. Who was the man closely connected with king Agrippa?
2. Who was the woman who was linked with Agrippa?
3. How "close" did Agrippa come to being a Christian?
4. Discuss the value of personal testimonies in the world today.



# Ashland College News Letter

By Arthur Petit

Prospective enrollment for next year passed 460 last week when a hurried count showed that 210 freshmen, 8 upperclass transfers, 202 students returning from last year and about 30 returning veterans have been accepted for September. It is expected that the remaining 40 to be accepted will be mostly freshmen.

Sixty girls have been assigned to Allen Hall. This includes all freshmen and a few sophomores. The two annexes committed to girls are virtually full. All arrangements have been made for the government housing for veterans and we are merely waiting our turn for their delivery by the government.

In preparation for a most extensive football season, new tile is being laid in the football field. It is hoped that this will improve the playing surface which in previous years has been very poor following the prolonged fall rains. Some topsoil is also being added to the field. Five home games are scheduled for Redwood Stadium and the Ashland High School will use it four times.

Several more teachers have been announced. Miss Marjorie Deininger, a graduate of Oberlin will teach theory and piano in the Music Department. She replaces Miss Morris.

Robert Kopp, a local banker and alumnus, will teach the class in business.

Edward Fensch, Ph.D. will teach an advanced course in Psychology. Mr. Fensch, an alumnus, is Director of Research of the Mansfield Public Schools. Dr. Furry will teach another class in Psychology. Beginning classes in that subject will be handled by the writer.

Jack McVicker will teach accounting and will be accountant in the office of the Business Manager.

Ruth Harley Rosenberry, formerly a teacher of typing and shorthand in the evening division will return to handle all of the classes in Secretarial Science in both the day and evening schools.

Mary Bott, a graduate of Ashland in recent years will teach Spanish.

Other appointments, particularly in English, Economics and Biology are yet to be made. Undoubtedly other adjustments will be made as the character of the student body develops. After all the experience of 500 students on the campus is entirely new to Ashland and experience will undoubtedly teach us many things.

Preparations are going forward on the campus to handle the largest Brethren group ever to gather here when General Conference meets late in August. Many of the additions and improvements will have been completed by that time and will be of interest.

Homecoming has been set for October 26 when Hiram will be the football opposition. It is hoped that the guests of the college that day will exceed any previous homecoming. The veterans are looking forward to it as a chance to renew old acquaintances and to see how their Alma Mater has weathered the war years. Sons and daughters of Ashland are all urged to be here.

# College Field Secretary Speaks

By E. M. Riddle

While visiting six churches in Pennsylvania, it was the duty and joy of the Field Secretary of our College and Seminary to visit Juniata Camps. In fact, in two trips to the camp, we had the opportunity to contact youth and leaders from three groups. The Deans in these camps were ready to bend their program sufficiently to give opportunity to speak and enroll the names and addresses of all these Brethren youth.

Camp Juniata is a "Y" camp. It serves the needs of our people very nicely, except that it may be somewhat to one side of the largest group of Brethren in the state. The setting is very good. The Juniata River and a mountain range on one side, with heavy timber on the other. Winding trails, outlined with whitewashed stones, leads the camper to the vesper and campfire sites, which are located in the wooded sections. Undoubtedly at such spots, under the power of a message, prayer or hymn, "the God of all nature" has spoken to many souls.

In each camp we observed good interest. All campers seemed happy and many were not ready to return home when the end of their period came. The camp officials, the teachers and even the fine volunteer cooks, all seemed vitally assured that their service and training for youth must be done. Upon investigation, I learned that these good sisters of several churches had been coming there for a number of years to aid with the cooking, and the most of them remain for the entire camp period.

After twenty years of camp experience in our church, I feel that I can say without reservation that the Camp program promoted by our National Sunday School Association, is the most fruitful thing that we are doing. It pays unlimited dividends to the church, to the college and to the seminary. Brethren homes and churches should cooperate in every possible way with this vigorous program in our denomination.

We feel most grateful to the Pennsylvania Camp folks for their kindness and hospitality.

E. M. Riddle, Field Secretary.



## SCRIPTURES FOR KOREA

Scriptures are urgently needed in Korea. The American Bible Society has made an initial shipment of 2,000 Korean Testaments to the Korean Bible Society with an additional 8,000 in the process of being sent. A new edition of 50,000 Testaments will be ready shortly, the greater part of which will be sent immediately to the Korean Bible Society. All of these books are a gift from the American Bible Society to the Korean Bible Society, and will be made available for all of the Evangelical groups in Korea. A number of small shipments have also been made to chaplains and enlisted men in response to their requests.



## Spiritual Meditations

Rev. Dyoll Belote

### RELATIVE VALUES

"How much then is a man better than a sheep?" Matt. 12:12.

A minister and his vestry had met to consider a matter that seemed of serious importance. From where they sat they could see the gaping hole of one of the great stained windows of the auditorium, made by some object which had passed through it. The minister looked down at a note which lay on his desk. On it were these words, "Please sir, I will pay for the window I broke." As he read he looked up at the window, and he then said to his church board, "Let's take the boy at his word and not press him further." To the eternal credit of that board, they acquiesced to the pastor's suggestion. Over a period of years letters, carrying various sums of money, and postmarked from many cities, came regularly to that understanding minister, and in time the total of these sums exceeded the cost of the window.

An understanding minister, and a minister with an understanding board like that stayed together until the minister grew unable to longer care for the duties of the parish, and a younger man was called. In due time he came, and on the first Sunday of his pastorate he explained to the astonished congregation that he was the boy who had broken the great window many years before. Then, turning to the older minister who sat in the pulpit with him, he said, "For years, while I was paying for that window I tried to understand why you were more concerned about a boy than about a beautiful window." Then, as he placed his hand on the Bible, he added, "But I understand now."

According to God's Word, one soul is worth more than the whole world. A soul lost, then, is a world lost; a world of supreme values. A famous English school-master used always to remove his hat when he came into the presence of his students. "I may be standing in the presence of a future Prime Minister or Peer, and do not want to miss an opportunity to recognize and acclaim greatness," was his explanation. Maybe he was right, but at least he was in the presence of immortal souls for whom Christ died. Child Welfare workers, take heart.

—Uniontown, Pa.

### TO A SEXTON

By Lillian D. Johnston

Though fame and fortune may never be yours,  
You toil where saints have trod,  
While others guide the souls of men,  
You keep house for God.

## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### "AS MANY AS I LOVE, I REBUKE AND CHASTEN"

Rev. 3:19

Often the clouds of deepest woe So sweet a message bear  
Dark tho' they seem, 'twere hard to find a frown of anger  
there.

Kind, loving is the hand that strikes, However keen and  
smart,

If sorrow's discipline can chase One evil from the heart

He was a man of sorrows—He Who loved and saved us  
thus;

And shall the world, that frowned on Him, Wear only  
smiles for us?

No; we must follow in the path Our Lord and Saviour run  
We must not find a resting place where He we love had  
had none.

—Author Unknown.

### LAODICEA; THE COUNTERFEIT CHURCH

Rev. 3:14-29

This church of self-deceit and self-conceit has an erroneous opinion of itself. In fact, this worldly-well-to-do church is in such a bad condition spiritually that there is nothing in it that God commends. History records that Laodicea was destroyed by an earthquake in 62 A. D. and rebuilt by its wealthy citizens without help from the state. This wealth led to a self-satisfied, luke-warm state in spiritual things. Hardly a Christian can now be found on or near its site (Matt. 13:22). According to Colossians 4:12-14 the good seed sown in this thorny ground had a good start (Matt. 6:24).

To judge the spiritual state of a church no one is so competent a witness as He Who made the human heart (Jer. 17:10). Here is a most solemn inquiry, "What does Christ think of our church?" The name "Laodicea" is a combination of two Greek words, "Laos," meaning "people," and "dika," meaning "right." Evidently these people wanted to have their own way as did Cain and the unre-generated people who said, "We will not have this Man to reign over us." "Dika" is also the root for "righteousness," and so these clothed in their own righteousness were well satisfied with themselves as are all justifiers of self. Their church was for the glory of man, but God has written "Ichabod" over it (1 Sam. 4:21, 22).

Christ is revealed as the "Amen." The word "Amen" means "of a truth," "verily" (John 3:3), "so be it," "in the most solemn truth I tell you." The Living Word (Christ) is the "Amen" to the written word (12 Cor. 1:20). It shall all be fulfilled to the crossing of a "t" and the dotting of an "i" (Matt. 5:18). The apostate church does not believe this so the Lord reveals Himself to them as the "Amen." The apostate church under false prophets is



leading up under the False Prophet in Revelation. Christ is also the Originator of all things (Col. 1:16). He is also the Head of the new creation (Col. 1:18). The apostate church which denies His Deity and Authorship of creation (John 1:1-3; 17:5; Rev. 21:6) knows nothing of the new creation, and is therefore devoid of life, for it knows not Him Who is the life. They sit in judgment on the Bible as they talk about Christ's body mouldering in the tomb which was dissolved in gases. The Lord is very tender with the penitent sinner, but has every right to score the self-righteous Pharisees whose destiny is Hell (Matt. 23:33).

The Laodicean church is busy worshipping its own glory, serving dinners, playing pool, operating card and bingo parties with prizes, and Friday night dances (except during Lent). Eighty to ninety per cent of fallen women attribute their fall to the dance, and a dance sponsored by the church will not make the dance right. Six days are not enough for banquets, card parties and minstrel shows. The Sunday night service must be an entertainment or nobody will come. This is the church that the Lord will spew out of His mouth. Many a big church plant is just a monument to the dead who worship on the inside, where the Gospel of Jesus Christ is scarcely mentioned. Wealthy, spiritual bankrupts would be insulted by such a Gospel. They say, "Preach conduct, not doctrine." Apart from Bible doctrine there can be no spirituality.

In two of the Seven Churches there was good with no evil specified; in four, good and ill were mixed; in one, Laodicea, there was ill with no good mentioned—what a poor church indeed! And the worst of it is that Christ Himself was on the outside knocking and asking for admission! Grieved and dishonoured, He still loves, endeavoring to convict and chasten to repentance. Think of it—the Lord inviting the church to accept salvation! (vs. 20).

Our Master conquered this world and He expects His disciples to do the same. We shall never overcome unless Christ lives and reigns within us through the presence and power of the Holy Spirit in our hearts.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for July 28, 1946

#### THE SUPREMACY OF SPIRITUAL VALUES

Lesson: Ex. 20:7; Lev. 19:12; Matt. 5:33-37; Mark 2:5-8; 8:34-36.

We are living in an age of carelessness toward the realm of spiritual values. We do not believe that men are entirely oblivious to their relation to things spiritual and that the great majority of them are in downright opposition to such spiritual values. But there is a great wave of indifference abroad that is evident in the manner in which spiritual things are upheld and revered. Far too many people take the name of the Lord in vain who do

it without even thinking what they are doing. But, of course, that in no way excuses them for their actions.

Many people use profanity and do not know it. Many of our slang phrases are merely subterfuge utterances that express the deeper feelings in our minds, representing the things we would like to say but dare not because of their spiritual content. For example, many people do not hesitate to use the word "dickens" in slang utterance, not realizing that the dictionary says that "dickens" is a diminutive for devil."

Our Brethren heritage has taught us that there is no value in "taking an oath," or swearing. Many an oath has been administered to men upon the witness stand, who, upon oath, promised to tell "the truth, the whole truth, and nothing but the truth," and who immediately proceeded to testify to utter falsehoods. Oath taking does not make a truth-telling individual. He who senses spiritual values needs no admonition to tell what is true.

Many today indeed fulfill the prophecy of Esaias as set forth in Mark 7:6 of our lesson, honoring God with their lips, but having their hearts far from Him.

God never asked man to do anything that was not for man's good. He never expected to weight man down with a series of restraints that he could not bear, but rather He seeks to build him up with a program of life-giving and wholesome activity based on goodness and kindness of purpose.

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Resolve to perform what you ought; perform without fail what you resolve.—Benjamin Franklin.

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## WITH THE LAYMEN

### BERLIN, PENNSYLVANIA

Some time ago our laymen had charge of the evening services in our church here at Berlin. Special music was furnished by the Sipesville Male Chorus, thirty minutes of music that thrilled a packed house.

The message of the evening was given by Brother William (Bill) Cober. He is Vice-President of the Laymen's Organization.

The officers of the Berlin Laymen's Organization are as follows:

|                      |               |
|----------------------|---------------|
| President .....      | Fred W. Brant |
| Vice-President ..... | William Cober |
| Secretary .....      | Edwin Landis  |
| Treasurer .....      | Henry Fritz   |

The above officers are also active in our Young Men's and Boys' Brotherhood. Brother Cober is one of the four young men the Berlin Church have called into the ministry. At this meeting we lifted an offering for our Ashland College Chapel equipment fund. This will be turned over at our General Conference in Ashland in August.

Fred W. Brant.



## Attention, Indiana Laymen

### ANNOUNCEMENT

#### NORTHERN INDIANA LAYMEN TO MEET

The next meeting of the Northern Indiana Laymen will be held at Shipshewana Lake, on Monday evening, August 5th. Dinner as near 6:30 as possible.

We desire very much that our men come as early as possible in order that they may enjoy some of the beauty of Shipshewana, and that they may also be able to acquaint themselves more with our work there.

We are not contemplating a long program, and will do our utmost to dismiss in time that our working men may return home as early as possible.

We are also asking our Indiana Churches and all others interested, to remember the offering of Sunday, August 4th for Shipshewana.

Everett E. Miller,  
President Northern Indiana Laymen.

\* \* \*

### TO THE LAYMEN

#### OF THE SOUTHERN INDIANA DISTRICT

Our laymen have been invited to attend the next Quarterly Meeting of our Northern Brethren at Shipshewana Lake, Indiana, August 5. Supper will be served at the Hotel and reservation should be made to them.

To accept this invitation means: you will greatly expand your acquaintance with Brethren laymen; you will see the prospects for the Brethren Church and our laymen at Shipshewana; you will be a more loyal booster for Laymen's work; you will find expression for your ambition, and you will have a wonderful time. The supper will be served at 6:30.

Also remember our own regular meeting to be held at Loree on August 12, at 7:30 P. M.

Bud Hunter, Southern District Chairman.

## Southern Indiana Young People

The Southern Indiana Young People met at the North Manchester, Indiana, Brethren Church on Friday evening, May 10, for their fifth meeting since their organization.

The main event of the evening was the banquet served in the basement of the church by the ladies of the church.

There were ten churches represented, with one hundred forty-one present. The president, Beveridge Shinn of Loree, had charge of the business session. Joan Zerbe also of Loree had charge of the song service. At the churches responded to roll call each was to give a special number. There were songs, talks, jokes and poems given.

Rev. Bert Hodge, pastor of the host church, brought a very timely message. Rev. James Ault, pastor of the Oakville Church pronounced the benediction. We departed at a late hour to meet again on Thursday evening, June 13th at 7:30 at Camp Shipshewana for the Young People's Conference.

The Young People of the Indiana District had a special evening's program at the Indiana District Conference on June 13. There were several from the Southern district present at this meeting. The speaker for the evening was Rev. Gil Dodds, after which the young people gathered together for a Camp Fire.

The next meeting will be held at Oakville in the Brethren Church on July 12.

Rosida Shoemaker, Secretary.



## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
Milledgeville, Illinois

### NEW LEBANON HOLDS YOUTH RALLY FOR MIAMI VALLEY CHURCHES

On May 26, the New Lebanon Church held a Youth Rally for the Dayton, Gratis and West Alexandria churches. The program opened with an inspirational song service led by Rev. Rob Byler, pastor of the West Alexandria Church. For Dayton's part in the program their High School choir sang two appropriate numbers. The special numbers from New Lebanon consisted of a baritone horn solo by Patsy Dovey, winner of first place at Ohio State and a girls' trio, Doris Guenther, Barbara Purinton and Ardene Frantz, also placing first at State.

Johnnie Olexa, student of Bonebrake Seminary, Dayton, Ohio, delivered the message of the evening. His talk was a very interesting and inspirational testimony of his life.

The attendance was splendid and everyone enjoyed the wholesome fellowship together.

Ardene Frantz.

## Death Invades Our Ranks

### IRA C. WILCOX PASSES ON

We are sorry to announce the death of Brother Ira C. Wilcox of Pittsburgh, Pennsylvania. Word was received by the editor of his passing from Brother W. S. Crick on Wednesday evening, June 10. The funeral was conducted on Saturday afternoon, June 13.

Brother Wilcox was for many years a valued member of the Publication Board, having served several years as Vice-President of the Board.

Our deepest sympathies go out to the bereaved family.

\* \* \*

### DEATH AGAIN INVADES THE BRETHREN HOME

Death came recently to two resident members of the Brethren Home at Flora, Indiana.

Brother W. O. Scott, formerly of Milford, Indiana, who was a faithful member of the Milford Church for many years, died after a lingering illness about two weeks ago. The body was taken to Milford for burial.

The second death came about a week later when Brother L. D. Foucht, formerly of Gratis, Ohio, died quite suddenly.



ly. Brother Foucht will be remembered by many as caretaker of the Ashland College grounds, where he served for a number of years. His body was taken to Gratis for burial.

It was the editor's privilege to visit with both of these men a few weeks ago when he made a business trip to Flora as a member of the Benevolent Board. We are grateful for having known these men.

Our sympathies go out to the sorrowing relatives.

## Wedding Announcement

**SHEETS-GOOD.** The Bethlehem Brethren Church of Harrisonburg, Virginia, was the scene of a lovely wedding on Monday evening, June 10, at 6:00 o'clock, when Miss Rosalene Alberta Good became the bride of Rudolf Clinton Sheets. The impressive double ring ceremony was used. A large company of friends and relatives witnessed the beautiful scene and enjoyed the sacred ceremony which sealed the marriage vows uniting two lives as man and wife. A reception followed at the home of the bride.

Mrs. Sheets and her two sisters, Mrs. Glenn C. Spitzer and Mrs. Earl Weygandt, were also married recently by Bethlehem's pastor who is truly grateful in each instance for the high honor and privilege. The father of these girls is a faithful deacon in the Bethlehem Church where the family has worshipped throughout my long pastorate. These girls have grown up since my coming here. Each has chosen a good man for her husband.

The bride is talented in music, and has been a bookkeeper in the National Bank in Harrisonburg. The groom is a veteran of the recent war, having served three and a half years in Africa and Italy. He was a commissioned officer with the 85th Infantry Division. He will, for the present, continue his educational program at a well known Washington, D. C. institution of higher learning.

Our sincere good wishes go out to these fine Christian young people for a long and happy wedded life. May our blessed Lord continually look with favor upon them and guide their life's journey. John F. Locke, pastor.

## GENERAL CONFERENCE BOOSTER

More than fifty years ago we voted at National Conference not to have another for five years. During this period there was a gradual waning in union and fellowship in our denomination. When we met we had more scrapping and arguments than we have ever had before or since (save one). It seemed to take the whole conference to get better acquainted with one another and to become unified. We learned our lesson and never failed to have an Annual Conference since.

Let all who possibly can attend this coming conference. Let us pray that the ministry, lay delegates, and all other laymen may be spirit filled and set on fire with a holy zeal so that when we return to our home churches, they may catch the contagion and as a denomination we may launch such a spiritual and evangelistical movement as we have never done before. This is my prayer.

Isaac D. Bowman, D.D.

## National Goals Program

*Rev. J. G. Dodds, Chairman*

### A PASTOR VIEWS THE NATIONAL GOALS

Rev. Cecil H. Johnson

The writer lived for many years on the West coast where the climate is mild and nature is kind to man and especially kind to the sluggard. It is (or was) a common sight to see men with their "old balloons" on their backs walking along the highways, stopping over night by the roadside, in a freight car or in a "hobo Camp," begging from a housewife a couple of slices of bread, a couple of potatoes and a pinch of salt, and from another a little coffee to be cooked in a tin can over a camp fire. He helps himself to the abundance of fruit, melons and nuts in the fields and orchards along the roadside, and he disdains all work.

Talking to them one soon discovers that it makes little difference to them which way they travel just so they are going. They do not expect to get anywhere or to better their condition. They have no desire to do so. These men have no aim in life; they have no goal.

How different is an interview with an up and coming high school or college youth who is full of ideas, plans and ambitions. Such have a goal in life and they usually attain it in large measure.

Would this comparison apply to Churches and to Denominations? I am sure none of us would want to be likened to "Weary Willie" with no ambitions, aims or ideas and with no goal. We are persuaded of better things of you, Brethren. We have been taught of better things and we have faith to believe in better things.

Every pastor knows how hard it is to promote a far-reaching program in the local church. The chief reason is that there are many near-sighted people who cannot see afar off. Yet the goal must be kept in clear view all the time. We forget so soon today what we learned yesterday that will help us to achieve a greater tomorrow.

Our National Goals Program sets before us far-reaching plan for work because it reaches into every department of church activity. We believe it to be a "reasonable service" and possible of attainment. We may not reach all these goals this year, but to reach some of them gives us courage and increases our faith in God and in ourselves. To have them before us in the local Church is a constant reminder of the numerous activities and of our individual responsibility for success and progress in the work at large.

Our National Goals Program is an effective means of acquainting our membership with the work of our Denominational institutions and organizations. This in itself will, in time, bring great returns.

Let us keep the Goals Program working. May God grant that our hearts shall be made to rejoice this year when we assemble at General Conference and hear of the gains that have been made on our many goals.

—Falls City, Nebraska.



## For You and Me

He came to teach, to save, to love,  
To bring His blessings from above;  
To show the path that we must tread  
Along life's highway. O'er this He led  
Disciples true, and marked the way—  
For you and me.

And have we walked this pilgrim way  
As we have lived from day to day;  
Have we kept the Word He gave,  
And sought another soul to save;  
And thanked Him for what He has done?  
For you and me!

If we will seek from day to day  
To follow in the self-same way  
That He did point—And follow on  
Until the time of setting sun—  
We'll then remember what He's done—  
For you and me!

'Twill bring to us a peaceful rest,  
(If we have given of our best)  
And finally bring us face to face  
With Him, who saves us by His grace.  
And we will know that it was done  
For you and me!

F. C. V.

## These Books Should Be In Every Home

|                                                                                                                     |        |
|---------------------------------------------------------------------------------------------------------------------|--------|
| "Two Words"—The challenge to youth of the Right Way<br>by Margaret Slattery .....                                   | \$ .85 |
| "The Complete Sayings of Jesus"—arranged by Arthur Hinds .....                                                      | 1.00   |
| "Tales from Africa"—Alice Geer Kelsey .....                                                                         | .50    |
| "Bible Quiz Book"—Jacobs .....                                                                                      | .50    |
| "Junior Quiz Book"—Murch .....                                                                                      | .10    |
| "Hurlbut's Life of Christ" .....                                                                                    | 2.75   |
| "Hurlbut's Story of the Bible" .....                                                                                | 2.95   |
| "Boys and Girls of the Bible" .....                                                                                 | 1.50   |
| "Story of the Bible"—Bowie .....                                                                                    | 1.95   |
| "Egermeier's Bible Story Book" .....                                                                                | 2.00   |
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# *The Brethren Evangelist*

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## The Brethren Evangelist

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## HELP WANTED!

Here's a job for you.

Church districts or local churches are urged to provide and support six-month workers at the New Windsor relief center. It has been suggested that individuals obtain six-month leaves of absence from their present jobs if employed. New Windsor needs help: two qualified male cooks, four qualified maintenance men, five aggressive young men with administrative training and office experience, and a number of clothing and food-processing workers. The relief center must have at least five qualified stenographers and one switchboard operator by August 1.

Has your church considered sending wheat for relief? Why not organize a community effort and send several carloads? Make arrangements with your local elevator to accept the wheat. When you have a carload, notify the Church World Service Center at New Windsor, Maryland. Give them the elevator number and location, the number of bushels, and the name of the railroad handling the wheat at its origin. New Windsor will then send you directions as to where to ship.

## In the Service of the King

By Dean M. A. Stuckey

It is a pleasure to report to the Brethren at large some of the activities of our Pre-seminary and Seminary students during the summer months.

Mr. & Mrs. Henry Bates are serving very acceptably the Mansfield Brethren Church. The work there speaks eloquently for itself. The church has been lifted, strengthened, and enlarged considerably during the past year.

Spencer Gentle, the efficient office secretary of the National Sunday School Association, is serving as a Summer Camp leader during July and August. His work is being confined to the Indiana, Iowa, and Kansas camps.

Fells Lam has been acting as pastoral supply leader for the Louisville Brethren in the Buckeye State. Mrs. Lam is the Camp Nurse at Lake Shipshewana during these July weeks.

Charles Munson, the Elkhart scholarship award student for the coming year, continues to serve acceptably and graciously the Williamstown and Gretna Brethren Churches. It is refreshing to hear the encouraging reports of progress in these areas.

### SUMMER SCHOOL OF THEOLOGY

Although the theological student body of the regular autumn and spring sessions is depleted considerably due to summer work of diverse kinds, the present student body of divinity students stands at 18. This is an increase over the student body of the summer of 1945.

### SUMMER CAMPS

Six of the students of theology in our College and Seminary are helping variously in the Summer Camps. This practical Christian work is relished highly by our theologs. They serve literally as interns in the work of Christ and the Church.

### THE AUTUMN SESSION

The outlook for the Seminary and Pre-seminary groups for the fall of 1946 is very encouraging. We expect to enroll a larger number of new theological students than in any previous session for the last decade.

## CAN'T BE POUNDED IN

You cannot pound an idea into the mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before the people, that the light of every facet may fall upon their eyes, but that requires no muscle. If you want to get a great truth into the human heart, tie it up with a gentle tone.—Charles E. Jefferson.



# Stewards of the Manifold Grace of God

By Claud Studebaker



*"Lift up your eyes to the hills"*

Stewardship basically implies that we are doing the work of another or for another, or that we are in charge of property or funds that are not our own and that we must give account of our stewardship. That is true of each individual. "So then every one of us shall give account of himself to God." It is also true that all committees and boards created by the church, whether it be a local congregation or the whole denomination, are only stewards and are accountable to the body that created them, for their approval or disapproval. Conference is our annual meeting. This is the time to take inventory. Our work should be reviewed and plans launched for a greater work. Errors should teach us, accomplishments should stimulate us. It is your privilege to criticize or commend. The Missionary Board can accomplish little without the generous support of all churches. We want every member of every church to feel that this is their task and the members of the board are only stewards elected by the church to administer the missionary work.

## THANKS

We thank you most kindly for your response to the call for money at Thanksgiving time and at Easter time for our "Home and Foreign Mission" work. We believe the total offerings from our churches are larger than the year before. If there had been a decrease, I presume we would have excused ourselves saying, "We had no secretary in the field and employment incomes were down." We are gratified and want every member to feel that this is your work and until every member of the Brethren church has done his best, we have not reached our goal. Every church could greatly increase the missionary offerings to their own great blessing, and a large increase in the outreach of their ministry of the gospel. Thanks for what you have done. Blessings on you for a much greater work to be done.

## THE YEAR'S WORK

We have not been able to accomplish some things we set for ourselves. The matter of building churches has been tremendously hindered because of conditions, which we need not explain. In South America the church at Rosario has been under construction and nearing completion. The call for assistance to erect another building in a needy field there is before us. Two chapels were to be built in Kentucky but have been delayed. The new

church at Canton, Ohio, now has a location and plans are being drawn. Washington, D. C., also has secured what seems to be a good location and contemplate building as soon as possible. Mulvane, Kans. has moved the country church into the city of Mulvane and are rebuilding and calling a pastor. Cheyenne, Wyoming have their land and are now erecting a church, the first in the state. Akron, Ohio, has organized a splendid group into a Brethren church and are launching out with a full time pastor. Other churches are engaged in projects to complete their buildings, as Muncie, Ind., and Cameron, W. Va. A number of other churches we assist in pastoral support, and various places we might have Brethren churches, if we had a pastor to work the field. Rev. Gil Dodds and those who have assisted him have been encouraged by our board and we are anxious to help every interest of the church which has for its objective the building of more and better churches.

## WORKERS

The greatest need of our work is workers. The matter of securing capable ministers to build up churches is always our most vital problem. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." We need men; "Men of honest report, full of the Holy Ghost and wisdom"; men who can meet men everywhere and command their respect, whose word is as good as their bond and whose life is as honorable as truth itself; who are willing to give their time and talents in service to Christ and his gospel; men who are studious and devout, who will indeed, "Tarry until they be endued with power from on high." We will not have another Pentecost, but men who truly study God's word and wait on him in prayer still receive power of the Spirit and can go forth in the fervency of that Spirit and the certainty and the power of the eternal truth, to give a burning message to the world of people, that are milling around in confusion, still, "As sheep having no shepherd." Give us men of character with a message to give and a heart of sympathy and a flare for hard work and we will build many more Brethren churches. All will rejoice in the fruit of our labor. You will then want to give more generously for an investment that will not only give joy here, but will rejoice your soul through all eternity. The Brethren church does have a message the world sorely needs. We are culpably negligent if we fail to do our best to give this message to the needy world.



# Is the Church Meeting the Spiritual Needs of People Today?

By Smith F. Rose

(This address was presented to the Ministers' and Laymen's session of the Southeastern District Conference held at the Bethlehem Brethren Church June 11 to 13.)

This is a very timely subject. Ministers and laymen alike should take time to think it through very seriously as it concerns your own local churches. There can be but two answers. Either we are meeting these needs or we are not. As evidence that the average church is failing to do so, I point to the growth of the "sects" and "isms." Where are they getting their members? Why from the membership of churches like yours and mine. Apparently they have not been able to have their spiritual needs met by our way of worship or else they have gotten a warped view of what the Bible teaches about worship. So let us consider this with two ideas in view. First, how are our churches meeting the spiritual needs of men today, and secondly, how are we failing to meet these spiritual needs?

The church meets the spiritual needs of men in a number of ways. First, it points men to a living Saviour who offers the solution to the problem of sin to all who will repent of their sins and accept Him and His Way. Secondly, through its service of worship and study, it points men to the fellowship of his Heavenly Father which is a daily source of strength and guidance. Thirdly, it brings men comfort in times of trial and bereavement and truly confers upon them "the peace that passes understanding." Nowhere else can this be found. There is an older school of thought which believes that the funeral is the place for a rousing evangelistic sermon, but I differ strenuously with that view. If you can bring comfort through the service to those bereaved and can from the Holy Scriptures show how God is interested and concerned about the welfare of his children, you have preached the most powerful evangelistic sermon of which man is capable. Why? Because you have proven that the faith men have in Christ is real and that it is capable of bringing strength and comfort in time of severest trial. That is the kind of religion that men give their lives for, so prove at all times that it works! In the fourth place the church provides an earthly fellowship with those who are likeminded which is a foretaste of that which is above. This might be said to be a beginning of heaven, though too many churches fail to realize this because they spend all their time bickering over trivial things and forget that they are "colonies of heaven" whose task it is to do the works of their King while it is yet day. In the fifth place the church gives men a place to actively serve their master. It is through this service that they realize the manifold blessings of God, both spiritual and material. So looking over the church we see that it can supply the spiritual needs of men. There are many other ways other than those which have been mentioned, but these will suffice to show how the church meets the spiritual needs of men today.

Now let us consider how the church fails to meet the

spiritual needs of men today. Perhaps, we should make this personal. Does my church meet the spiritual needs of men today? You may wonder how you could find this out. Would you attend your church if you were a stranger? Be honest now. Is your church a place where a stranger feels welcome? Is it attractive, worshipful, comfortable? Are the members of the congregation friendly to strangers? This is primary. All of us are human enough that we do not go often to a place where we do not feel "wanted." The stranger or neighbor who may enter your church will be even more aware of this than you. I sometimes feel that the place the church fails the most is that she doesn't really want to reach out and touch any except the lives of a "certain few" who are of the same social position. This was never the way of the early church. It reaches statesmen and slaves and brought them all into that saving relationship with Jesus Christ which made them brothers in the church. To my way of thinking, "Friend of Sinners" is the greatest title Jesus bears. The tragedy is that His Church is not worthy of this title.

It is evident that men are searching desperately for something today. They know not what. The world has drawn them into the whirlpool of pleasure and licentious sin, but their return to it daily shows that they do not receive lasting satisfaction. The church in every town which preaches the saving grace of Jesus Christ has the answer to every sinner's search. Won't some of our laymen go to these men with the message of salvation? You may say, "Let the minister do it," but he cannot reach these men, only you can. It is because the soul-winning activity has all too long been laid on the minister that so little is done today. Everyone who is saved is saved to serve. Let us remember that a part of that service is telling others about our Saviour, Jesus Christ. Yes, the church has the answer, but she is failing to get it to those who need it.

One thing more should be mentioned. Our churches fail to meet the needs of those about us because we of the membership of the church do not take seriously this matter of being a Christian. We know how we should live but seldom do we put forth very much effort to bring our lives up to the Christian standard. We even know that Christ will give us the needed strength to do so, but still we do not do it. The seeking soul outside the church sees how little difference being a Christian makes in the lives of Christian people, so he naturally concludes that there is nothing to it and seeks his answer elsewhere. What we need to do today in our churches and in our lives is to be sure our Christian faith is a real and a definite part of our daily lives. We have had enough of just going through the form and so has the world. We must be sure we have the real thing and then those who see the results of such a vital faith will turn to our Saviour as the answer to their spiritual needs.



# An Address To An Empty Pew

*Let's Go To Church More Regularly!*

John F. Locke

**Text: Nehemiah 10:39. "We will not forsake the house of God."**

The text is the very last line of the chapter. The eighth chapter of Nehemiah begins with the story of the people gathering themselves to hear the Book of the Law of Moses read by Ezra, the Scribe. That led to a solemn feast of repentance and confession. Then followed a covenant which was sealed by Nehemiah and other prominent persons and accepted by the whole group of the people who intended to serve the Lord. Among other things they made an ordinance that they would keep the Sabbath as a holy day and not buy food from those who came selling it that day. There were other provisions, too, about marriages and offerings, and non-intermarriage with non-believing foreigners. The text is the closing line of this interesting passage: "We will not forsake the house of our God."

But now this empty pew before me doesn't agree to that or to the Apostolic injunction given in the inspired New Testament, "Forsake not the assembling of yourselves together." (Heb. 10:25)

The empty pew doesn't agree, for he is an enemy of Christ and His church. He is an enemy that sits through every service of the church and is not changed the slightest for the better by them. Get enough of these enemies and the church must close its doors and quit.

I hope you won't mind listening while I talk to this empty pew. I want to charge him squarely, before you all, with the nature of his guilt, that we may judge him, and recognize him, for what he really is . . . a spiritual saboteur! Wrecker of lives! Mockers of Christ! Enemy of the church and, therefore, Enemy of mankind!

You, Mr. Empty Pew, mock Christ for dying for the sins of the world and establishing the church as the pillar and ground of the truth. He is the Head of the church which you seek to kill, so you blaspheme the holy name, and make a mocker of the holy sacrifice of Christ. You said, "Stay home this morning, you have nothing to thank Christ for or honor His name for, read the paper, lounge around and sleep, go visiting, fishing . . . forsake the House of God. He is too big hearted to deal harshly with you."

So, you mock the Love of God, too. You say, though God loved the world enough to send His son, that those redeemed by the blood of Christ owe Him no reverent thanks or thoughts. You would nod your head in approval at the great celebrations in honor of Eisenhower or Patton because they helped to direct armies that won victories. But when the captain of our salvation who bought our victory by His own blood asks us to meet Him for a few moments in the sacred place of tryst, you say, "O, forget it. God won't mind." So you insult and mock the love that saved you. You sit there, empty, and watch the pilgrimages of Mohammedans weary miles to Mecca at

the cost of their life's savings. You see poor Indians trudging to the filthy Ganges to bathe in waters, which they, in their heathen blindness, think to be sacred, and you smile benevolently. Their fidelity is all very well. Just so Christians don't match the devotion of heathen, infidels, communists . . . you are pleased. You mock God and the Light, Mr. Empty Pew.

You make a mockery of the lives of Christian martyrs, saints and heroes who died to keep the church alive. They were not ashamed of the church, but you are. They loved not life so well as they did the church . . . but you love it not at all, except on special occasions, such as, funerals, weddings, or when little Willy is speaking his piece. Then you act pretty sanctimonious but your usual emptiness proclaims how you really are. You can mock Christ, you can mock the Love of God, you can mock the saints and heroes of the Christian centuries, but let me tell you, Empty Pew, that in your case the test: "God is not mocked, for whatsoever a man soweth, that shall he also reap," applies. You and the people who make you possible ought to remember that.

You proclaim the devil's doctrine: "Don't be overly religious; there will be time enough for piety and worship later." You know that is a means of destroying people's happiness and yet you help the devil to deceive them. You were glad when that fellow said this morning, "Today is too pretty a day to sit an hour in a stuffy church." You tell little children to go home after Sunday School is over—that there is no use staying for church. You instruct simple minded parents that this is the right way to rear their children. You tell how hard you are to sit on and you know that you lie . . . the way of the transgressor is hard. You are your hardest when you are empty, for then you are hard on the church, hard on the saints, hard on the future. The empty benches are the hardest!

You are the great discourager of the saints. They come and take a look at you and say, "What is the use; there are such few of us. We can't do this and we can't do that." You are the one who put CAN'T into the vocabulary of the modern churchman.

You weaken the preacher and take the heart out of him. You tell the people that they can worship God anywhere, and so they can, but you know that there is value in togetherness. The Psalmist said, "We took sweet counsel together and walked to the House of God in company." (Psalms 55:14) You know there is no substitute for public worship. When Christ appeared after His resurrection He usually did so to a company of persons. When Thomas was not with the disciples on that first Easter Sunday evening, He did not go and find Thomas . . . no, Thomas had to wait until He came with the other disciples.

When Peter preached on the day of Pentecost, the other disciples were there backing him up. The Holy Spirit fell on the company of disciples while they were together.



Come, come, Empty Pew, you know better than to say that a church service depends on the fluency and culture of the preacher, or on the loveliness of the music or the beauty of the sanctuary. You know and the people who allow you to be the way you are, know, if they think at all, that there is value in the togetherness of those of a common faith and goal.

You are an advertiser. You like to advertise that the Kingdom isn't always first with some Christians. You say, "Look at me and see for yourself how important is Christianity. How powerful? How spirit filled? How vital to the life of society?" You are bent on advertising. You seem determined to say to the world a lot of ugly things about the church and give the impression that the church has failed. Now, people like the appearance of success. They even read Gallup polls and try to be on the winning, majority side of most every question. So, when they see you, they are unduly influenced by you. You are a bad advertisement for the church. I wish you could see yourself and become like your near neighbor, Occupied Pew, or that grand old helper, Full Pew.

You are a robber and a thief. You rob people of fellowship, and friendship, and inspiration to meet many a soul testing experience. You steal joy and peace away and put questions and fears and empty hearts and false trusts in their place.

You are a great commandment breaker. "Remember the Sabbath Day and keep it holy," says the fourth commandment but you say, "Forget there is a holy day or a holy place of quietness . . . Live selfishly and frivolously every day alike." Why aren't you honest and tell people what you stand for and where you are going?

I ask you, "Will there be a church tomorrow?" and you answer, "No."

"Will the people of the world become more Christlike, kind, just, peaceable?" and you say, "No."

"Will children of parents who don't worship God grow up to be Christians?" You say, "I'm seeing to it that they won't."

"Can we expect more divorces, more flippancy, more drunkenness, wars, crime, etc., and you say, "Yes, I will see to that." So you are on the devil's list of assistants.

"Will America become a Christian nation, sending missionaries, educating children?" "Not if I remain what I am, an Empty Pew."

"Will people tithe, pray, know God and their Bibles?" "No, I provide a dead space that insulates people from vital, powerful contact with God. I provide a spiritual vacuum for millions."

Well, I am tired of you, Empty Pew. I would be perfectly willing never to see you at church again, at any service, as long as I live. I wouldn't say that to anybody else I ever met, but you are an unmitigated nuisance as long as you stay like you are.

But let's look at the text a moment: "We will not forsake the House of our God." Why?

Because it is the place where God dwells; because it is where He reveals Himself; because it is where He teaches, where He converts, where He sanctifies for service, hears prayer, and prepares the saints for heaven. Go to church regularly. You meet such lovely people there! And God!

## Did You Know —

That Dr. Albert Einstein, famous scientist, said just recently, "Today in this country we have a bomb that not only will demolish a city but can destroy the earth. No defense is possible against it. Man's only hope is co-operation and world government." The setting up of a working world government would not be seriously more difficult than was the setting up of a United States government in 1789. Europe and America are days nearer to each other now than were Virginia and Massachusetts then and no countries are separated by more than a fraction of a second by radio or telephone.

That almost one third of all the cattle in the world are to be found in India? Yet that country faces worse famine conditions than any other area of the globe. This amazing situation is due to the fact that Hindus regard the cow as sacred and, hence, will not allow it to be killed. Some milk, however, can be obtained from the cows, and fortunately, religious belief requires that this be boiled before it is used.

That Methodist Pastors will be assured an adequate living salary if the Philadelphia Methodist Conference has its way? A report to the recent meeting of the conference called for a minimum annual wage of \$1,700, plus other cost-of-living guarantees, for any full-time married pastor in the church.

That broken homes are responsible for eighty to ninety per cent of all juvenile delinquency, according to Judge Jacob M. Bradue? A big part of the problem can be appreciated when it is known that there are 300,000 "orphans of living parents" throughout the country.

That representatives of several Baptist groups met at the First Baptist church in Anchorage, Alaska, on April 10 and 11, for the purpose of organizing an Alaskan Baptist Convention. Baptist work in Alaska was started by a Southern Baptist chaplain about three years ago and has grown to include churches at Anchorage and Juneau, missions at Fairbanks and East Anchorage, and the college. Ground has already been obtained on a small lake for an orphanage and for summer encampments. All churches and missions have pastors.

That arrangements have been completed for another shipment of heifers to be sent to Italy? This shipment will include 200 animals. Summer is the best time to ship heifers. The people in Europe need them now. This is the time for groups to get together and send their heifers to the nearest collection center.

That a well-balanced relief cereal made of wheat, oats and soybeans can be bought at slightly over six cents per pound? Each pound contains over 1,600 calories, which is above the average daily ration of many Europeans. Many groups may find it an appealing project to raise funds for this cereal. Why not try it?



# Jesus Said, "Go Ye", To Us

*By Rev. Paul M. Naff, Cumberland, Maryland*

For three years they had followed the Man of Galilee over the roads and pathways of the country that we now call "The Holy Land." The following had begun when Jesus called them to be His disciples. The call was to "follow" Him. They did "follow" Him. Always He was present. Always He was to them their guide. Always His wise words were ready to direct, His all-knowing mind ready to choose the right way, to point out the best course, to still the right teaching, to delineate the right attitudes, motives, aspirations and hopes. Always His divine Self was there, and, therefore, God was there, and they worshipped and followed.

But there came a moment when the angel said, "He is not here; for He is risen." Among the many other things that this culmination of a series of great events meant, the resurrection of their Lord meant, for them, a great change. The Lord voiced the essence of that change when He said, "Go ye." Hitherto it had been "Follow Me." Now, 'He is not here,' and, "Goye." In other words, now they were to go forth as ambassadors of an absent Lord and Savior to preach Him to the many millions of lost people in the wide world, people whose only salvation from sin's damning, debasing, damning power is Jesus Christ. And the only hope of these lost people had of getting in touch with this, to them unknown, Savior was the Gospel of Him and His salvation which they were being sent out to proclaim.

Now had come "The dispensation of the Grace of God." It had come upon them, the disciples. They were entered into it. They were to conform to it. Grace implies one doing something for another, something very much needed. Jesus had glorified and exemplified grace on Calvary. There He did for us what none but He could do, died under the judgment of God as a sacrifice for us, an act of grace which not even the best of us even begin to deserve. There was something they could do. It was something very much needed by the millions of lost souls in the world. It was to "Go ye . . . and make disciples of all the nations." It was to make disciples by witnessing of Him. It was to make known to lost souls that He is the great all-sufficient Savior. He is very much needed by every descendant of Adam.

"Go tell His disciples." Matt. 28:7.

"Did run to bring His disciples word." Matt. 28:8.

"As they went to tell His disciples." Matt. 28:9.

"Go tell My brethren." Matt. 28:10.

"Go ye therefore and teach all nations." Matt. 28:19.

"Go your way, tell His disciples and Peter." Mk. 16:7.

"Go ye . . . and preach the gospel." Mk. 16:15.

"They . . . told all these things." Lu. 24:8-9.

"Told these things unto the apostles." Lu. 24:10.

"They told what things were done." Lu. 24:35.

"Repentance and remission of sins should be preached." Lu. 24:47.

"Ye are witnesses of these things." Lu. 24:48.

"Go to My brethren and say unto them." John 20:17.

"As My Father hath sent Me, even so send I you." John 20:21.

"This is the disciple which testifieth these things." John 21:24.

"His testimony is true." John 21:24.

"Ye shall be witnesses unto Me." Acts 1:8.

"Of these . . . must one be ordained to be a witness." Acts 1:21-22.

And so on through the New Testament we find witnessing in its various forms mentioned again and again and again. Isn't it very significant that it is mentioned so often? Does it not show us that our Lord held it to be of great importance? Can we consider it anything other than our chief work, this work of telling to the millions of lost souls in all the world the Gospel story of the Almighty Savior, the only Savior, the Savior who is the very Son of God and who came down to our world that was full of suffering and loss because it is full of sin. Surely witnessing is our chief work, therefore, surely we will not fail to hear His "Go ye."

In Acts 1:8 Jesus said, "ye shall receive power . . . and ye shall be witnesses unto Me." If we will compare with this verse the words of Acts 1:15 and 2:1 we will learn that the "ye" of 1:8 does not refer to the Apostles only. There were "about an hundred and twenty" in Acts 1:15, and in Acts 2:1 "they were all with one accord in one place" when they "received power" to "be witnesses." Let us not try to make an escape valve for ourselves by concluding that Jesus gave this service of witnessing only to certain selected people. All of His people were told to be witnesses. It was the laity who, in Acts 8:4, "went everywhere preaching the word."

The witnessing was to reach "to the uttermost part of the earth," Acts 1:8, to the people of all the earth. People die and are succeeded by their offspring and this occurs again and again. Witnessing, therefore, must go on and on as generations rise and pass away. The original witnesses have been dead many generations. Therefore other witnesses must tell the wonderful story of redemption to the present generation. It is incumbent upon the Christians of each generation to bear witness to the lost of their own time.

Let us then earnestly resolve that we will witness of Him and give ourselves to consider how, and where, to "go." Triteness is no reason for abandoning any plan that has long been successfully used. "Go and give and pray" may sound like an old story, but its success can not be denied. It is still a very useful means of engaging all the Christians in the work of bearing witness unto Him "to the uttermost part of the earth." For those who go and those who give can and must pray and the very few who can neither go nor give can still pray. Those who cannot go to the far places can go to those in the near places. Those who cannot go as trained missionaries or ministers

(Continued on Page 9)





Cameron Sunday School Children



Partially Completed Cameron Church

### FROM THE SUNDAY SCHOOL SUPERINTENDENT

The Cameron Sunday School was organized in 1929 with the late Melvin White as Superintendent. It was begun in the Legion building, then moved to an old theatre building, neither of which were satisfactory. We looked forward to having a church of our own and the present basement unit was completed in 1938. Looking toward the completion of our building program the Sunday School gives the entire collection of the first Sunday of each month to the building fund. Our present school registration and attendance is over 300% larger than at the beginning and we are very much in need of class rooms. The work has continued through many discouraging circumstances, much of the time without a pastor and no church service. We are very thankful for our present full time pastor, Rev. A. R. Baer, and his good wife who are doing a grand work for the Master at Cameron and Quiet Dell.

H. C. Risor.

## At Cameron, West Virginia

### THE PASTOR SPEAKS

Rev. Henry Wise dreamed of a Brethren Church in Cameron many years before its realization. In fact, he passed away in 1924 with faint hope that his dream would ever be realized. He had purchased two lots upon which to build but because of various discouraging circumstances the lots were sold and the matter dropped but not entirely forgotten.

In 1929 Rev. Claud Studebaker met with a group and organized with twenty-three listed as charter members. In August of 1931 the lots formerly owned were repurchased with work starting on the foundation but was retarded by the depression. For a number of years the church was pastored during short periods of time by various men and the work was begun and dropped accordingly. Later, with the aid of the Pennsylvania District Mission Board the first unit was completed and occupied in June of 1938, while Rev. Smith Rose, then a student at Ashland was pastor.

These are the early beginnings of the Cameron Brethren Church. Its not too auspicious start was never completely overcome because of scarcity of funds.

At present the future looks much brighter. The church is still beset with the same old hindrances but the people have perseverance, faith, and a mind to work.

After completing the conditions prescribed by Rev. Klingensmith we availed ourselves of the permission then given to ask the churches of the Brotherhood for an offering to ease the burden and speed the consolidation of this work. We are sure that the response will give us courage and to all we are thankful.

We pray that the Lord will richly bless this work along with our entire Brotherhood to the end that our Lord may be glorified and His Kingdom increased.

Arthur R. Baer.



## FROM THE PASTOR'S WIFE

Some time ago a Woman's Missionary Society was organized here at Cameron with about 10 members and now the number has almost doubled. The women have not missed a devotional meeting since their organization. This year we had a Mother-Daughter Banquet for the first time—the daughters furnished the program and table decorations.

During the winter months our Cameron school dismisses for one hour each week so that the children in grades one to six may have classes in religious education. The children of our Sunday School also secure this instruction.

We enjoy our work very much with the women and children here in the hills of West Virginia.

Mrs. Arthur R. Baer.

## FROM A TRUSTEE

Seemingly unfortunate circumstances forced the church to purchase a parsonage in November of 1944. It is a lovely home and in splendid state of repair. The indebtedness has been reduced to \$1,000. Aside from this, the church borrowed \$800 from the building fund to make the down payment. This will all be repaid by the end of this year.

Last year the Missionary Board allocated \$3,000 and the Pennsylvania District Mission Board \$1,000 toward the completion of the building. This, with the funds on hand, makes a total of about \$13,000—much less than is needed to complete and furnish the building. But we have faith to believe that additional help will come from other sources.

Charles Strobe.

## JESUS SAID, "GO YE," TO US

(Continued from Page 7)

can still go as earnest lay workers. But all can pray and it is very needful that the ministry of prayer be greatly revived. If it be revived it will revive the giving and the going.

The Moravians at the time of their historic revival in 1727 were few in number, about three hundred. They had taken refuge in the estates of Count Zinzendorf. At this good Count's suggestion they entered into a covenant to dedicate their lives to the service of Jesus Christ. They gave themselves to intercession and there was a remarkable outpouring of power from on High. Timid and fearful believers were transformed into mighty evangelists. They organized a prayer meeting in which they prayed day and night by relays. This prayer meeting lasted 100 years. The little group was transformed into a missionary church. They were outstandingly missionary, sending out from their small group over 100 missionaries in twenty-five years. Now the Moravians have three times as many members in their foreign fields as in their home churches. One out of every ninety-two of their members becomes a missionary. It is estimated that in the rest of the protestant churches only one out of two or three thousand members becomes a missionary.

Can you go into foreign missionary service for Jesus? By all means do so. Can you go to the lost nearer home? By all means do so. Can you only give and pray? Or can you only Pray? Do not neglect these ministries, especially prayer, for great things have been done by prayer and can be done again.

Another observation is necessary. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." The wording of the Revised Version is better, "Ye shall receive power WHEN the Holy Spirit is come upon you." Witnessing, by any of the methods available to the Christian, is only effective when we are empowered by the Holy Spirit. I think that the following observation will make simple the matter of

becoming empowered by this mighty member of the Divine Trinity. It seems very plain from Acts 1:8 and many other scripture references that it is God's plan and intention to empower and use His people for the very important work of witnessing to the lost multitudes of the world of Jesus and His mighty power to save. Therefore the thing that is needful on our part is that we be thoroughly yielded so the Holy Spirit can have perfect freedom to direct, energise and use us according to the will of God. Let us not be unyielded in the matter of faith. A great saint of God said, "Ask great things of God, expect great things of God, attempt great things for God." Too often the loving heart of God is grieved by his people asking little, expecting less and attempting next to nothing. Let us not be unyielded in the matter of sin. Rather let us be concerned that our lives be clean.

In Romans 12 we are taught to "abhor that which is evil." In the first chapter of First John we are taught to confess our sins unto God, Who is "faithful and just to forgive us our sins and to cleanse us from all unrighteousness." So let us have the right attitude toward sin, "abhor" it, and if we fall into sin let us rid ourselves of it by confessing it to God. But let us confess the things we have done, not simply make a blanket confession which is supposed to cover all possible sin and really covers none. Let us have, as the hymn says, "Nothing between my soul and the Savior." Then let us not be unyielded in the matter of obedience. The Spirit, if He is to use us, must direct us. He will move us to prayer, to Bible study, to witnessing, to anything He chooses which is according to the plain and righteous teaching of the Scriptures. He will never lead us to do anything which is contrary to the Scriptures. If we are thus yielded to the Holy Spirit, He will have freedom to direct our lives and thus having received Him which is to receive power, we can be witnesses of Christ. Let us not fail in the task Jesus assigned when He said, "Go ye therefore, and teach all nations," and, "ye shall be witnesses unto Me."



# Interesting Interviews

## "No Smoking Please"

DR. ROY L. SMITH—

*Leading editor and Methodist clergyman:* "The facts are that a cigarette dripping from the lips of a girl has never yet attracted any man worth attracting."

HENRY FORD—

*Motor-maker extraordinary, founder of one of the world's greatest industrial empires:* "The world today needs men, not those whose minds and will-power has been weakened or destroyed by the desire and craving for alcohol and tobacco."

GEORGE YOUNG—

*Who swam the Catalina Channel:* "I do not smoke and I do not keep late hours. My trainer told me I won the race because of clean habits."

JANE ADDAMS—

*Famed for her work at Hull House, Chicago:* "It seems important in the complicated lives we lead that we should keep our minds in as good working order as possible, quite unbefuddled by stimulants of any sort."

DR. WILLIAM MAYO—

*Distinguished co-founder of Mayo Clinic, Rochester, Minnesota:* "I do not smoke and I do not approve of smoking. If you notice you will see that the practice is going out among the ablest surgeons—the men at the top."

DR. SAMUEL A. BROWN—

*Dean of Bellevue Hospital, New York City:* "Women smoke nervously; they cannot smoke moderately. Their nervous condition develops anemia and other ills to which the sex is susceptible."

GRANTLAND RICE—

*American sportswriter:* "A cigarette smoker would have little chance in any red-blooded competition against one who stuck to clean training. He would have neither the speed for the short sprint nor the stamina for the long race. If I am wrong on this, the statistics of eighteen years are wrong, and records and results mean nothing."

DR. GEORGE THOMASON—

*Distinguished physician:* "Tobacco today represents one of the greatest of all menaces to the physical, mental and moral stability of the human race."

DR. HUTCHINSON—

*Formerly of the Kansas State Reformatory:* "Cigarettes are the cause of the downfall of more boys in this institution than all other vicious habits combined."

WALTER JOHNSON—

*Baseball's mighty pitcher who hurled a silver dollar across the Potomac:* "During my twenty years in the big leagues I have seen the careers of many promising young ball players ruined by the use of tobacco. Cigarettes are very bad and my advise is to let them alone."

THOMAS A. EDISON—

*Great American inventor:* "Cigarette smoking has a violent action on the nerve centers, producing a degeneration of the cells of the brain . . . is permanent and uncontrollable. No man or boy who smokes can work in my laboratories. In my opinion there are enough degenerates in the world without manufacturing more by means of cigarettes."

LUTHER BURBANK—

*Plant scientist:* "No boy would commence the use of cigarettes if he knew what a useless, soulless, worthless thing they would make of him."

DOCTOR L. W. SONTAG and ROBERT WALLACE—

*Experimentors at Antioch College as to heart action of babies:* "Unborn babies indirectly smoke along with their mothers."

DR. STEWART R. ROBERTS—

*Professor in the Emory University Medical School:* "The reserve of the smoker's heart is being used up; there is no reserve strength to draw upon in times of illness, no strength to grow old on, no strength to exert himself on. He is short winded because his heart has been beating in a run for months and years."



## IN APPRECIATION

June, 1946

Dear Christian Friends:

It is indeed a pleasure to write to you. We know that you are among those in this country of ours so well supplied with the necessities of life who are in sympathy with those not so fortunate as we. You have responded to the call for help which comes from those in other lands. We appreciate very much your interest in this call and your generous response in the gift you have sent to our committee for distribution.

You are making it possible for us to respond to letters like this, "I am the father of four children who has suffered so much during enemy occupation of 1940-1944. It is quite impossible to describe how we have suffered, and you can't imagine what can be the situation of a poor father who has nothing to give his children. I got the courage to ask your committee if you can help me and for recompense let God bless you for the good kindness."

The Brethren Service Committee is one of the cooperating agencies in the Church World Service, a new organization which has just been formed to combine the work of several groups in the field of relief activities. We have had excellent reports



from our representatives abroad who are in charge of delivering the food and clothing we have sent. We can assure you that we are doing our best to get your contributions to those who are in need as rapidly as possible.

During April we received \$73,839.30 and in May \$13,845.16, much of which will be used for the relief program. We need to keep up this giving to save all the lives that we possibly can. Your gift will help greatly.

May God bless you richly as you serve Him, and use you to help bring about a peaceful world.

Yours sincerely,  
BRETHREN SERVICE COMMITTEE.

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 WHAT JESUS SAID ABOUT OBEDIENCE

1. He said it secures entrance into God's kingdom. Matt. 7:21—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

2. He said it is the basis of Christian character. Matt. 23:50—"For whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister and mother."

3. He said it is the key to spiritual knowledge. John 7:17—"If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of myself."

5. He said it secures the blessing of divine fellowship." John 14:23—"If a man love me he will keep my words; and my Father will love him, and we will come to him and make our abode with him."

Jesus was obedient even to the death on the Cross.

Paul was obedient to the heavenly vision.

James urges obedience in his epistle.

The Revelation says (22:14)—"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." That makes obedience the passport to Heaven.

II Thessalonians 1:8 speaks of the Lord Jesus being revealed from heaven "in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." That makes vengeance sure for the disobedient.

Ephesians 5:6 speaks of the wrath of God coming on the children of disobedience.

Let nobody deceive you into thinking that obedience is not necessary. It most certainly is! That old deluder, Satan, would like for you to believe that you do not have to obey the command to go into all the world and preach the gospel to every creature.

Brethren like to stress obedience. What command is any nearer to Our Master's heart than His last to disciple the nations, teaching them, baptising them? It's a command with a promise. He will be with us always when we are obediently seeking to fulfill His words. Study Matt. 28:19, 20 awhile, then of you can look up from your open Bible and say, "Lord, I will do my part," the blessings of obedience are sure to be yours.

If everybody does his part it will make a difference to people in far off places. But first of all it will make a difference in your own happiness, in your own spiritual life.



# Looking at Youth

*By Gil Dodds*

I have often been questioned by Brethren groups regarding the most significant impressions gained in visits to our various mission points throughout the country.

An over-all picture might be summarized in reference to the eagerness of our youth to reach others with the Word of God, while one of our greatest immediate needs is a church building at Cheyenne, Wyoming.

In this issue, I would like to get off the usual series of discussions to enlarge on some of these observations.

The flock at Cheyenne, deeply desirous of spreading the Gospel, is not only in desperate need of a building, but the boom section, in which most of them live, needs the church badly; there is no house of worship of any type in that section of town, to hold forth the Word of Light. Under the watchful eye of Brother Garber, the group has been meeting in private homes, but now has grown so it taxes the capacity of the largest house.

There is a great deal of talent here and a splendid nucleus for a church. Since their needs are so great, they deserve our greatest prayer support.

Another thing that seems to be certain is our youngsters' love for the Lord. In practically all the localities I have noted an abiding spirit of loyalty and born-again atmosphere. Encouraging is their willingness to spread the gospel anywhere they are led, and their willingness to train for that service which brings up several questions. Are we giving them the chance to prepare themselves? Do we stress Christian college training enough? Do we provide scholarships for worthy young people as added incentives for proper schooling? Must young Christians, poor, more often than not, have an uphill climb most of the way in preparing themselves to serve their Saviour most effectively?

While in Indiana, several months ago, I talked with a young Hoosier who had been praying for a chance to further his education. He wanted to get into full time Christian service, but obligations at home and—the biggest drawback—lack of money, had thwarted his plans. He is one of many.

Young people seem anxious to profess and serve before men. At a recent meeting at Lost Creek, Ky., for instance, I couldn't help being impressed by the eagerness to testify. Instead of sporadic rising here and there, the audience of teen-agers arose almost as one when the call for testimonies was given. There at our main office, Brother and Sister Drushal have been doing a wonderful work for years, but their deserved time for retiring from active, demanding labor is long past and the need for another couple to train and prepare, under the Drushals, for work in this particular locality is urgent.

At such points as Smithville, Ashland and Fair Haven, Ohio, the enthusiasm of youth was very encouraging. A

sizable majority seemed definitely desirous of going forward in the Lord's work and acquiring experience and confidence in their abilities.

And, on top of this gratifying willingness is the blessing of ample talent among the groups. Take Dayton, Ohio, as an example, where the Miami Valley held a joint meeting lately. Under the tutorship of Brother Vernon Grisso, the youth took charge of the program. Splendid vocal and instrumental numbers, along with ringing testimonies, were featured.

Just because you cannot take an active part in the outward program, don't feel that your usefulness is at a standstill. If we ourselves can't go to a mission point, there are other ways of helping win souls to the Lord. The whole system needs our earnest prayer support as well as workers and financial backing.

I wish I had space to tell of other mission points equally anxious to forward the cause of Christ; such places as South Bend, Flora, Elkhart, Peru and North Liberty, Indiana; Milledgeville and Lanark, Ill., Waterloo, Ia., Falls City, Neb., or Bryan, Ohio.

In this day of turmoil and the substitution of modernism for the true Word, the reeling world needs our message instead of the false philosophies offered at every turn. The accent must be on youth to get the message to the unsaved millions. Their aggressiveness and stamina is needed today more than ever before. And, isn't it heartening when one observes the hundreds of young people of this generation distinguishing themselves as true soul winners?

Yes, youth is taking up the reins entrusted to them by their elders, and from what I've observed, are making good teamsters.





# How To Be A Missionary

(At Home)

by A. E. Whitted

*So you desire to be a missionary?*

Well, I'm glad indeed, for this desire on your part tells me you have accepted Christ and live in Him.

## BY SALVATION:

This desire is only natural for you since every Christian is expected to be a missionary. It was Christ's purpose in saving you. We are called out of this world that "we should show forth the praises of Him who hath called us out of darkness into His marvelous light." So, believe me when I say that the great command of God to make disciples of all nations comes not alone to the minister and those spending themselves in some foreign clime, but to every one who has been called of Christ unto salvation. To find Christ, to be born into the kingdom of God is the first step in becoming a missionary.

## BY PRAYER:

Perhaps we could name as the next step the art of prayer—that wonderful means of grace God has provided whereby the child of God might, through this Christ who has saved him, talk to the Heavenly Father and discover His will. "And he spake a parable unto them to the end that they ought always to pray and not to faint." Luke 18:1. God has given this means of grace in Christ to even the least of His servants. Let us pray, for ourselves, for boldness, for strength, for the spirit of Christ that we might have the desire of our hearts and have a part in bringing this world to the feet of her Lord.

## BY PRACTICE OR SERVICE:

This step leads directly to the next, Christian service. We are saved to serve. Therefore, Christian service becomes the natural outgrowth of our salvation. We see the wonderful love He manifested in us while we were alien to Him. That marvelous love commands our love and thus we desire to give ourselves to serve Him. His spirit dwells in us and is constantly wooing us to the same service of love. Our desire has become a practical thing.

## BY PAYING OR STEWARDSHIP:

If you would be a missionary, you must not only give yourself, but you must give your substance as well. Barnabas sold his land and brought the money and laid it at the disciples feet. The Lord may not require your land, but He wants you to be willing to give it if He so desires. Use that with which you have been entrusted to His glory.

Being a missionary is not hard, but it requires diligence. Here are the prerequisites in summary: (1) Salvation; (2) Prayer; (3) Practice or Service; (4) Paying or Stewardship. "Walk in wisdom toward them that are without, redeeming the time."

South Bend, Indiana.

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## BRETHREN YOUTH IN ACTION

(Continued from Back Page)

All Girl Choir, to be used Saturday evening and Sunday afternoon, they should contact Miss Clapper at once. Then there will be other Brethren young people and pastors taking part in various phases of the program for the week.

During the week there are going to be specially planned classes, camp fire, a banquet for Brethren Youth, Saturday night Youth Rally, planned recreation and many other things in store for you at this First Annual Brethren Youth Conference.

A matter that should prove of interest to many is that Brethren Youth is looking for a Brethren Youth song for Conference. So any of you composers that feel the urge, submit your song, with words and music. Send all songs to Miss Ruth Clapper and the music committee will make the final selection.

If you haven't written in for reservations, do so at once before it is too late. You should write immediately to: Mr. Glenn Carpenter, Ashland College, Ashland, Ohio and tell him to reserve a room for you. The girls will be able to stay in the dormitory as long as there is room, and the boys in homes and specially arranged places. The estimated total cost for this great week will be only \$11.00 for your board and room.

We will see you at National Conference. Until then, however, won't you include Brethren Youth on your prayer list and especially this First Annual Brethren Youth Conference and the 58th General Conference that God will guide and bless in a definite way.

Watch next month for further details!





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 4, 1946

## THE MEANING OF WORSHIP

Scripture: Isaiah 6:1-12

For The Leader

Each day we as Christians are to have our time of private devotions, in which we read a part of the Bible, and pray to God. Each Sunday we are to attend the church services in public worship. Many Christians do this as they should. Others skip one or the other. Still others take no part in any kind of worship. There is much to be gained in worship. But first of all we must know the meaning of worship. We must learn its purpose. A lot of people who have attended church services for years, know little or nothing about what the services are supposed to do. In worship, we are to seek God's presence, be purged from sin, praise His Name, and depart to serve Him. Unless these four factors are a conscious part of our worship, we have failed in our effort. It is well for us to devote time to the study of the meaning of worship, for it is all important to our spiritual welfare.

## DISCUSSION

1. ACCESS TO DIVINE PRESENCE. "In the year that king Uzziah died," is a phrase which is familiar to many people, for it opens to them a discourse on worship, praise, purging and service. Many are the sermons which have been preached from this text. This took place hundreds of years before Christ, yet it pictures the path every Christian must follow in worship. As we worship we must desire to enter into God's divine presence. We want to talk to Him, we want to praise Him, we want to ask Him questions, we want to know more about Him, and we want to know better how to serve Him. But no one enters God's presence unless a sacrifice for sin has been made. The presence of the seraphims, which possibly are actual angels, indicates that the path is open to the presence of God. We enter into His presence through Christ and His sacrifice. We have no right, nor could we if we tried, to approach God for anything except we do it through our faith in Christ's death as a remission for our sins. Perhaps this explains why worship is so meaningless to so many people.

2. THE GUILT OF THE WORSHIPPER. The worshipper bowed before the praising angels and said, "Woe is me—because of my sin." Have you ever felt you were unworthy to be in God's presence because of sin in your life? Have you ever felt ashamed to come to church because you knew your heart wasn't right with God? Yet how many people attend church Sunday after Sunday with continual sin in their hearts. No wonder they see little need of attending church. But here is the picture of the true worshipper. He sees the glory of God, and realizes his own unworthiness. He realizes that he lives in a land of sinful people. He appears humble and sorry for his sin. Have we ever felt unworthy to worship God, or have

we a sense of guilt for sins committed. As we stand and sing, or pray, or hear the word of God read, or listen to gospel sermons, have we ever wished that our lives could be cleaner and purer? When we reach that place, then worship has been beneficial to us. In a measure, this should be our feeling each time we worship. Only when a person is sorry for sin, can grace operate, and sins be forgiven. Worship should bring us to this place.

3. SAINTS NEED TO BE CLEANSED. One of the most hurtful practices in our churches is that of people trying to do church work with sin in their lives. Not that any of us live perfect, by any means. But we are referring to those who live in open sin, wilful sin, and uncontrolled sin. How can deacons do the work of the communion service and make it what it should be if the day before they have laughed and joked over filthy stories with their fellowmen. Or how can deaconesses rightly serve their church if their tongues have lashed other workers in the church. See what we mean? Suggestions such as these could be duplicated in every position in the church if we had the room. Young people, how can we ourselves do things for Christ as we should if we have laughed at vulgar stories, talked profanely or have been guilty of immoral acts? No, sin and Christ service do not mix.

4. WORSHIP PREPARES FOR SERVICE. As Isaiah worshipped, the cleansing fire of God's purging was put to his lips. His iniquity was taken away, and his sin purged. Thus he was a cleansed vessel for service. Isaiah had his sin taken away, but this did not give him the privilege of going out and sinning again. Nor does cleansing of sin for us give us the liberty to go out later on and willfully sin. True penitence means a striving to overcome sinful desires in our lives. As we worship, we can hear the still, small voice of God speaking to us through the Holy Spirit. As Isaiah was cleansed, he heard the voice of God saying, "Whom shall I send, and who will go for us?" Do you know what the purified Isaiah said? He told the Lord, "Well why look any further, here I am; I am thy servant, use me wherever thou dost desire that I be used." If all of us would so yield ourselves think what glory, love and peace would reign in our churches.

5. A DEPLORABLE PICTURE. Isaiah was right when he said, "Woe is me, for I live in the midst of a people of unclean lips." If we didn't know when the Bible was written, we might say he was alive today. Further he tells more of the local condition of that time which is also a picture of today. For he says, "There is a great forsaking in the midst of the land." First of all, this is true today because people have other gods besides God. They have not caught the meaning of worship, nor would they desire its purging qualities, for they love their sin more. Also, unless our worship services "give out" with the four qualities of worship (divine presence, praise, purging of sin, and serving) they are meaningless. Why have a worship service if these things are not upheld? So, there is room for improvement on all sides. Each individual can seek out true worship, can be filled with power through its influence, and can be led into that closer walk and fellowship with God which ends in eternal glory.

## QUESTIONS

1. What does the word worship mean to you?
2. Just why do you come to church?
3. Tell of one particular church service which was of special help to you.



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## COMMENTS

### On The Sunday School Lesson

by The Editor

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Lesson for August 4, 1946

#### JESUS TEACHES THE RIGHT USE OF THE SABBATH

Lesson: Ex. 20:8; Mark 2:23-28; Matt. 12:9-13

We wonder many times if the reason for so much misuse of the Lord's Day is not found in the failure to remember the first word of our lesson—"Remember!"

We should, above all things, "remember" what the Sabbath means: why it was instituted; what it stands for, and, most of all, to learn to distinguish the difference between the Jewish Sabbath and the Lord's Day as we observe it. Remember that it was Jesus who said, "The sabbath was made for man, and not man for the sabbath."

Back in the Old Testament times many, many things were done to evade the observance of the sabbath according to law. "Casuistry," or the use of hair-splitting distinctions, became the rule of the day. So long as one could keep within the bounds of the letter of the law, he cared very little about the spirit of the law.

But when Jesus came He stressed the spirit of the law and attached to His interpretation its real meaning. It was not wrong to do things, so long as those things were "good." Necessity marked the one boundary—good works the other. And that which is between is never that which will tear down or degrade.

The Old Testament Sabbath was observed from a sense of duty; we should observe the Lord's Day from a sense of desire. The Old Testament observance was by letter of the law; we should serve through love of the Lord. The Old Testament Sabbath meant compulsion; the Lord's Day should mean compassion. The Old Testament Sabbath speaks of legality; The Lord's Day speaks of loyalty.

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## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

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#### THE CLOSED DOOR AND WAITING SAVIOUR

Rev. 3:20

Many hymns and themes have been written on this verse of Scripture. These words were addressed primarily to careless professors. The church is to open its doors to Christ, by individual members opening their own hearts to Him. By receiving the living Christ again a dead church may become a living Church and share Christ's honor at last. But with Christ outside, all sanctuary teaching, services and ordinances, and forms of godliness can not save us from falling back to perdition (Heb. 10:34-39). What bars the church door? In this case, riches (vs. 17), indo-

lence (vs. 15), pride ("I have need of nothing"), and darling sins.

To the individual Christ comes and knocks at the intellect, the conscience, the heart, arousing with fear and hope. He knocks by His Word, His Spirit, and His providence through sickness, bereavement, loss of property, trouble of mind, etc. The soul's infinite value accounts for His concern. As we keep Him outside, we admit other guests quite freely. The mighty sea and the raging winds obey Him, but not the refusing soul. The Spirit will do his part; it is man only who fails to open the door. To refuse Him admission now may mean our everlasting regret after awhile (Matt. 25:11, 12). One can defer too long (Gen. 6:3). He stands as a suppliant, although He should be rightful Lord and most welcome Guest. He not only knocks, but he pleads with His voice. He is the seeking Saviour. He will not force the door. "You must open the door."

If we admit Him, our gracious Guest provides the feast of full, free pardon, renewing and regenerating grace, assurance of His love and acceptance, peace and soul rest, power to become like Him, power to bless others, foretaste of our eternal inheritance. In hallowed, sweet communion He is "known to us in the breaking of bread." There is nothing we can provide except the sacrifices of a contrite heart (Psa. 51:17). Let Him have access to the entire area of our hearts as His guest chamber. As He came to a "large upper room" (Mark 14:15; Lu. 22:12; Acts 1:13) where He broke the bread and blessed the worshippers so let us prepare our own hearts, our homes, and our churches for worship and prayer. He does not come alone, but the dear Lord comes with His friends and finds everything just as He had wished it to be and now we are all here ready for His words and His blessings. There may be guests in our church who have not been here before. The Master has brought them and we bid them welcome in His name. Let us be a prepared people in our devotion, our necessity, our love. His meat gives us strength (Rom. 14:17), His fellowship drives out evil, His grace is sufficient for every moment. The menu of His feast for us is perfectly balanced (1 Pet. 2:2; John 4:14; 6:35; Psa. 81:16; John 4:36). Here it is—milk, water, bread, honey, meat, and fruit.

As "Jesus of Nazareth passeth by," "Behold now is the accepted time" (2 Cor. 6:2), "Remember now thy Creator" (Eccl. 12:1), and yield to the right Master Who says, "My son, give Me thine heart" (Prov. 23:26).

---

#### GERMAN PRISONERS OF WAR WANT BIBLES

Delmar Wedel, a young American who spent ten days in a prison camp in Belgium in order to brush up his German and take part in the daily life of the POW has written the American Bible Society: "In one section of the camp there were three Bibles for 1,800 men—an appalling condition, especially since among the men there exists a demand for spiritual guidance and instruction. One prisoner said, 'We look to the Christian nations for the Bibles and the religious literature that will enable us to find our return to God!'"



# Brethren Youth

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## . . . . In Action



Shirley Sword  
Milledgeville, Ill.

Rosemary Roose  
Nappanee, Ind.

Betty White  
Elkhart, Ind.

Margery Lowery  
Orrville, Ohio

It is with joy that we are able to report to you the actions of Brethren Youth and their Daily Vacation Bible School Team, consisting of four young ladies, for which you have been praying daily. As you may know, they started their first vacation school at the Dutchtown Brethren church, just two miles north of Warsaw, Indiana. The total enrollment for the two weeks, June 16-30, was 59. During the final week there were 17 boys and girls who took Christ as their Saviour.

The team is now in Virginia with Rev. John Locke where they are conducting their second school. It looks like this vacation school will have over 80 in enrollment and we trust there will be many confessions of faith. From here they will move into Muncie, Indiana where they will be with Rev. E. D. Burnworth. This will be their last school for the summer, but as they continue in this work they need your prayers.

The one thing that all of us are looking for-

ward to is the first Annual Brethren Youth Conference, at Ashland College, Ashland, Ohio, August 19-25th. You want to save all of those pennies, nickles, dimes and stray quarters so that when the time comes you will be there to meet and become acquainted with the Brethren young people of other churches.

You will have a wonderful time because everything is being planned especially for you. We are going to have Glynn Evans of the Fuller Evangelistic Foundation as special speaker, a young man I'm sure you will love. Then there will be Virgil Bergman another young fellow who will be active in the musical program. Virgil has been active in many meetings throughout the United States. Along with these we will have our own Miss Ruth Clapper of 1223 E. Main St., Louisville, Ohio who will be active in the musical program. Should there be any young ladies who are interested in taking part in the Brethren Youth

(Concluded on Page 13)





*The Fifty-Eighth General Conference  
of The Brethren Church*

*August nineteen to twenty-five -- 1946*

*Send in your reservations now*

*Help make it the best one ever*

*Let's all do our part in this*

*Activities for every one present*

*Now is the time to plan*

*Delegations in full number*

*See Conference Program on pages 5 and 6*



## The Brethren Evangelist

Published weekly, except the last week in August and the last week in December.

**THE BRETHREN PUBLISHING COMPANY**

Ashland, Ohio

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### DEPARTMENTAL EDITORS

Rev. Delbert B. Flora, Brethren Church History

Dr. C. F. Yoder, Brethren Doctrine

Rev. N. V. Leatherman, Practical Church Problems

Rev. J. G. Dodds, National Goals

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**Milledgeville, Illinois.** We note that the annual Sunday School Picnic of the Milledgeville brethren was held on July 12 at Lowell Park, near Dixon, Illinois, with a full picnic dinner at the noon hour and games and recreation during the afternoon.

**Pleasant Hill, Ohio.** Gleaned from Brother Sibert's bulletin of July 7. Pleasant Hill's Mission offering now stands at \$986.00. This includes an offering for Peter Varnoff, Russian missionary of \$53.00.

Brother Sibert reports that the average attendance for the past four months was 159, and that this period includes the month of June when the pastor was away in evangelistic work. He also reports that they have a record attendance so far this summer.

**Berlin, Pa.** Talking with Brother S. M. Whetstone at the Pennsylvania Conference last week, he said to the editor, "You know, we do not have a Summer Slump at Berlin. We keep on going throughout the year." That's the way every pastor should be able to talk. But he cannot do it if the people do not come, thus enabling him to make the statement.

**Linwood, Maryland.** We note by Brother E. M. Keck's bulletin of July 14, that he has been called for another year's service with the Linwood Church.

We note also that a picnic was given for the attendants of the Vacation Bible School at Rocky Ridge Park on Friday, July 12, but that an approaching rain shortened the day's pleasure. The enrollment was over 50 this year and at the program rendered by the children on the last Friday of the school, they gave the sum of \$15.50 for missions.

**Nappanee, Indiana.** From the Nappanee Bulletin of July 14, we learn that Brother J. Milton Biwman was called for another year's service as pastor of the Nappanee Church.

## INTERESTING ITEMS

A Card from Dr. Charles A. Bame asks the editor to say that he "has been out of the hospital for two weeks and is weeding the garden, mowing the lawn and other kindred things." He says to all of you, "Thanks, Brethren, for your prayers and concern for me."

We are truly glad for this good report of Dr. Bame's health. We know he would appreciate a card. His address at present is Dr. Charles A. Bame, 2502 Kingston Rd., Cleveland Heights, 18. Ohio.

We note several more changes in pastorates: Brother St. Clair Benshoff has resigned as pastor of the Milledgeville, Illinois, Church to accept the pastorate of the Vinco, Pennsylvania, Church, which church was made vacant by the removal of Brother C. Y. Gilmer to Bryan, Ohio. Brother D. C. White, pastor for several years of the St. James, Maryland, Church, resigned from that pastorate to become pastor of the Milledgeville, Illinois, Church. And Brother Henry Bates has resigned from the pastorate of the Mansfield, Ohio, Church to accept the pastorate of the St. James, Maryland, Church. There will be a number of other changes to register in the near future. Each of the above changes take place about October 1.

### SPECIAL ANNOUNCEMENT

#### TO ALL BRETHREN CHURCHES EVERYWHERE

The Executive Committee of the General Conference of Brethren Churches, convening at Ashland, Ohio, August 19-25, wishes to remind each congregation of the Brotherhood of the offering which is asked of each church in the denomination toward the general expenses of the General Conference. This special offering should be taken in each church BEFORE the time of conference and BROUGHT TO THE CONFERENCE by one of your delegates and handed to the Secretary of the Conference. This is necessary because the credential fee of \$1.00 for each delegate to the conference does not cover the general expense of the conference. Take this offering NOW and you won't forget it.

Delbert B. Flora,  
Executive Secretary  
Fifty-eighth General Conference.

When our confidence is in God, may be superior to circumstances. "If God be for us, who can be against us?"



## The Editor Thinks Aloud

Fred C. Vanator

### THE EDITOR IS EDIFIED

It was the editor's privilege to attend the Pennsylvania District Conference last week, as it convened at the Third Brethren Church in Johnstown. It was his first time at the Pennsylvania conference and to say that he enjoyed it would be putting it very mildly. Entertained in a royal way, he was made to feel at home from the very moment of his arrival. We take this opportunity of saying "Thank You" to the members of the conference for the fine reception which was accorded.

Now to the thoughts on our topic. Conferences should, if they do anything, edify the ones attending. The dictionary says that the word "edify" means "to instruct or improve, especially morally, spiritually and religiously—to teach." One cannot attend a conference and do it with the intent to reap benefit, and not come away "improved." Even the part he himself plays in the program will have its effect upon him. For, if he is to be a part of the instructional effort, he must put some of himself into what he does and what he says. And, too, he is sure to carry away with him some of the inspiration, the glow of activity, the fellowship of "kindred souls and minds" and the impulse to unite his efforts with his brethren in the carrying out of the plans and purposes advanced in the sessions. This is bound to "edify" him.

Even though he may not hear much that is "brand new" he will hear the old truths expressed in such a manner that he will say to himself, "just why did I not think of it that way?" In fact there is not much to be had in the way of "brand new" truths; such have been expressed over and over again in the various interpretations of the Word. But there are many ways of approach and many trails that are left unexplored. These conferences give opportunity to explore some of the unbeaten paths. It is like looking out over the vast expenses of scenery, old in its geographical setting, but new to the eye.

As I sit here in the Publishing House office and type these lines my mind reaches out to the hills upon which and between which is built the city of Johnstown, and I project myself again to the top of some of these hills and gaze with my mind's eye over the vast expanse of scenery that meets my memory, and I say to myself, "How wonderful is the land that God hath made," and I am edified anew in my conception of His greatness and His goodness.

And I project myself back into the conference halls and hear again in my mind the challenges and the "spurs" to greater living and to deeper consecration. And again I am edified.

I hear the call to service; I hear the plans that are made; I feel the deep concern for the cause of the Master—and I am edified. O that we could keep the impulse that comes to each one at these sessions for more than a few days following the dismissal. For then would we be truly

edified, and God's work would increase with leaps and bounds.

## Business Manager's Corner

George S. Baer

### "CHRISTIAN DOCTRINE—LECTURES AND SERMONS"

#### A Memorial Volume to the Late Dr. J. Allen Miller

It contains Dr. Miller's class-room lectures on Christian Doctrine, familiar to all former students of Ashland Seminary, and numerous other lectures and sermons, outstanding among which are—"The Biblical Teaching on Hell," "The Deuteronomic Code," "The Plan of the Ages and the End of the World," "Birth and Death, or the Problem of Human Life," "The Trustworthiness and Authenticity of the Scriptures," "The Book—Its Authority," "The Book—How Interpret It," "The Philosophy of Life," "The Second Coming," "The Lord's Supper and the Eucharist," "The Quest of a Warless World," "The Call of the Word and the World to the Ministry."

#### A Guide and Challenge to Brethren Thought

This book ought to be in every Brethren household, and especially in the hands of every Brethren teacher and leader with its informing influence and challenging thought. No one has done more through the years than Dr. Miller to preserve for the church a sane and sound theology, true to the Bible in every part. And no one did more than he to make for a spirit of unity and brotherhood. We have incorporated in this volume the finest results of his brilliant mind, understanding heart and humble spirit, given to the reading public and especially to the brotherhood which he loved, under the sponsorship of the National Ministerial Association, in the hope that he, being dead, may yet speak in works of wisdom and spiritual power.

#### Publication Limited, Order Now

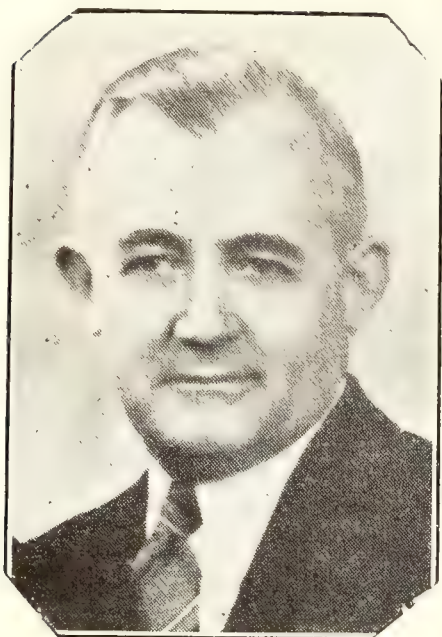
It is a 360 page book, about 6 x 9, bound in cloth, stamped in gold, with Dr. Miller's picture in the front of the book and on the front of a beautifully designed jacket. The price of the book is \$2.50 post paid. We invite you to send your orders at once to the Brethren Publishing Company. The book is now in the bindery and we are assured that it will be ready for distribution by General Conference time. If you send cash with order it will be appreciated. Those living in Ohio should include sales tax. Ministers may deduct 10% on books for their personal use.

#### Books and Supplies at Conference

We are planning to have on hand a large stock of books and supplies and greeting cards at Conference time and we invite you to come prepared to select what you want from our display both at the Publishing House and in the Conference Auditorium.

(Continued on Page 11)





# The Church, the College ... and Missions

*Rev. Claud Studebaker*

The Church of Jesus Christ has one great, consuming task—that is to go into all the world and preach the gospel to every creature; to teach all nations the gospel, to lead them from darkness to light, from ignorance to knowledge, from superstition to understanding, from sin to righteousness, even from the curse of sin and death to the joys of a glorious and abundant life.

## *History of Colleges in this Country*

The beginning of colleges in our country came through the interest of the Church and her ministers. Most of the outstanding educational institutions of 300 years past represented the interest of the leaders of the church to educate the masses of people and lead them to a higher life.

Harvard University was conceived in the mind of a Godly preacher, John Harvard, who gave his library to start an institution of higher learning and had these significant requirements for those who enrolled as students. First, they put Christ as the foundation of their lives, whom to know aright was life eternal. Second, they must read the scriptures daily and report to the teachers the content of their reading to determine whether or not they understood the scriptures. Third, they were constantly taught to live the Christian life as the only basis for true knowledge and respected citizenship in this great land. This is only one instance of many similar ones in building up the institutions of higher learning in our country.

## *No Conflict between Faith and Science*

The Church and the College have always been closely related. There should be no antagonism between faith and science. True science must ultimately come to the eternal verities of God and

righteousness. The emphasis of things to the exclusion of personality and faith and spirit lead to conflict, confusion, and destruction. The college does well to recognize and teach the eternal word of God, the eternal Christ presented in that word and eternal life which reaches beyond this present existence.

Ashland College was founded by men of faith. They were interested not only in higher education but in preparing young life for service in the Church and in the world. The church needs the college, and the college needs the church. We do well to give an education to every one of our young people who is capable of mastering his required training for special skill in the various lines of service to the world—to make possible that opportunity in a college such as Ashland, where not only the required scholastic standards are attained, but where Christian principles motivate life, and they be trained in the moral sciences and spiritual principles as well as pure academic lore.

## *The Missionary Program*

The missionary program of our church continually calls for men and women thoroughly educated and trained in a general way and in various special courses necessary to serve in even the out-of-the-way places of life. The ignorance that prevails where the church is not established and the gospel is not preached is a compelling stimulus for the church to take her light and knowledge to those who have received it and are trained in service to others, that the mission of Christ, who came to give light and life in its abundance, might be fulfilled.

## *The Problem of Men*

The greatest problem of the missionary program of the church has always been a problem of men and women who are trained for the field.



of service and are willing to go forth and share with others.

### *The Brethren Church and Ashland College*

The Church should ever maintain the closest relationship to her college, and the college should ever look to the Church and her membership for support, as a child looks to the parent. Every church in our brotherhood should feel a keen interest in our college, should provide students for the ministry and for various fields of service which may contribute to the cause of missions in a very substantial way in the ordinary avocations of life.

### *Vision and Work*

No church and no individual accomplishes a worthwhile objective without first having an enlarged vision and is willing to put forth determined effort to reach that superlative objective.

The Brethren Church and her institutions will never go beyond the vision and the planning of her leaders. The leaders must have the support of those who call themselves Brethren. This year should be better than before, and it should be a constant growth, not only in the "grace and knowledge of our Lord Jesus Christ," but also in the physical attainments necessary to spiritual growth.

—South Bend, Indiana.

## *Program of the Fifty-Eighth General Conference* *Ashland, Ohio, August 19 to 25, 1946*

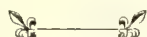
### Conference Motto:

"Go Where They Are."

. . .

### Conference Scripture Verse:

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him." Luke 10:33.



### THE PROGRAM

#### Monday evening, August 19

6:30- 7:30 Credentials will be received by the Conference Committee  
7:30- 7:45 Praise Service .....Miss Dorcas DeLozier  
7:45- 8:00 Devotions led by Moderator  
Rev. E. M. Riddle  
8:00 Sermon—"He Came Where He Was"  
Vice-Moderator, Dr. L. E. Lindower

#### Tuesday morning, August 20

6:30- 7:00 Morning Devotions .....Rev. Floyd Sibert  
Topic: "Forgiveness."  
(Theme for the week: "Six Rays of Hope From Calvary.")  
8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, W. M. S., S. M. M., Youth.  
9:00-11:00 Business and Conference Organization  
Devotions .....Dr. I. D. Bowman  
11:00-11:45 Moderator's Address ....Rev. E. M. Riddle

#### Tuesday afternoon

1:00- 2:00 Sisterhood Session  
1:30- 2:00 Brotherhood Session

2:00- 3:00 Devotions .....Rev. George Pontius  
Sermon .....Dean M. A. Stuckey  
3:00- 4:00 Woman's Missionary Society Session

#### Tuesday evening

6:15- 7:00 Vespers, Redwood Stadium .....C. E.  
7:00- 8:00 Publication Board Program  
President J. E. Stookey in charge, assisted by Dr. George S. Baer and Rev. Fred C. Vanator  
8:00- 8:15 Music and Prayer  
Anthem by Conference Chorus Choir, Directed by Miss Dorcas DeLozier, Conference Music Director  
8:15- 9:00 Sermon .....Rev. C. A. Stewart  
9:00 Campfire Time .....On the College Campus

#### Wednesday morning, August 21

6:30- 7:00 Morning devotions .....Rev. Floyd Sibert  
Topic: "Adoption."  
8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, W. M. S., S. M. M., Youth  
9:00-10:15 Business Session  
Devotions .....Rev. Virgil Meyer  
10:15-11:00 Brethren Publishing Company Shareholders' Session .....Rev. J. G. Dodds in charge  
11:00-11:45 Christian Endeavor Society Program  
.....Rev. Clarence S. Fairbanks in charge  
Speakers: Mrs. J. Milton Bowman, Rev. Clayton Berkshire, and Dr. L. E. Lindower

#### Wednesday afternoon

12:15 Woman's Missionary Society Luncheon  
At the Christian Church  
(The afternoon program will be given at this church)



- 1:00- 2:00 Sisterhood Session  
 1:30- 2:00 Brotherhood Session  
 2:00- 3:00 Devotions .....Rev. G. L. Maus  
 Sermon .....Rev. S. M. Whetstone  
 3:00- 5:00 Outdoor Track Meet on the Campus  
 .....Rev. Gil Dodds in charge  
 (Open to all entrants)

**Wednesday evening**

- 6:15- 7:00 Vespers in Redwood Stadium .....C. E.  
 7:00- 8:00 Sunday School Association Program  
 Report of Camps  
 8:00- 8:15 Music and prayer  
 Conference Chorus Choir led by Miss De-  
 Lozier  
 8:15- 9:00 Bible Lecture—"Conserving the Christian  
 Family" .....Dr. Warren D. Bowman  
 9:00 Campfire Time ....On the College Campus

**Thursday morning, August 22**

- 6:30- 7:00 Morning Devotions .....Rev. Floyd Sibert  
 Topic: "Substitution"  
 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,  
 W. M. S., S. M. M., Youth  
 9:00-11:00 Business Session  
 Devotions .....Rev. S. C. Henderson  
 11:00-11:45 Bible Lecture—"Anointing for Healing"  
 Dr. Warren D. Bowman

**Thursday afternoon**

- 1:00- 2:00 Sisterhood Session  
 1:30- 2:00 Brotherhood Session  
 2:00- 3:00 Missionary Board Program  
 3:00- 4:00 Woman's Missionary Society Session

**Thursday evening**

- 6:15- 7:00 Vespers in Redwood Stadium .....C. E.  
 7:00- 9:00 Missionary Board Program  
 9:00 Campfire Time ....On the College Campus

**Friday morning, August 23**

- 6:30- 7:00 Morning Devotions .....Rev. Floyd Sibert  
 Topic: "Assurance"  
 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,  
 W. M. S., S. M. M., Youth  
 9:00-10:15 Business Session  
 Devotions .....Rev. W. S. Benshoff  
 10:15-11:00 Benevolence Board Program  
 President F. C. Vanator in charge  
 11:00-11:45 Bible Lecture—"Perpetuating our Brethren  
 Heritage" .....Dr. Warren D. Bowman

**Friday afternoon**

- 1:00- 2:00 Sisterhood Session  
 1:30- 2:00 Brotherhood Session  
 2:00- 3:00 National Laymen's Organization Program  
 Mr. John C. Eck in charge  
 Address .....Dr. Charles L. Anspach

- 3:00- 4:00 Woman's Missionary Society Session

**Friday evening**

- 6:15- 7:00 Vespers in Redwood Stadium .....C. E.  
 7:15- 9:00 Ashland College Program

**Saturday morning, August 24**

- 6:30- 7:00 Morning Devotions .....Rev. Floyd Sibert  
 Topic: "Completeness"  
 8:00- 9:00 Ministers, Laymen, S. M. M., Youth  
 9:00-11:00 Business Sessions  
 Devotions .....Rev. Chester Zimmerman  
 11:00-11:45 Bible Lecture—"Christ or Chaos"  
 Dr. Warren D. Bowman

**Saturday afternoon**

- 2:00- 3:00 Missionary Board Program  
 Home Missions

**Saturday evening**

- 5:00 Young People's Banquet at Park Street  
 Church  
 6:15- 7:00 Vespers in Redwood Stadium .....C. E.  
 7:30- 9:00 Youth Rally .....Rev. Gil Dodds in charge  
 Devotions .....Rev. Delbert B. Flora  
 An All-girl Choir directed by Mr. Virgil  
 Bergman  
 Address .....Mr. Glyn Evans

**Sunday morning, August 25**

- 7:00- 7:30 Morning Devotions .....Rev. Floyd Sibert  
 Topic: "Submission"  
 9:30-10:45 Sunday School in charge of Sunday School  
 Association  
 General Supt. ....Rev. Cecil H. Johnson  
 Adult Teacher ....Rev. N. V. Leatherman  
 Young People's Teacher..Mr. Walter Wertz  
 Children in charge of Children's Department  
 of the Park Street Church  
 10:45 Worship Service  
 Devotions .....Rev. Clarence Fairbanks  
 Conference Chorus Choir, directed by Miss  
 DeLozier  
 Sermon .....Rev. John F. Locke

**Sunday afternoon**

- 3:00 Memorial Service for Brethren Service Men  
 and Women who died in action during the war  
 Rev. Gil Dodds in charge

**Sunday evening**

- 7:00 Brethren Young People's Service  
 .....Rev. James Ault in charge  
 "Prelude in Music" . . . Outstanding talent of  
 Brethren Young ePople to be presented  
 7:45 "Brethren Youth Worship" Rev. James Ault in  
 charge  
 Address .....Dr. Charles L. Anspach  
 Award to Outstanding Campers to be distrib-  
 uted.



## Correspondence That Counts

Silver Spring, Maryland

June 30, 1946.

Dear Brother Vanator:

Enclosed is some correspondence between one of our Washington Brethren and the U. S. Department of State. It has figured recently in some of the discussions in the men's Bible class of which I am teacher, and was read to the class in some discussions a week ago today. At that time it was requested by action of the class that copies of this correspondence be sent to the "Evangelist."

It is the thought of the class that Christians should become more active in reminding our political leaders of their wishes, and it is sent to the "Evangelist" with the thought that it might inspire others to take similar action from time to time.

The Washington Brethren are progressing quite satisfactorily in recent times, and have recently contracted to buy a rather large and well located lot as a site for a church building. While conditions for labor and material are not too good at the moment, we are still hoping that it may be possible to build yet this fall, and a building committee is actively at work on plans. Sunday School attendance has averaged just about 100 so far this year—which is not too bad for a four-year old congregation operating under our physical handicaps.

With best wishes and personal regards, I am,

Sincerely yours,

Thoburn C. Lyon.

\* \* \*

(We are glad for the above interesting letter, interesting in more ways than one, for it not only shows the progress being made by our Washington Brethren, but it shows that they are interested in keeping our government informed as to what they think of the matter of religious (or maybe we should say, "non-religious" thought) that is present in government circles. Note the trend of the correspondence found below which was enclosed in Brother Lyon's letter.—Editor.)

\* \* \*

235 North Fillmore Street,  
Arlington, Virginia,

May 26, 1946.

The Honorable James F. Byrnes  
Secretary of State,  
Washington, D. C.

Dear Sir:

The newspapers gave great prominence to accounts of the cocktail party which preceded the opening meeting of the Security Council of the United Nations in New York City. There was no mention of the presence of a chaplain or the offering of any prayer.

The United States calls itself a Christian nation. It is now faced with the responsibility of leading the world.

If ever any human endeavor needed Divine guidance,

that endeavor is the task facing the United Nations and particularly the Security Council of that organization. Although all nations are not Christian, nearly all worship some God and those who do not would be better off if they developed some belief. Surely the United States should lead the way in seeking aid from on high in this extremely important and serious effort to establish a peace organization. Cocktails will only serve to befog the minds of the delegates.

Is there any reason why the presence of God should not be invoked at these meetings?

Very truly yours,

(s) E. S. Cormany.

\* \* \*

DEPARTMENT OF STATE  
Washington

In reply to  
PL

June 11, 1946

The receipt is acknowledged of your recent communication regarding the observance of a religious ceremony at the meeting of the Security Council of the United Nations. It is regretted that, because of the large volume of mail received by the Department, it is impossible to make a personal reply to each communication.

I believe you will readily understand the difficulty which would arise in attempting to arrange, for the official meetings of any inter-governmental international conference, formal religious ceremonies which would be acceptable to the many different religious faiths and philosophies represented by the participating delegates. For that reason, the tradition has long been established that religious ceremonies are not included on the agenda of inter-governmental international conferences.

I hope you will agree, however, that the purpose and principles of the Charter of the United Nations clearly imply the acceptance of spiritual values. As the President stated in his speech of March 4, 1946: "We have tried to write into the Charter of the United Nations the essence of religion. The end of aggression, the promotion of social justice and individual rights and freedoms, the substitution of reason and justice for tyranny and war, the protection of the small and weak nations—by these principles the United Nations have laid the framework of the Charter on the sound rock of religious principles."

Division of Public Liaison.

We have constantly to remind ourselves that what is supernatural to us is natural to God.—Canon Girdlestone.

The strength of a country is the strength of its religious convictions.—Calvin Coolidge.

I know not the way He leads me, but well do I know my Guide. What have I to fear?—Luther.

Think not thy time short in this world, since the world itself is not long. The created world is but a small parenthesis in eternity, and a short interposition, for a time, between such a state of duration as was before it and may be after it.—Thomas Browne.



## The National Sunday School Association

### THE HOME DEPARTMENT—WHY NOT?

By Rev. Arthur R. Baer, National Home Department Superintendent

On a certain letter-head the writer's name appears with the title, Home Department Superintendent: why, we have not learned. It would seem that the space given a department in the pages of this paper would correspond to its importance in the Board discussions: evidently this is not so.

Judging by Home Department activities within our Church, many of our leaders feel that the Home Department is either, at its worst an out-moded appendage to be quickly sloughed off, or, at best, merely an effort to place lesson leaflets in the hands of the sick, aged and shut-ins, and nothing more. If the latter is the extent of our interest in this work, it is better than none, but it definitely misses the greater ministry that is possible when this department is studied, and all its possibilities earnestly considered. Certainly this little squib can do little more more than to make aware of the need for a re-appraisal of this work.

Perhaps one of the reasons for the seeming lack of interest and initiative in this department is the failure to study its growing possibilities and outline definite work to be accomplished. Or it might stem from a feeling of futility created by following outmoded plans; hence we have gained no new vision that would keep us abreast with our growing opportunities.

In the *Evangelist* of November 3, 1945, Rev. N. V. Leatherman expressed part of my thinking in such manner that I can do no better than quote: "We have been hearing too little about the Extension Department of our Sunday School program. There was a time when departmental work was greatly stressed in Sunday School conferences and conventions. Seemingly there is a thought that we have graduated above the necessity for this now. But is it not possible we have taken our eyes off the main issue, even though we may think we have focused them on larger things? . . . We have the conviction something like that has been 'happening in our Sunday School program.'"

—Cameron, West Virginia.

Self is our greatest foe, our most dangerous enemy; we generally admit this and yet we do not act under the influence of it. Happy is the man who is habitually afraid of himself.

He who bought us with His blood, sought us by His Spirit, and distinguished us by His grace; having done so, He will keep us by His power, guide us by His counsel, and then honourably introduce us to glory.

## ATTENTION! B

### At Ashland, Sunda

### Last Night o



This program is being sponsored Friends of Alexander Mack," which w Summer Camp, July, 1945. John Lindo hart, Ind., Vice Pres.; Joyce Whitmer, brand, Ashland, O. and Gary Wilson, mittee for the past year. James E. Au was chosen Pastor advisor. However, al the Educational Director of the Nation Many obstacles have come in the way c hoping for better days to come.

Just preceding the program ment sic" will be presented. *All of the Bret young people who are members of Schools who have a good record in the James Ault, Oakville, Ind.* This will he

Plan to attend Conference all Day



## Young People!

### August 25, 1946

### Conference

L. Anspach, President of Central Michigan of Education, Mt. Pleasant, Michigan, is the speaker at a youth program entitled "Youth Worship" Sunday evening, August 25th. Dr. Anspach is a respected layman of the Brethren Church and has attained a position of great importance in the religious and educational world of today which qualifies him to speak to Brethren young people. It will be a privilege for a young man speaking to Brethren young

At this time certificate awards will be given to a boy and girl from each Camp who is outstanding in leadership, scholarship, and character. The Director and Deans of each Camp are now choosing these winners. In addition to each winner outside of Camp Shipshewana will receive fifteen dollars with which to travel expenses to Ashland. The Shipshewana Camp will receive ten dollars each.

The organization, temporarily named "The National Goals Program" led by the young people at Shipshewana Camp, O., President; Marilyn White, Elkhart, Ind., Sec. and Treas.; Norma Hildebrand, O., were chosen to act as a steering committee of the Brethren Church, Oakville, Ind., and this organization must be acceptable to the National School Association, Dr. L. E. Lindower. Progress during this period but we are

We have a program entitled "Prelude in Music" and we have a part in this. If you know of any Brethren Church or attend Brethren Sunday School, please send the information to the National Goals Program and help your Church.

## National Goals Program

Rev. J. G. Dodds, Chairman

### BECOMING GOAL CONSCIOUS

Aims and Aiming

By Fred C. Vanator

At the earnest behest of the Chairman of the Goals Committee, the Editor is contributing a "bit" toward the emphases of "Goals" and their worth-while-ness. Having been a pastor for twenty-five years and having seen the need of a concerted plan of advancement, we are in full accord and in wholehearted sympathy with the "Goals" as set forth in the "continuing program" as established by General Conference. That greater advance and more concerted action is not evidenced by the church in general along these lines may be illustrated with the following little story—let's call it a parable:

A young man was seen carrying a gun and stopping frequently to raise the gun to his shoulder and go through all the motions of aiming and firing—but no report was forthcoming. Then he would set forth again and stroll along, repeating the action again and again. A man watched him intently for a while and then walked up to him and said, "Why don't you shoot once in a while?"

"O," replied the young man, "I ain't seen nothin' to shoot at. I'm just aimin'."

Now Goals are set up to "shoot at," not just "aim at." Of course it is essential that one have at least a slight knowledge of the weapon with which he is aiming before he is qualified to shoot. And, likewise, one should have some knowledge of the thing he is shooting at. If he has no such knowledge, he won't know what to use as ammunition, and also he won't know how far to "lead" his quarry when he aims. Because of insufficient knowledge in the art of aiming ahead, my own first shot at a rabbit resulted in the taking off of his tail instead of hitting him in the head.

No, we are not hunting for rabbits, nor even larger game when we tackle our Goals—we are after more enduring things. And we do not "shoot to kill" but rather "shoot to make alive."

We have heard some people say that, because they cannot reach each and every goal, to the fullest extent, that such goals are useless. But of what use are "goals" or any other program, if they or it can be accomplished with no effort on the part of the participants?

This next year the emphasis ought to be increased, rather than diminished—and so on with each succeeding year.

I wonder how many of you remember the advances made when the old Bi-Centenary Program was in full swing? Or how many remember how the church grew under the impulse of the Four-Year Program? Yes, these were carried on years ago. But they were effective. And so can our present program be effective—IF WE WORK IT ENOUGH.

Now what we have is called "The National Goals Pro-



gram." It is just as important as these others were. Our programs of the past had a stated length of activity; this new program is to be a continuing one. From it may be subtracted any non-essentials, and to it may be added any other essentials that the conference deems necessary for the advancement of the church and those things it stands for. This program is firm enough to hold up the structure, yet elastic enough to permit expansion. And above all things it carries the essential "focal points" toward which to strive.

But it won't work itself. It must be worked—in other words, it must become a part of each church's program. Just talking about it, or thinking about it, does not do much good. Just "aimin'" to do something about it is not enough. It is time to "shoot" for there is plenty in that program to "shoot" at.

Work it, not for the Goal Program's sake, but for the sake of your church and for the advancement of the Cause of Christ.

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## COMMENTS

### On The Sunday School Lesson

by The Editor

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Lesson for August 11, 1946

#### MAKING OUR HOMES CHRISTIAN

Lesson: Ex. 20:12; Mark 7:9-13; Luke 2:51-52; Eph. 6:1-4.

The honoring of father and mother always presupposes that the father and mother are worthy of honor. "In the commandment," says Young, "plainly the honoring included both deep inward feeling and clear outward expression. The outward expression, important as it was, could come only from real and habitual feelings within." In other words, where true love exists between parents and children, the honoring of parents by the children will be a privilege as well as a duty, and the commandment "to honor" finds its fulfillment in desire rather than compulsion.

We are told that the commandment to "honor parents" is the first one given with a promise attached—"that thy days may be long." But the matter of honoring parents merely for the sake of obtaining the promise, becomes mere outward observance and is not in accord with the thought God had in mind when He gave the commandment.

In the passage in Mark (7:9-13) we find words that might have been written today, especially that part which says, "Full well ye reject the commandment of God, that ye might keep your own tradition . . . making the word of God of none effect through your traditions."

How little parents mean to many children these days. And how different the children's attitude in Jesus' day. We suspect that in that day parents had heard nothing about the psychology which says, "Let the child freely express himself." Sometimes we think the parents should do the expressing themselves, with an old fashioned dose of "strap-oil." It might help the child to realize the idea

of parental authority and it also might lead to a renewed respect and honor for parents.

Paul, in the Ephesian passage, makes it very clear that all this is not a one-sided affair. That there is an obligation on the part of both parents and children—in the Lord. Children are to honor; parents to nurture and admonish.

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## THE GENERAL CONFERENCE OF THE BRETHREN CHURCH

By Dean M. A. Stuckey

The yearly sojourn to Ashland for the General Conference of the Brethren Church is about to begin. The third full week of August will find Brethren from all points of the compass heading toward the hub of Brethren interests.

The visiting delegates and their friends will find a changed outlook here at the College and Seminary. It appears that things are being shaped under God for full-orbed and radiant Christian service in our own Jerusalem. Never has the prospect for a bigger and better Christian religious institution been so challenging and intriguing.

The general church interests all have been on the upgrade. Conference reports will be encouraging and refreshing. The program will be varied and inspirational.

Brethren, you are invited to come in large numbers. Arrive early and stay late. Make this a "must" week in your Christian program!

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## ANNUAL SHAREHOLDERS' MEETING

of The

### BRETHREN PUBLISHING COMPANY

The annual meeting of the shareholders of the Brethren Publishing Company will be held Wednesday morning, August 21, 1946, at 10:15 o'clock, at Ashland, Ohio, in the Conference auditorium in connection with the General Conference of The Brethren Church, as provided in the Code of Regulations, Article II, Section 1.

Article II of the Code of Regulations states that "All members of the National Conference of The Brethren Churches, in good standing, are known and hereinafter designated as The Shareholders." This notice constitutes the official notice to the shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors, and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President

J. G. Dodds, Secretary.

Date of meeting—August 21, 1946.



## Business Manager's Corner

(Continued from page 3)

### Large Supply of Bibles and Testaments

Our supply and variety and quality of Bibles and Testaments is steadily increasing. They come in all grades and styles of binding, King James version and the modern language versions. We just received another shipment of the new standard revised Testament, but half of them were sold by the time the books arrived. If you wish a copy, order immediately. In case the supply is exhausted by the time your order is received, we will hold your order and fill it out of the next shipment.

### Gift Bibles with Gold Lettering

In reply to inquiries, we can supply Bibles with names in gold on front cover, or inside front cover at 60c per line. A sister inquired of us at the Bryan conference about this matter, and we will appreciate it if she will write us about it.

## GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

### CHAPTER VII

#### THE ORDINANCES OF THE CHURCH

(continued)

Since he refers to three distinct names which cannot be used one for the other, it is necessary to use three distinct bowings of the head to show the assent of faith to the work of each member of the Trinity.

#### THE LORD'S SUPPER

Baptism represents the new birth, but the Lord's Supper represents three things fundamental to the new life: holiness, brotherly love and union with the Lord. The Supper was instituted the night of the betrayal and a day before the Jewish Passover. The Passover included the purifying by bathing, the meal with unleavened bread, and the paschal lamb which was a type of Christ. 1 Cor. 5:7. The Lord's Supper likewise includes the footwashing, and supper of John 13:1-17, and the eucharist or bread and cup of Luke 22:19, 20.

#### SCRIPTURAL BASIS FOR THE LORD'S SUPPER

| Authority     | Washing    | Love Feast       | Bread & Cup     |
|---------------|------------|------------------|-----------------|
| Example ...   | John 13:15 | Luke 22:15, 16   | Luke 22:19      |
| Precept ....  | John 13:16 | 1 Cor. 5:8       | Luke 22:19      |
| Purpose ....  | John 13:17 | John 13:34, 35   | 1 Cor. 11:26    |
| Preparation.. | John 13:10 | 1 Cor. 5:7       | 1 Cor. 11:28    |
| Warning ...   | John 13:8  | 1 Cor. 11:20-22  | 1 Cor. 11:27-29 |
| Blessing ...  | John 13:17 | Rev. 19:6-8      | 1 Cor. 10:16    |
| Teaching ...  | John 13:7  | 1 Cor. 11:33, 34 | John 6:54, 63   |

#### The Washing of Feet:

1. To whom commanded? John 13:5, 15; 1 Tim. 5:10.
2. By whom performed? John 13:14.
3. When? Preceding the supper. In the phrase, John 13:2, "supper being ended" the word *ended* is not in the Greek. It should be the word *ready*, but in italics, because added to complete the meaning. Note John 13:26 and see Young's Concordance.
4. Where? Wherever the church assembles. 1 Cor. 11:20.
5. How? As Jesus did, but for one another. John 13:15. The word *example* here is elsewhere translated *pattern* or *type*.
6. Why? Because it teaches cleansing or holiness "without which no man shall see the Lord." Heb. 12:14; John 13:8.
7. Is it important? Jesus said, "If I wash thee not thou hast no part with me." John 13:8; and again, "If ye know these things happy are ye if ye do them." John 13:17.

#### The Agape or Feast of Love:

Agape is the Greek word for divine love. It is first used as a noun (not in Greek classic) by Jesus in John 13:35. It was applied to the symbolic supper instituted to teach the new commandment.

1. Who are the called? It was not a public feast. Only true believers were to be present. John 13:5; 1 Cor. 11:33.
2. "The Lord's Supper" means that he, the Lord, is the host. 1 Cor. 11:20.
3. Where? Wherever the church meets to worship. The first supper was in the large upper room. Luke 22:11, 12.
4. How? Eating together as one family in Christ. 1 Cor. 11:33.
5. Why? To have fellowship together with Christ. John 17:24.
6. How often? That is left to the church. 1 Cor. 11:26.
7. Why not observed by all churches? Some think it is not commanded, but Paul says, "Let us keep the feast" and as the church did not keep the Passover he must have meant the Lord's Supper. 1 Cor. 5:7, 8.

#### The Eucharist or Bread and Cup:

The word eucharist means "giving of thanks" and is applied to the bread and cup because Jesus gave thanks before the eating. Luke 22:17, 19, 20.

1. Who partook? The church. But Paul says, "Let a man examine himself and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:19, 20.
2. Where? In the church. 1 Cor. 11:18.
3. When? As the church desires. 1 Cor. 11:26.
4. How? With giving of thanks and reverence. 1 Cor. 11:29, 30.
5. Why? Because it is in memory of Jesus and his death. Luke 22:19.
6. Until when? Until the Lord returns. 1 Cor. 11:26.
7. What then? There will be the wedding feast in the kingdom. Luke 22:16; Rev. 19:7, 8.

The feverish hurried life, which too many of us lead, is not in God's economy, depend upon it.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 11, 1946

## THE BIBLE AND PRAYER IN PUBLIC WORSHIP

Scripture: Psalms 111

## For The Leader

Last week we learned the meaning of worship. Tonight we are discussing the value and place of the Bible and prayer in public worship. All of our church services should have prayer as part of them, and the Bible should always be read. The reasons for this we will endeavor to learn tonight. So that we might all get more value from our worship, we should give special attention to the times of Bible reading and prayer. They are more than just parts of a service. Perhaps we lose a lot of rich blessings in church because we make no effort to gain the benefit from these particular parts. From now on, we Christian Endeavor young people can gain much benefit by giving close attention to prayer and Bible reading in church services.

## DISCUSSION

1. CONSIDER THE BIBLE. All of us no doubt, own our own Bible. At least if we don't, we should. What do we have when we have a Bible? It can be of almost any thickness, with pages of almost any size, and any size type. But always the contents are the same except for variations in translations. What we have is the divine will and word of God. In it God has revealed His love, His matchless wonders, the facts of creation and life. Only in the Bible do we have the divinely inspired revelation of God. His Word speaks to us. In it we find the way of salvation through Christ. Its pages tell us how to live and how to be ready to die. As we read its wonderful messages, we learn to have a stronger faith in God. Doesn't it stand to reason that the Word of God should have first place in our worship of our God?

2. CONSIDER PRAYER. There have been a host of definitions of prayer and we would despair of finding a new one. Simplest possibly would be to say that prayer is our soul's communion with its Maker and Redeemer. Whereas the Bible makes God's will known to us, in prayer we make our desires known unto God. In prayer we can praise God, we can thank Him for benefits, we can discuss our problems with Him, we can ask for things we need. Through prayer, the power lines are kept open between our God and ourselves. A lot of people have cut the lines by refusing to keep up on their prayer life. It is easy to see why prayer is so important in worship. So, prayer becomes a part of our public worship, as it should be.

3. WHY USE THE BIBLE? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." II Tim. 3:16. The laws of the land tell us when we are doing the wrong thing. They also permit us to do the right thing. So does the Word of God. It warns us in many ways when we do wrong, and commends us when we do well. None

of us are any ways near perfect. The path we are treading today we have never walked before. Thus how can we know the way? Here is where the Bible comes in. It shows to us the way; it points out the dangers, and tells us how to overcome them. It shows the ultimate goal of life and how to reach it. How can we hope to live aright if we neglect this wonderful Book? Yet how many of us really take time to read our Bibles as we should? How many of us listen carefully when the Bible is read in a church service? It is God's Holy Word; give heed to it at all times.

4. WHY PRAY? A lot of people could ask this question today, and then answer that when they did pray, they didn't get the right answer. Or a multitude of other disappointed people could express their doubts as to the value of prayer. Anyone who has failed to gain benefit from praying to God in faith believing, has some fault in their life. For God hears the soul that succeeds in getting through to Him. It could be that our prayers never reach Him due to our lack of faith, sin in our life, selfish interests, etc. Prayer means nothing unless it comes from the heart. We should pray for forgiveness of every sin, for strength, help and guidance. We should show reverence, respect and holiness in our prayers. How important do we consider the public prayers in our church services?

5. THE BIBLE IN PUBLIC WORSHIP. Almost all of our pulpits have a desk Bible or a big Bible which the minister opens and on which he lays his smaller Bible, hymn book, sermon notes, and bulletin. Sometimes he uses it as a prop for his elbow. We note that in the days of Ezra the scribe, that when the word of God was read to the people, that they repented in sack cloth and ashes. We have that same Word today. We come to church to hear the Bible read and explained for us. We are to take heed of its warnings and teachings. We are to profit by its promises. We should consider its lessons as brought to us to be teachings from God. There is a two-fold aspect in this. The preacher has the sacred responsibility of giving the true interpretation to the Word. The people have the responsibility of giving the true interpretation to the Word. The people have the responsibility of profiting by the teachings and of giving support to the Pastor's true teachings of the Bible.

6. PRAYER IN PUBLIC WORSHIP. How shall we pray? Is a repeated or read prayer enough? We feel not! Prayer, to be effective, must connect our soul with God. A prayer of the mouth alone cannot do this. Read prayers cannot do this. Prayers which are preached cannot do this. Your pastor, in his service prayers is endeavoring to show you how to pray, along with his effort to create an atmosphere of direct contact with God. If we are standing with our eyes open, or talking, or whatever, we have destroyed that contact. Most pastors would be greatly surprised if they were to open their eyes and look at their audience during a prayer. To be effective, young people, prayer must come from the heart. When the preacher says, "Let us unite our hearts in prayer," he means just that.

## QUESTIONS

1. Where in the Bible was the first prayer made?
2. Where is there a prayer in which a man asks forgiveness for sin?
3. Where is there an example of a man who "preached" a prayer?



4. Give some instance in which you were helped in Church service by a special verse of scripture being read.
5. Tell how prayer in church services has been of help to you.

## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### NEARER HOME

Romans 13:11

Nearer Home, yes one year nearer  
To our Father's house on high,  
And His love is growing dearer  
As the days glide swiftly by.

Sorrow's storm will soon be over,  
Tempests never more will come;  
Tents no more our forms will cover,  
We shall dwell in peace at home.

Yet a little while He's coming—  
We have got His promise sure;  
Patience waits, while love is yearning,  
For His presence in the air.

Sleeping ones will rise immortal,  
Living we shall changed be,  
Then caught up thru glory's portal  
We shall all our Saviour see.

As He is in all His glory,  
We shall His own image bear,  
From His lips learn love's deep story,  
And His throne and kingdom share.

Oh! What bliss to be thus near Him—  
Satisfied His heart will be—  
Filled with joy beyond all measure  
When His glorious face we see.

—Martha Snell Nicholson.

### "A DOOR HAS OPENED IN HEAVEN"

Rev. 4:1-11

Christ is the "Door." After the completion of the Church's history on earth as denoted in chapters one to three, we see the Church in Heaven in chapters four and five. From chapters 6-19 we learn of God's dealings with the Jews and the nations after the true Church has been raptured. These events take place in seven years as denoted in the 70th week of Daniel's prophecy. "After this"—after the Church's earthly career—"a door was opened in Heaven." This is the rapture of the Church. Her earthly history ended, her heavenly history begins.

We learn in Scripture that there are seven times in which the heavens are opened:

1. God opened the heavens to feed the Israelites (Psa. 78:23-25).

2. The heavens were opened when our Lord was baptized of John in Jordan (Matt. 3:16, 17).

3. The heavens were opened when Stephen preaching on the resurrection of Christ was made the first Christian martyr (Acts 7:54-60).

4. The Heaven opened in a vision to Peter to teach him and his colleagues that salvation was for the Gentile as well as the Jew (Acts 10:11).

5. The fifth opening of Heaven will be the rapture of the saints (1 Thess. 4:16-17; Rev. 4:1; 1 Cor. 15:52).

6. Heaven will open in the time of the Great Tribulation judgments upon the Jew and the nations (Ezek. 1:1).

7. At the end of the Great Tribulation the Heavens will open for a thousand years (Rev. 19:11; John 1:51).

There are also seven distinct judgments in Scripture:

1. Christ suffered the believer's sin judgment on Calvary (Heb. 13:12).

2. The believer is to judge his own sins in the light of God's Word (1 Cor. 11:31; 1 John 1:8-10).

3. The believer's works are to be judged as indicated in 1 Cor. 3:12-15.

4. Israel will be judged in the time of Jacob's Trouble (Rev. 6-19).

5. According to Matthew 25:31-46 the Gentile Nations will be judged at the end of the Tribulation Period.

6. There will be a judgment of Satan and the fallen angels after the Millennium (Jude 6; 2 Pet. 2:4; Rev. 20:7-10).

7. All the unbelieving will be judged in the final judgment as recorded in Rev. 20:11-15.

### THE RAINBOW AROUND THE THRONE

(Rev. 4:3)

After the judgment of the believer's works referred to in 1 Cor. 3:12-15, will occur the marriage of the Lamb (Rev. 10:7-9).

The green rainbow, like a ring, may symbolize "relationship." It is a complete circle denoting our eternal relationship with Christ. The earthly rainbow has seven colors, three primary and four secondary. With a prism of glass one can break up the white light into these seven colors. Red is the color symbolizing suffering. Since there is no sin or suffering in Heaven only yellow and blue are left of the three primary colors. This combination produces green, the symbol of life.

In the 24 seats or thrones we see God and man associated in government as we are told that we shall rule with Christ for the Millennium. Rev. 5:9 indicates that the occupants of the thrones are redeemed human souls. They wear crowns (4:4). These they cast down before the throne (vs. 10, 11).

### LATIN AMERICAN NEEDS

A careful survey of the whole field of Latin America by those who are in close contact with the situation in each republic indicates that for the next three years the Bible Society Agencies which serve those countries will require 235,412 Bibles, 324,610 Testaments and 3,249,575 Scripture portions annually.





## News From Our Churches

### GLENFORD, OHIO

Thinking that, perhaps, some of you **Evangelist** readers might be interested in learning of some of the activities of our church, I am writing this brief synopsis of a few of our past services.

To be sure, our church is small, but we have a faithful and devoted group of Christian workers. The program of the church has been moving along very splendidly under the leadership of "Doc" Shank, our pastor. Brother Shank, who came to our pulpit in December, 1945, is a pre-seminary student at Ashland College.

After a lapse of about one year we held our communion service. This service was well attended and a fine spirit was shown by all. Brother J. Garber Drushal, a former pastor, was present at this service. He and his family are close friends of many of our members.

The Hopewell Township Sunday School Convention was held at our church on June 2. The convention consists of the local Brethren, Reformed and Methodist churches. Special music was furnished by the three churches. Our pastor, the speaker, used as his sermon theme, "The Secret of Spring." The special speaker for the evening service was Mrs. Joseph Kost from Lancaster, Ohio. Mrs. Kost gave an interesting talk on "Whom Say Ye That I Am?"

On June 16 we held our annual all-day meeting at the church. During the morning service special music was furnished by Grace Helser of Newark, Ohio, who sang "The Lord's Prayer." A very fitting and interesting message was delivered by our pastor. At the noon hour everyone assembled at the church basement for a basket dinner. Plenty of food was to be found and all were well fed.

The afternoon service was in charge of Mr. and Mrs. Miles Strine, both theological students at Ashland College. Although members of the Evangelical Church at Ashland, both were active members of the Gospel Teams of the College. No doubt many of you Brethren people have learned to know these people. The Strines brought fine messages, both in instrumental numbers and in song. They were accompanied at the piano by Miss Bernadine Baker of Van Wert, Ohio. The Strines were with us on an earlier occasion and needless to say their music was greatly enjoyed on both occasions.

This service was also attended by many friends of other neighboring churches. We appreciate the fine cooperation given us by them.

Veterans of World War II were honored at a party held in the local High School, on Tuesday evening, June 11. These boys were members of the various churches. There were a number of veterans among the two hundred attending. Our pastor could not be with us as he was attending the Southeastern District Conference of Brethren

Churches. Special music was furnished by members of the Brethren, Reformed, and Methodist Churches. A number of instrumental numbers were played by various young people of the community. Rev. Beaver and Rev. Brown, local pastors, were the speakers.

Refreshments of sandwiches, cake, ice cream and coffee were served after the meeting. An enjoyable evening was spent by all those attending.

This is just a summary of these meetings, however it will give you an idea of what we are doing at Glenford. We are looking forward and trusting for a greater service for our Master.

Miss Helser, Secretary.

### BRETHREN YOUTH AT MT. OLIVE CHURCH

A team of four girls representing **Brethren Youth** have begun a two weeks' Daily Vacation Bible School at the Mt. Olive Church. The enrollment the first day was 62 and we are hoping for it to exceed seventy.

The Team is composed of Misses Rosemary Roose of Nappanee, Indiana, Shirley Sword of Milledgeville, Illinois; Margy Long of the Smithville, Ohio church and Betty White of Elkhart, Indiana. As pastor I am delighted with their spirit, their efficiency and consecration to their task. They are conducting next Sunday's services and helped greatly in last Sunday's. Not since I have been in the ministry has such fine help been offered by any organization to a local church as this team of D. V. B. S. workers. These girls have the missionary spirit and really love their work. I sincerely hope that more teams of this kind will be in the field next summer rendering this kind of help to more and more churches.

The Church of the Brethren is greatly helping us in the school. They have rented a school bus to pick up children and one of our faithful deacons, Brother Walter Koontz who has been residing in Washington, came back to assist with the transportation. Others are helping in other ways.

**Brethren Youth** is to be commended for reaching out to render service in this way. It is my conviction that it will have far reaching consequences for good. Gains for the Kingdom are bound to result from a program that seeks to do God's will sacrificially, exalting no one but Our Lord.

—John F. Locke, Pastor Mt. Olive Church.

### STOCKTON, CALIFORNIA

Although I returned from Argentina to the home land in order to prepare and publish a number of books which I feel called to write, I have not yet been able to concentrate wholly on that work, although five of the books are now ready for publishing and several more are well on the way.

First, the Lathrop church, being without a pastor, begged for a part of my time and I labored there ten months very happily before being able to secure a full time pastor. Then Brother Milton Robinson and wife came and have been doing remarkably well, but they will report their own work.

No sooner was I free from the Lathrop pastorate than



An emergency call came from Stockton and now for nearly four months I have been helping in this city of eighty thousand people. There are already many churches of all shades of belief and unbelief, but there is only one church which is offering the opportunity to obey all the commands of the Lord, and that is the Brethren Church. The work began here about nine years ago and some fifty have been received, the half of whom are gone, through the ranting of letters or other causes.

During these four months three new members have been received by baptism and one by letter. We now have three more candidates for baptism and several new families coming who are good prospects.

We had a fellowship dinner recently, with impromptu speeches from former pastors and it was evident that a spirit of good will and optimism prevails.

Our Sunday school has reached seventy and church attendance is increasing nicely. We celebrate the Lord's Supper quarterly with good attendance and plans are being made for the enlargement of the church building.

Inasmuch as I am to go as district delegate to the General Conference we are expecting brother Virgil Ingraham to supply the pulpit during August. He was pastor for a time before and is loved by all the people, and we hope that he may be able to again be pastor.

In the mixture of nationalities here, Stockton very much resembles the cities of Argentina. In many of my visits among the people I can speak to them in Spanish. I believe that with good pastoral care the Stockton church will yet be a large and influential church.

C. F. Yoder, 71 W. 5th St., Stockton, Calif.



## News From Our Mission Points

Furnished by the Missionary Office

### MUNCIE, INDIANA

Greetings from Muncie, Indiana:

From March 31 to April 14, inclusive, we had as our evangelist the Reverend E. E. Haskins of Johnstown, Pennsylvania. We had two weeks of a real spiritual feast. It was a rare privilege to have this veteran of the cross in our midst and to entertain him in our homes. May God richly bless him. It was indeed hard to part with such a wonderful man.

The Sisterhood of Mary and Martha sponsored an Easter breakfast after the Sunrise service. A very profitable morning was spent in God's House.

The first Thursday evening in May was the Mother and Daughter Banquet, which was well attended. A very pleas-

ant and entertaining evening was enjoyed with the Girls having charge of the program.

In early June one of the finest Children's Day programs was presented by the Children's Department of the church, that I have ever attended.

We are looking forward to a two weeks Daily Vacation Bible School from July 28 to August 11, under the direction of four of the outstanding ladies of our denomination.

Our church will again be on the 100% Evangelist subscription list.

The building program of our church will go on when priorities can be obtained for materials.

We are praying that God may guide each forward step that it may be done in His will.

Rosa Richey, Cor. Sec.

## Laid to Rest

PETERS. Albert R. Peters was born Sept. 29, 1907, and died on June 12, 1946 after an illness of several years. He lived his entire life of 38 years in the farm home near here where he was born. He leaves his wife and four fine children, three girls and one boy.

Mr. Peters was a faithful member of the Milledgeville Brethren Church, from which place services were conducted by the writer. Mr. Peters was a conscientious, sincere man, interested in his home, his farm, community and church. Attesting to his standing in the community were the voluminous floral tributes and large congregation assembled to pay their respects in the services. The writer counted it a privilege to minister in this home during the period of illness, for from this one we have gained an insight of true Christian faith in action in times of bodily affliction. Mr. Peters' testimony was one of absolute faith in God and absolute resignation to His will. He was a firm believer in the blessed hope which he has now realized. May God's blessing continue to rest upon his beloved wife and children as they carry on.

W. S. Benshoff, Pastor.

## Wedding Announcement

POTTS-JONES. Sunday afternoon, June 30th, 1946, at four o'clock, in the Parsonage of the First Brethren Church, Pittsburgh, Pa., the pastor united in Holy Matrimony Miss Betty Louise Jones and William R. Potts. The bride, a member of the Third Brethren Church, Johnstown, Pa., is a daughter of Mr. and Mrs. Thomas Jones. Mr. Potts, a veteran of World War II, and a member of the Baptist Church, is a son of Mrs. Bertha Potts, also of Johnstown. May the Lord richly bless these young people.

William S. Crick, Pittsburgh, Pa.

Nothing conquers but ideas; nothing governs but the spirit.—Presbyterian Record.





One of the many reasons why every Brethren should continue to support Ashland College is to allow her Music Department to continue its place among the leaders in that field in Ohio and surrounding states.

Brethren will be given an opportunity to contribute in a material way on October 6, which has been designated as **EDUCATION DAY IN THE BRETHREN CHURCH.**





*Before General Conference Fifty Years Ago*  
*Taken from the Evangelist Files of 1896*  
*Something to think about Now*

"We have held six General Conferences since 1882. These have been important in the development and growth of the church. Much good has come from these conferences.

"1. The workers and members of the church have been brought together and made better acquainted with each other personally. This has harmonized and created greater sympathy in the work of the church.

2. The extent and actual condition of the work being done in the church in the different states and districts have been made known. This has given inspiration and impetus in the work.

"3. The needs of the church, both as to character and extent, have been ascertained. This has furnished a necessary knowledge upon which to plan a better and larger work for the church.

"4. The Book and Tract work has been consolidated and its work is being pushed forward.

"5. A Brethren Sunday School literature has been created and is raising the standard of our Sunday School work.

"6. The nucleus of a national mission work, bordering on Foreign missions, has been started, around which forces of great promise are already collecting.

"7. The inauguration of the Sister's Society, and the Young People's Society, which has proven a help in arousing the latent talents in the church and consecrating it to the Lord, has taken place.

"The following are some of the most vital points to which this conference should give most attention:

1. Church Extension. This should be considered both as to where and how. 2. Publishing Interests. In this is found the silent educational force for all classes. No influence is more persuasive than printer's ink. 3. Our School Interests. Here lies the training of our workers and the education of our children. 4. The Young People's Movement and the Sister's Work. 5. Church Government. 6. Superannuated Ministry."



## The Brethren Evangelist

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the last week in December.

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Ashland, Ohio

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## INTERESTING ITEMS

**Raystown, Pa.** Word from Brother Ralph Singer of Mineral Point, Pa., tells us that he has been called to the pastorate of the Raystown Brethren Church and that on August 11 he will begin a two week evangelistic meeting at that place. According to our records the Raystown Church has been without a pastor for some time. Brother Singer asks an interest in the prayers of the Brotherhood, both for the Evangelistic meetings and the church which he has been called to serve.

**Goshen, Indiana.** In his bulletins of July 21 and 28, Brother Rowsey, Goshen's energetic pastor, lists a number of special projects which are on the agenda of the Goshen Church, among which are the following: The offering of the Sunday School for July 21 was sent to Ashland College to be used in the furnishing of a room in the recently purchased houses which will be used as Dorm-annexes. A new roof for the parsonage (already completed) and a repaint job on both church and parsonage. A special offering for Shipshewana on August 4, and a special effort to boost the benevolence offerings of

the church, same to be divided among the various general interests of the Brotherhood.

Wednesday evenings during July and August were set aside for "Church Visitation" periods.

**Bryan, Ohio.** Brother C. Y. Gilmer's bulletin of July 28 was "full" of news of interest beyond the confines of his congregation. He reports:

1. That the Vacation Bible School had an enrollment of over sixty. This school was conducted from July 29 to August 4. Our information as to enrollment came by a hand written insert in the bulletin.

2. Prof. W. H. Miley, head of the department of speech of Ashland College, was the speaker at the final Union Vespers in Bryan on the evening of July 28. His subject was, "Not George; You!" The Bryan Church was in charge of the entire service.

3. The church voted to give \$250.00 toward the new church building at Canton, Ohio.

4. It was decided to pay \$1.40 per paying member of the church toward employing a teacher of Bible in the Public Schools at Bryan.

5. A contribution of \$150.00 was voted to be sent to Ashland College to furnish a room in the new College annexes.

**Linwood, Maryland.** Brother Keck reports a Sacred Hymn Program, sponsored by the Crusader's Sunday School Class as of August 4. Raymond and Anna Edwards entertained with the following instruments: saw, trumpet, accordion, vibraharp and electric guitar.

**Milledgeville, Illinois.** Brother St. Clair Benshoff gives some interesting figures concerning the attendance and offering of the Milledgeville Sunday School for April, May and June. What interested us most was the high percentage offering received and we, by the process of mathematical calculation, discovered that an average of 159 attendants, giving an average of \$32.21 per Sunday had given a personal average of twenty cents each. How many Sunday Schools in our Brotherhood can duplicate that average? Let's hear from you if you had a better average.

**Gratis, Ohio.** Special speakers are being used each Sunday at the Gratis Church for several weeks. Recently the speakers were Prof. J. Garber Drushal and Rev. E. M. Riddle, Field Secretary of the College.

**Elkhart, Indiana.** Brother Delbert Flora, pastor of the Elkhart Church, informs us that on "Cash Day" July 21 a little more than \$1,000.00 was received." The Elkhart Church has really learned how to give.

Brother Flora also tells us that four were recently baptized; that 18 have been received so far during 1946, and that 173 have been added to the church since he became pastor on January 1, 1941.

Interesting items of business from their business meeting were: a report that during the last quarter the church has paid out for missions and benevolences the sum of \$3,855.00; and it was voted to help the Cameron, W. Va. church to the extent of \$500.00.



## The Editor Thinks Aloud

Fred C. Vanator

### THIS THING CALLED INFLATION

Every day we are hearing about what is termed inflation. Our papers are full of it; the radio "blares" it out; it is on the lips of thousands who talk glibly about it and immediately proceed to do **nothing** to correct it. Boiled down into simple language which we all can understand, inflation simply means that we get less and less for an outlay of more and more. That our dollars have less purchasing value. That we get less for our money than we should.

As I ponder over the present situation it sets me to thinking—Does this apply alone to the realm of material values? Has not the church been tinctured with the very things that have contributed to this material "inflation?" Are we not, as a church, getting less and less for more and more? Is it not a fact that those who are genuinely interested in the work of the church are working harder to do less than was necessary a few years ago?

It used to be that it was only necessary to send the word around that a religious service was to be held in a certain location and the people flocked to that place with eagerness. Many of these preachers who spoke at these meetings were not highly educated as the world counts education, nor had they the "polish" that is now deemed necessary to meet the demands of the day. But they spoke with conviction, as guided by the Spirit's leading and their words found lodgement in the hearts of the people. There was an equalizing of purpose on the part of the worker and desire on the part of the hearer.

Then warfare slipped in—between the forces of material gratification and spiritual self-denial, until we pay more and more in time and effort for less and less immediate results. In other words, our expenditure of time and energy brings less in spiritual attitudes and results today than they did in years gone by.

Is it because the message we have to bring is any less potent today than in the past? By no means! Is it because we put less time and effort into our work? Again the answer is an emphatic "No!" It is simply because mankind is being reached by forces that are able to entice and draw away, not alone the emotions of men, but likewise to blind their very reason.

Yes, the spirit of inflation, in its real sense, has taken possession. Is it not about time we got down to the sense of eternal values?

Think it over!

### The Church

The Church is the only organism within a nation which by its very nature must be loyal to God beyond the state, to humanity beyond the nation, to the Kingdom of God beyond any kind of social order.—John C. Bennett.

## Business Manager's Corner

George S. Baer

"Publish glad tidings, tidings of peace,  
Tidings of Jesus, redemption and release."

That is the purpose of your Publishing House; that is what it is set to do. That makes it very definitely a work of the Lord, and every dollar invested in the equipment necessary to enable it to function more successfully is a spiritual investment, just as the money spent to erect church houses and parsonages and mission chapels is a spiritual investment. And just as in the building of churches, there are days of opportunity, which if taken at high tide, mean great success, so in the building of a successful church publishing house, there are days of opportunity that demand prompt action. Otherwise the opportunity passes and the struggle thereafter to get ahead continues to be an uphill battle. That is the situation that now prevails. The prospects for a larger future is exceedingly bright. Opportunities are near at hand and I am asking the church to enable us to get ready to seize them. We can go no farther nor faster than the church makes possible. Make this a matter of serious thought and prayer.

### Place Orders for Dr. Miller Memorial Book

The book is entitled, "Christian Doctrine—Lectures and Sermons" and the main portion of the book consists of Dr. Miller's lectures on doctrinal theology and is the result of more than a third of a century of study and lecturing by one of the ablest men the church has had. It contains a goodly number of other lectures and sermons, one of the most outstanding being, "The Biblical Teaching on Hell." Every Brethren home ought to have a copy of this book of approximately 360 pages, nicely bound in cloth, stamped in gold, covered with a beautifully designed jacket. The price is \$2.50 postpaid. Ministers may deduct 10% for books ordered for their personal use.

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(Continued on page 11)



# The Pennsylvania District Conference

## Moderator's Address

By Acting Moderator, Rev. Arthur R. Baer

It is said that some are born great, some achieve greatness, and others have greatness thrust upon them. You are aware that through the prank of circumstances I have been thrust into the position of Acting Moderator. Being thrust into this position, I tried to fortify myself for this task by reading Moderators' addresses of other years. I was anxious to discover the needs and problems that were the cause of concern in other days. I found that each in turn, almost without exception, judged the Church to be in a critical condition. Without definitely saying so, each seemed to have the feeling that the Church was at a forks in the road. One fork leading upward and onward to vitality, growth and success; while the other seemed to lead to disintegration, failure and possibly oblivion.

If these men sensed the need and the condition of the church with any degree of accuracy; if our church was at a forks of the road, and the road we took was shown by our subsequent decisions and actions—I can find nothing that would show that we have gone far on the road to success. I have a notion that we are still loitering at the forks of the road; true we have made decisions, but the follow-up in our actions cannot have carried us far. Brethren, I am certain that this is a critical period for this District and for our entire denomination.

We seem to be in a state of lethargy, indecision, and saturated with a feeling of futility and defeatism. We seem to be more in sympathy with cooperation and possibly merging than with putting forth effort, planning and money to extend our own reach and influence. There has been evident, neither desire nor the initiative, to protect our church name from encroachment. We have neither a unified plan, nor goal for Evangelism and Church expansion.

I appreciate the fact that this is merely a district, with little hope of seeing united, aggressive action started from this point, yet those things which vitally affect any section or all of our church, is of vital concern to us. There may be a faint hope that the suggestion of such things might act as a pebble to start a ring of ripples that would reach the desired shore.

I have been deeply perplexed and concerned that I might say something that would tend to give vision, understanding and decisiveness, that we might no longer dissipate our strength and lower our morals by indecision and defeatism.

Perhaps I should urge that we study the Scriptures anew and re-evaluate the message that our beloved Church has for this troubled world. Certainly, we should be greatly concerned that the message of our church shall meet the needs which are so evident in all our contacts.

Perhaps I should urge that we seek new evidence for

the stability of our Brethren heritage that a new virility might come to our efforts. We need to be made increasingly aware that we have not slipped our moorings, and that new voices with new meanings have not distracted our thinking nor distorted our message.

Perhaps we should take notice of the meager numerical growth made by individual churches and the entire denomination, and urge a greater emphasis upon Evangelism. The urge to evangelism is echoed and re-echoed throughout the New Testament and we can scarcely be charged with an over emphasis in that respect.

There are some, I am sure, that would have us boldly establish the position of the recent war in the light of Bible announcements, and echo the rumblings of coming wars and declare that the time is at hand when with garments washed, the church is to be garnered home.

No doubt, each and all of these subjects, under proper handling, would lend themselves to an interesting and helpful discussion. However, most of them have been so regularly and thoroughly brought to your attention that we feel neither the urge nor the need of devoting much time to them just now, other than to suggest that all of us could study profitably their various phases.

Judging from the accustomed procedure there is little we can say that will either hold your interest or set you to thinking. We have no inclination to either point with pride or view with alarm. Yet there are certain things which should be said that may evoke some displeasure. We shall be satisfied, if in the saying we are challenged to re-study our problems and methods, for by such we may evolve some means of implementation that shall bring to reality our hopes and aspirations and take from them the appearance of being merely pious phrases, solemnly debated and facetiously adopted.

Do you remember the time when there was not raised a cry for Evangelism at our conferences, or for spirituality, or prayer, or power? I do not. To my knowledge, we have never come together in conference, either District or National, when there hasn't been present a general sense of need, yes, and a hunger for these things. I am not worried about the future of the Brethren Church because of a noticeable lack in, or desire for any of these essential powers, abilities and tendencies. The very fact that we are aware of such a need and hunger for more power and spirituality is sufficient to allay my fears in that respect. I remember a word attributed to our Lord wherein He promised, "Blessed are those who hunger and thirst after righteousness, for they shall be filled."

However, I am greatly concerned about our sense of bewilderment. We seem to have some knowledge of our need. We have evolved some high sounding and fancy



phrases. We have engaged in the ancient pastime of adopting goals, passing resolutions and setting up new movements, and then, we stand, proud but bewildered, alongside the work of our hands.

I am reminded of an experience last winter in Pittsburgh. Brother Ankrum and I were trying to find the Liberty Y. M. C. A. for the meeting of the Conference Executive Committee. We stopped and made inquiry of one after another and always they said, "You can't miss it." But we did, until finally the law of averages came to our rescue and we stumbled onto it. But for a time it seemed that we had arrived at that uncertain point in Pittsburgh from which it wasn't possible to go to the Liberty "Y." Certainly it is to be hoped that after making high purposes and firm resolves we do not find ourselves at a place where it isn't possible to go on to fruition.

We feel that it would have been a splendid thing to have been able to poll a group such as this, for an answer to some questions such as these: "What do you think is the greatest need of the Brethren Church?" or "What would you suggest to put new life and power, not alone in the local church, but in its various Board programs?" There are many questions that come to mind that one could ask in such a poll. It seems to me that a wonderful start would be made along this line if we could inject some new life and ideas into our work by this very simple expedient. It so often happens that the finest ideas do not always come from those most widely known. New wine is in new wineskins and it might, perchance, be superior to the old. But we didn't make such a poll and we are denied whatever help it would have been. But if you could make some suggestion, what would it be?

Tom Brenneman has a place in his very popular program when numbers are drawn and a ring is awarded. That lovely ring is called a "Wishing Ring." As Tom places the ring on the winner's finger she is supposed to make a wish and all that great company gathered there wish along with her—and the wish is supposed to come true. It is quite interesting to note the character of the wishes. Some wishes are very personal and one can't help wishing that they had treated their secret desires with a little more respect. Some wishes are very selfish; some are very generous, but none, so far as I have ever heard, have been concerned with the deep fundamentals of life.

I am reminded of the old fairy tale, I think it is a fairy tale. It has been so long since I heard or read the story that the details are rather hazy in my mind. But as I recall the story, a good fairy came to the home of an industrious couple who were honest and deserving, and as a reward for their honesty and industry the fairy promised that they could have three wishes and only three, but all three wishes would surely come true. No matter what they wished for, they could have it. It seems that the husband was hungry for a certain delicacy which their meager funds would not supply and, as a first wish, he wished for a steaming kettle of his favorite dish. The wife was so provoked at this wanton waste of a priceless wish, that she wished, thoughtlessly, I am sure, that this kettle was hanging from her husband's nose. Behold! there it was, hanging from her husband's nose—and two of their wishes were gone. Of course they couldn't leave it hanging there, so they had to use their remaining wish to get the kettle off the old man's nose. Thus they were right

back where they started when the good fairy came their way. I am not concerned with the moral of the story, except as an introduction to what I have to say. However it does depict one of human nature's most natural reactions under such conditions.

If you were given an opportunity of making a wish, just one wish, for the welfare of your Church and District, what would you wish?

A somewhat similar opportunity came one day to the prophet Elisha who was to be the successor to the great prophet Elijah. As we refresh our minds, we read: "And it came to pass when they were gone over that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee." Thus Elisha has his opportunity to express a wish. This is what he wished: "And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

If you had the opportunity to make one wish and had the assurance that it would come true, you might be tempted to wish for several things. If size appealed to you more than anything else, you might be tempted to wish that we might double or treble our membership in the coming year, or that we might have union with something or someone. If your church has had to worry along on meager funds, you might wish for an increase in revenue. If your church has been hampered by quarters that are neither adequate nor inviting, you might be tempted to wish for magnificent new church buildings. You might even have felt that the voice of our church has not been heard as extensively and with such force as she deserves, therefore you might wish for influence and power. If your life has seemed to be burdened with a multiplicity of duties, you might wish for new leaders to be raised up to share your worries and burdens. If you had the opportunity of making several wishes, certainly some of these would be right and proper, and would likely be included among them, but if you had just ONE wish, what would that wish be?

Lest I seem to be talking, not only pointlessly, but endlessly, let me suggest that the only way we have of advancing the cause of Christ is by building up the Brethren Church. If we are not doing that, it isn't likely that we are doing much that brings honor and glory to our Lord and King. Assuming that this is true, permit me to suggest that the earnestness and effectiveness of our Church as a District or Denomination is not determined so much by the story depicted by the statistical report, interesting and revealing as that story may be. The direction our Church is taking and its effectiveness in getting there is nowhere depicted more clearly than in the effectiveness of the various Boards which are the creatures of our Conferences. They are the agencies which determine where the emphasis shall be placed and they determine whether the work of all the Boards shall be closely integrated or whether each shall seek its own goal however much it may encroach upon another.

Assuming, for the sake of argument, that this is a true diagnosis of the possibilities of our Boards and the effectiveness of our Church, I would like to ask, When did the Conference examine the task and restate the purpose of its various Boards and revitalize their personnel with a clear vision of their task with a plan for its achievement? Left to themselves they may easily drift off into the pleas-



ant ventures, or the easy way, or become engulfed by a benumbing feeling of futility.

I would like to see the Boards and Committees of this and our National Conference challenged to examine anew the authority and purpose of their existence.

For example, I ask the Mission Board whether its function is merely the custodian of funds? Is it merely to guard the purse strings and then spend sparingly as the occasion may arise? I would seriously question the wisdom of any Board that relies solely upon written reports for its information concerning the success of its investment. I am fully convinced that the encouragement through personal contact is fully as important as the material assistance in maintaining steady growth in a mission point and giving it the feeling of being a part of the church as a whole.

I would like to remind the Sunday School Board that its duties cannot be circumscribed within the confines of a Camp. In my judgment, neither is it within its province to enter the publication field nor barter of book, however enticing these ventures may seem. Perhaps it would be well to examine the duties as they were revealed in other days, and formulate a statement of policy and purpose for which it exists. If we should do so, it is likely that we would be surprised to find how far we have drifted from our former motives when the various departments of the Sunday School were taken seriously and their problems caused some concern until they were solved.

In recent years we haven't given proper concern for the problems and possibilities of the Sunday School. There is no argument over the estimate that 80 to 85 per cent of all those who come into our church, come by way of the Sunday School. Since this is true, it certainly seems that we cannot be doing our duty until we re-examine the problems and set ourselves seriously to the task of reaping to the full the fruits of the Sunday School. And this can only be done as the Cradle Roll, Home Department, and every other phase of its work are thoroughly integrated and vitalized by a common effort.

Perhaps I may seem to be speaking disparagingly of our Camp Work. Such is not my intention. I realize the value and importance of Camp work in training leaders, yet I am not unmindful of the small per cent of the total membership of the Sunday School that can possibly have access to such camps. Even so, I would not have us diminish our effort in this direction, but would say, This ye ought to have done and not to have left the other undone.

Another item that may cause some displeasure is this. We have been worried for some years because of the lack of ministers, and with varying degrees of success or failure, according to your view-point, we have been adding to our ministry from the laity and from newcomers from without the church, and at the same time the ranks of the ministry are constantly being depleted of those who are trained and able, by being drawn from the list of active ministers and given a job elsewhere. We invite you to scrutinize the list of Brethren ministers whose service is denied the church because they have been inveigled into a position of seemingly greater importance. Certainly one can question the wisdom, if not the sincerity, of any organization which one moment views with alarm the growing scarcity of ministers and then further decimates

its ranks by using a minister where a layman would do as good a job and perhaps better. How quickly and eagerly we pass resolutions and appoint committees looking toward the establishing of additional churches and then quietly countenance such a procedure. It seems time that someone should speak some thoughts that are not mine alone. And I speak as one who has a right to speak, for I am one of those laymen who entered the ministry because of the need and did so at barely half my former salary. It would seem that the plans and aspirations of one organization should never be allowed to jeopardize the work of the church.

If I had the privilege of making several wishes, these would be among the problems I would wish solved: and it seems to me that these would be well on the way to a satisfactory solution if the suggestion made by the Moderator and adopted at our last General Conference was honestly entered into by all Boards and allowed some influence in Board actions.

However, if I had one wish, and only one, I believe it would be this: That our church would establish a Church Construction Board. Recognizing our native dread for a multiplicity of denominational offerings, yet I would empower this Board to come before the Church asking for another offering to be used in the building of new churches. This I would do in unison with other Districts if possible, if not, we should do it alone.

A great weakness of our denomination is the manner in which we have toyed with every church expansion program ever advanced. We have somewhere gotten the idea that the smallest possible assistance given to a struggling church is wise, shrewd and business-like—if not Christian. We have failed to realize that the sooner the church is a going concern, that much sooner will it be able to assume the financial obligations for its own work. I dare say that many struggling churches have faded from the picture largely because of discouragements from an overburdening debt. It is difficult to interest people in a church whose building is neither adequate nor inviting and which they fear may fold up at any time because their equity in the property is so small that it presents no picture of stability and its life expectancy is small.

I would prefer to see a Board established by our General Conference empowered to seek an offering and hold property and having the goal to build or help build one new church each year. I would want them to have the power of veto over building programs where money was being invested, if the program seemed too elaborate. They should require the deed to be so arranged and recorded that no divisive element could ever gain possession and that in case of abandonment the property should revert to the Construction Board. This Board should be represented on the various District Mission Boards and the National Mission Board and its methods of operation should be so set up that its work would be in harmony with present Boards.

This action would, I believe, be the greatest forward step toward the realization of new churches that we can at present take. It makes good reading to find that we have passed a resolution that we want to establish new churches, but the doing of it is another matter. There is scarcely a place having a good nucleus of Brethren, where a church could not be safely established under this



method. Then, perhaps, it might be possible to pry loose some of our abler men and into a place where their experience and abilities for organization would count for most. We have always been content to send the youngest ministers into the most difficult fields. I realize that in our system of church government there is little else we can do, but at least we would make it more inviting if equipment and salary were commensurate with the work expected.

Our attitude toward and co-operation with mission and weak churches deserves some examination, and such examination or study would reveal possible changes that would fortify our work and advance our mission interest and zeal.

Then I would remind this conference of the instructions given to the Rules and Organization Committee at our last conference to the effect that all changes of procedure recorded in the Secretary's book since the last printing of a manual be assembled and compiled in proper form as an addition to the manual.

Anyone who has read the manual and then been suddenly plunged into the midst of unpredictable things to be accomplished will realize how inadequate is the present

setup. During the recent past the Executive Committee has felt it advisable to take certain actions and make appointments that are neither foreseen nor provided for in the manual of procedure. Yet there was no other course but for this Committee to do as it thought best, having neither the guidance of the manual nor the instructions of the conference. Believing that there are other possibilities of misunderstanding from failure to provide clear instruction, we recommend a careful consideration of the work of the Rules and Organization Committee. Fortunately, in our opinion, it has gone beyond the clear instructions of Conference and not only assembled the changes requested, but rearranged and built up a rather complete set of rules and By-Laws for this conference. They remove duties and methods from the realm of "guess" and provide definite instruction which should do much toward putting new life and energy into acts of the various departments of the conference.

As we bring our address to a close we do so with a prayer that God will give this conference and each church wisdom, judgment and consecration that will enable us to not only plan, but carry to fruition those things which will advance the cause of Christ on earth.

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## *Pennsylvania District Conference Minutes*

The Fifty-sixth Conference of the Pennsylvania District of Brethren Churches has just concluded. Due to adverse circumstances, our district was without a conference in 1945. This year's conference was held in the Third Brethren Church of Johnstown, with Rev. C. F. Zimmerman, host pastor. This being the writer's home church, I can say for our folk that we feel we have had a mountain top experience. We hope that the visitors to our church and community can say somewhat the same. From point of attendance, this conference was average. We had 80 lay delegates and 14 ministerial delegates registered. Attendance at the meetings was considerably higher than this total and there were near capacity houses several evenings.

With the conference theme, "Victory Through Christ" we used as our official song, "The Banner of the Cross." Visiting Brethren graced many of our meetings. The president of our county W. C. T. U., Mrs. Curtis Amps appeared as a speaker the first evening. Rev. Clayton Berkshire was present and spoke several times in the interest of the Mission Board. Rev. C. H. Gehman of the Pleasant Hill Church of the Brethren was the fraternal relations speaker. Rev. E. M. Riddle appeared on the platform a number of times, speaking for Ashland College and Seminary. Gilbert Dodds, top runner, Brethren minister, youth movement chairman, and now of Illinois, held a large audience Wednesday evening with his address and appeal for youth for Christian service. Rev. Fred Vanator was present for several days in the interest of the Publication Board. Rev. Willis Ronk, his wife, daughter and brother George "happened" into my father's home on the eve of the conference, said something about car trouble, and stayed several days for the sessions. Rev. Willis preaching once. This is one time when we all agreed

that evil had been turned to good. Rev. W. S. Benshoff, pastor-elect of our Vinco Church, now of Illinois, was present for the entire conference and appeared in a speaking assignment. In addition, our own district ministers and laymen did their usual good work in adding interest and inspiration to a well planned conference program.

Conference officers elected for the coming year are: Rev. Percy Miller of Vandergrift, Pa., Moderator; Rev. S. M. Whetstone of Berlin, Pa., Vice Moderator; Floyd S. Benshoff of Johnstown, Pa., Secretary; Mrs. Walter Wertz of Conemaugh, Pa., Assistant Secretary; John H. Glessner of Berlin, Pa., Treasurer; George M. Garland of Pittsburgh, Pa., Statistician.

Rev. Arthur R. Baer served as moderator for the conference. Rev. Baer was pushed upstairs by the removal of moderator elected, Rev. C. Y. Gilmer, from the district. He handled the gavel in fine fashion and brought the most challenging moderator's address I have heard in many days. It will be printed in the *Evangelist* for your consideration.

A major item of business considered was the presentation of a revised constitution and by-laws for our district, by Rev. W. S. Crick and Rev. Dyoll Belote. This is a lengthy document covering the many angles and situations involved in the smooth running of a church district. This revised constitution and by-laws was adopted tentatively, to govern till our next conference, and then to be considered and rejected, accepted, amended, or otherwise acted upon.

As one of several resolutions passed by this conference we would here present the final one as it relates its obligation to all Pennsylvania Churches: Legalized betting at race tracks in Pennsylvania was demanded in a resolu-



tion adopted by the Cambria County American Legion during a meeting in Gallitzin Legion home, that the Adjutant present the resolution to State Senate and General Assembly during the first regular session of 1947. "Wherefore be it resolved, that we, the Brethren Church of Pennsylvania go on record as opposing legalized gambling, and that the Secretary of the Conference be instructed to

forward this resolution to the Senate and the State Assembly and that each church petition their senator and assemblymen in like manner."

The invitation of the Berlin, Pa. Church to hold the 1947 conference in their midst was accepted by the body assembled.

Floyd S. Benshoff, Secretary.

## Southeastern District Conference Minutes

The Fifty-ninth Annual Conference of the Southeastern District of Brethren Churches met at the Mt. Olive Brethren Church, Pineville, Virginia, on June 11, 1946. Moderator D. C. White called the first session to order at 2:00 P. M. After the opening song service, the Moderator led in the devotions, reading from the Word and offering prayer.

Rev. John F. Locke, pastor of the host church, gave the address of welcome, which was responded to by Brother C. U. Messler. Following this a delegate from each church represented gave a word of greeting.

Conference organized and 14 Ministerial and 48 Lay delegates were reported.

Election of officers was the first matter of business and resulted as follows:

Moderator .....Rev. N. V. Leatherman  
Vice-Moderator .....Rev. Smith Rose  
Secretary-Statistician .....Rev. Paul M. Naff  
Treasurer .....Rev. C. S. Fairbanks

Following the election the new conference officers took charge.

Rev. N. V. Leatherman addressed the conference in a Bible Lecture entitled, "The Pre-existence of Christ."

A check for \$25.00 which had been sent to Brother Drushal to cover traveling expenses to the conference was returned because of the accident to Brother Drushal which kept him from attending. By motion of the conference this check was returned to the Drushals to help with the expense incurred in the accident.

### Tuesday evening

After the opening song service, Paul M. Naff led in the devotions. The following committees were appointed by the Moderator: Time and Place—Elmer Keck, Mrs. P. G. Wenger, Miss Elsie Mongan, Mrs. Lloyd Byrd. Resolutions—E. L. Miller, Mrs. C. S. Fairbanks, W. E. McKinstry. Committee on Committees (to present nominations for Camp Committee)—John F. Locke, Mrs. F. J. Beachley, C. H. Rohrer.

The Bible Lecture was delivered by Rev. E. M. Keck on the subject, "Doing for the Glory of God." An offering was received amounting to \$18.68. A violin solo was rendered by Mr. J. Gordon Harman.

The retiring Moderator's address was delivered by Rev. D. C. White on the subject, "The Church's Duty in the Present Crisis." Benediction was pronounced by Brother Keck.

### Wednesday morning

The devotions were in charge of Rev. T. D. Swartz.

Moderator Leatherman presented Brother John F. Locke who introduced the Rev. Dr. Minor C. Miller, who spoke on the subject, "Sunday School Work."

Brother C. U. Messler, President of the Mission Board, reported that 100% of the churches of the district gave financial support to the board during the year. Brother E. L. Miller, Treasurer of the Board gave his report and stated that in his 22 years in the district this is the only time he recalled that every church in the district financially supported the District Mission work. The reports were accepted by the conference.

### Wednesday afternoon

The devotions were in charge of Rev. Guy Ludwig.

The Credential Committee reported additional delegates bringing the total to 63 Lay and 15 Ministerial.

John F. Locke and E. M. Keck were elected to serve on the District Mission Board until 1949.

The Committee on Time and Place of next conference reported that the Sixtieth Conference be held in the First Brethren Church, Hagerstown, Maryland, June 10-12, 1947. The committee's report was accepted.

The present members of the Ministerial Aid Board, T. C. Lyon, Clarence Rohrer and John Smith, were reelected to the Board. They reported no applications for aid during the past year.

Upon motion an additional \$75.00 was sent to Rev. and Mrs. G. E. Drushal for personal needs.

### Wednesday evening

The devotions of the evening were led by Brother D. C. White. In the absence of Brother Drushal, Brother E. L. Miller gave the address.

An offering amounting to \$21.84 was received. A violin solo was rendered by J. Gordon Harman.

Brother John F. Locke addressed the conference on the subject, "Brethren Church Extension." Brother Locke pronounced the benediction.

### Thursday morning

The devotions of the morning session were in charge of Brother C. S. Fairbanks.

The members of the Board of Trustees were reelected as follows: Jacob S. Swartz, W. E. Shaver, C. U. Messler.

A motion prevailed that the Moderator and the Executive Committee investigate the cost of incorporating the Conference under one of the states of the Southeastern District.

Brother C. S. Fairbanks was elected as a member of



the Ministerial Examining Board, his term to expire in 1949.

Courtesies of the conference were extended to visiting brethren from other districts.

Rev. E. L. Miller and Rev. Paul M. Naff were elected as members of the General Conference Executive Committee.

Rev. E. L. Miller and C. U. Messler were made nominees for College Trustees from the district.

The Committee on Committees reported the following names for members of the Camp Committee and suggested that this committee be called the Committee on Christian Education.

To serve three years—Miss Margaret Lowery, Chairman.

To serve two years—Clarence Rohrer, N. V. Leatherman.

To serve one year—T. D. Swartz, C. S. Fairbanks, Guy Ludwig.

The committee also recommended that each local church in the district form its own Committee on Christian Education. Conference accepted the report.

The District Executive Committee was elected as follows: Rev. E. L. Miller, Rev. C. S. Fairbanks, Rev. John F. Locke.

The report of the Resolutions Committee was read and accepted.

C. U. Messler, President and E. L. Miller, Secretary-Treasurer, were re-elected as officers of the District Mission Board.

Two more lay delegates were reported by the Credential Committee, bringing the total to 66 Lay and 15 Ministerial, or a grand total of 81 delegates.

The Statistician's report was read and accepted. Brother Rohrer of the Ministerial Aid Board reported a \$350.00 repayment of a loan. Rev. White's report on the finances of Camp Peniel was accepted as read.

Brother E. M. Riddle, Field Secretary for Ashland College, was introduced and addressed the conference in behalf of the College and Seminary.

#### Thursday afternoon

The session opened with prayer by Rev. Paul M. Naff. A report of the Camp Committee was given by Miss Margaret Lowery, Chairman.

The report of the College Trustees was given by Brethren E. L. Miller and John F. Locke.

The Bible Lecture was given by Rev. Smith F. Rose, who used as his subject, "Christian Assurance."

#### Thursday evening

The devotions of the evening were in charge of Rev. George T. Ronk of Cedar Rapids, Iowa.

A violin, piano and baritone horn trio, composed of Mr. and Mrs. Harman and Mr. Wilbarger, rendered a number while the offering was being received. The offering amounted to \$11.15.

Brother E. M. Riddle was the speaker of the evening. He dwelt on the need of more young people consecrating themselves to definite service for Christ.

While delegates and visitors bowed in humble silence before the Lord, Moderator Leatherman closed the Fifty-ninth Conference of the Southeastern District with prayer.

Paul M. Naff, Secretary.

## A Well Earned Tribute

A few days ago a letter came to the Editor's desk from Miss Dorothy Custer of the Pittsburgh, Pennsylvania, Church, enclosing a poem which she had written as a tribute to the late Ira C. Wilcox. Concerning this poem she writes, "The enclosed poem was written as a tribute to the late Mr. Ira Wilcox, who recently passed away. I, as well as all the rest of the members of the Pittsburgh Brethren Church, have learned to know and love him, and it is our deep regret that he is not still with us. I had written this poem for him when he was ill this past winter and I am glad I had done so while he was still with us, and that is why it is written in the present tense."

We are glad to pass the sentiment on to the readers of the *Evangelist*, for we know that to those who knew Brother Wilcox, the thought expresses each of our sentiments.

#### MY TRIBUTE TO MR. WILCOX

I often think when I gaze in his face,  
What a blessing he is to the human race;  
With his deep blue eyes that tenderly shine,  
And a smile that's a gift from a God divine.

When he takes your hand in a friendly clasp,  
It's a feeling one doesn't often grasp.  
It's one of those things that can't be expressed—  
You just kinda feel you have been blessed.

Whether he's alone or in a crowd,  
He always makes you justly proud.  
There's really none who can compare,  
To our friend with the silver hair.

When he's gone from this earth need I say—  
He never will seem far away;  
He'll live in our hearts year after year,  
That is why he will always be near.

These words not only come from me,  
But from many, many folks, you see;  
Yes, everyone feels the same, I know—  
Toward him, whose Christian life is aglow.

—Dot Custer, Pittsburgh, Pa.

## The National Sunday School Association

#### THE HOME DEPARTMENT—WHY NOT?

By Rev. Arthur R. Baer, National Home Department Superintendent

#### Number II

Any thoughtful consideration of the fertile field open to this Department will demand a new statement of its purpose and a fresh arrangement of its program by the Sunday School Association. Under present conditions, with



industry working around the clock, there must be thousands who are absent from Sunday School because they are unable to attend rather than because they have no interest. If this be true, and who can doubt it, there must also be thousands who cannot go to church to be taught and challenged to a higher way of life for the same reason. It would seem that the church must make some effort to go to them. This effort must be made in a more thorough and vital way than has ever been attempted by our Sunday School or Church. It is likely that most folks will agree that no other Department can so appropriately assume the responsibility for this work.

One crying need of the church has always been for trained personal workers, those who would visit not only the aged and shut-in, but also the indifferent and those whose lives have been detached from the church by circumstances of their work. Is there any other part of the church that so completely fits this task? An enlarged, vitalized and actuated Home Department would solve many of our problems and could become a most fruitful instrument for church extension.

It should be one of the busiest branches of the Sunday School. No other branch of the church can so easily reach into the home and help prevent spiritual waste and moral disintegration. It is the arm of the church that can reach those who never darken its doors. It can, not only keep in touch with the aged and shut-in members, but help build Christian homes and by the various contacts of the Home Department Visitors influence others to occasionally attend services. These perchance, may eventually slip into their proper place in the school and feel at home.

If your church and Sunday School is not reaching all the homes and lives they ought to touch and influence, you can well afford to experiment a bit with this all-but-forgotten branch of your Sunday School.

—Cameron, West Virginia.

## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### THE ADORATION OF THE LAMB

Rev. 5:1-14

In the previous chapter we had a glimpse of the Father's throne. Here we see Christ seated at the Father's right hand. The Father has a scroll, a parchment of polished sheepskin, a roll written on both sides. To unroll it for reading the seven seals of God must be broken. Who can legally open this seven-sealed document? (vs. 2).

According to Ruth 4:1-4 a kinsman may save the property of a relative whose possession of it is in jeopardy. Thus an "alienated inheritance" could be restored by one who could represent the owner according to law. Near the principal gate of the city such a man would appear with ten elders as witnesses (Ruth 4:9-11). In Revelation 5, before the throne of the heavenly City, in the presence of 24 elders and the four living creatures of worship and service, the deed to the world needs a clearance of the mortgage of sin occasioned by the fall of man. Satan,

who is now the prince of this world has no right to its possession as he is not a kinsman. John wept much because no one of mankind or of angelic creatures was found who could qualify to open the book (vs. 4).

Satan has taken over the world, and who will redeem it? Who can solve its problems? Verse five gives the answer to John and to us. The Lord Himself is the nearest kinsman to the poor human race (John 1:14). He alone can redeem a lost world, and that at an awful cost (Phil. 2:6-8; 2 Cor. 8:9; Heb. 2:11-17; Gal. 3:13; 1 Pet. 1:18; Rev. 5:9). This He did, but before the transaction is fully effected all kinsmen of the original Owner of the earth, the full number of the elect must be brought in. The devil stole creation from the first Adam, but the second Adam holds the title by redemption and in His own good time will assert His ownership and restore the property to the Father (Phil. 2:9-11; 1 Cor. 15:24-28).

Man thinks he owns the earth, too. Every fiftieth year in the Old Testament, known as the year of jubilee, all property reverted to the kinsmen of the original owners. As joint-heirs with Christ God's children shall inherit the redeemed universe (Rom. 8:17; 1 Cor. 3:21-23) in the golden jubilee that will usher in the golden age of man. The year of "Jubilee"—when the earth reverts back to the original Owner—is pictured in Rev. 10 where the Lamb of God comes forth having in His hand the opened scroll and takes possession by planting one foot on the earth and the other on the sea.

Our Lord came the first time as a Lamb for redeeming sacrifice (Isa. 53:7). He will come the second time as a kingly Lion of the tribe of Judah to execute righteous judgment (Gen. 49:9; Isa. 49:10). The antichrist will arouse the Lion! As the Root of David (vs. 5) our Lord proved His Deity in Matt. 22:31-46. He is Root and Branch, Lord as well as "Son of David" (Matt. 1:1; John 8:58). As a seven-horned Lamb He is perfect and powerful (1 Pet. 1:19; Matt. 28:18).

He receives a seven-fold ascription of praise (vs. 12). The undying theme of all songs in Heaven is about the "blood of the crucified One!" The redeemed in Heaven know the merits of that blood and do not refuse to sing about it, although some worldly-wise people on earth are too cultured to embrace a "slaughter-house religion!"

## Ashland College News Letter

By Arthur Petit

With summer sessions about to close, the campus is being prepared for General Conference, always a long anticipated event here. The college administration hopes that this year every Brethren who can possibly find the means, will attend at least a part of the sessions. Campus preparations for as many as a thousand guests are contemplated.

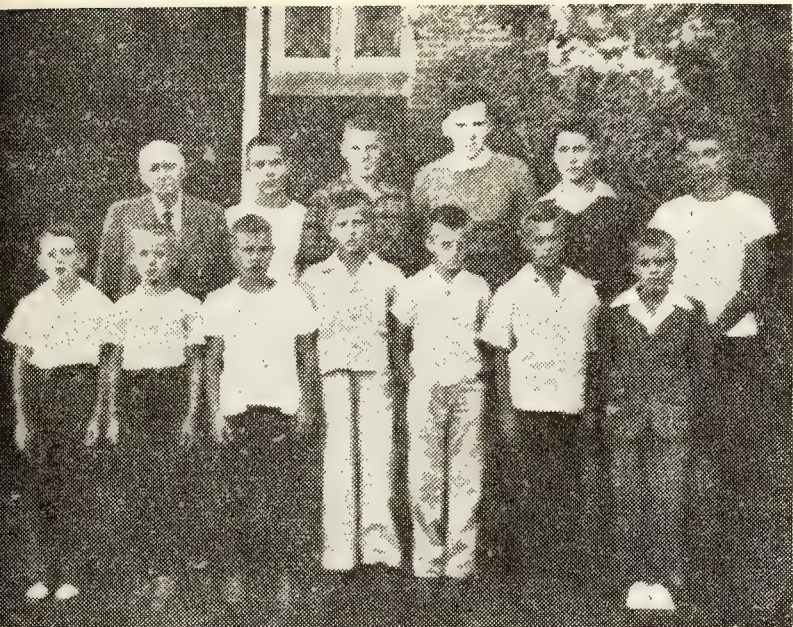
The most recent figure shows that 242 freshmen have been accepted for next fall. This added to 221 upperclassmen makes the largest student body in the history of the

(Continued on page 14)



# The Brotherhood of Martin Shively

## Ashland Boys' Brotherhood in Action



First row (left to right): John Newcomb, Larry Kennedy, David Lersch, Merle Hildebrand, Bobby Hildebrand, Lowell Conway, Richard Craven.

Second row: Dr. Martin Shively (after whom the organization is named, Phil. Lersch (Treasurer), Dick Gorham, Charles Munson (Sponsor and Adviser), John Lindower (President), Jack Smith.

Absent when picture was taken: Larry Weidenhamer, Bob Sears, Gene Brubaker.



Dr. Martin Shively in whose honor the Ashland Boys' Brotherhood was named.

We are glad to dedicate this page to the efforts of the Boys Brotherhood of the Ashland, Ohio, Church. In less than one year the boys (pictured here) have been instrumental in raising nearly \$700.00 toward the purchase of a truck for our Kentucky Mission Field. The truck, similar to the one pictured to the right, is to be delivered to the our Kentucky field as soon as it is obtainable. It has already been ordered upon the assumption that the

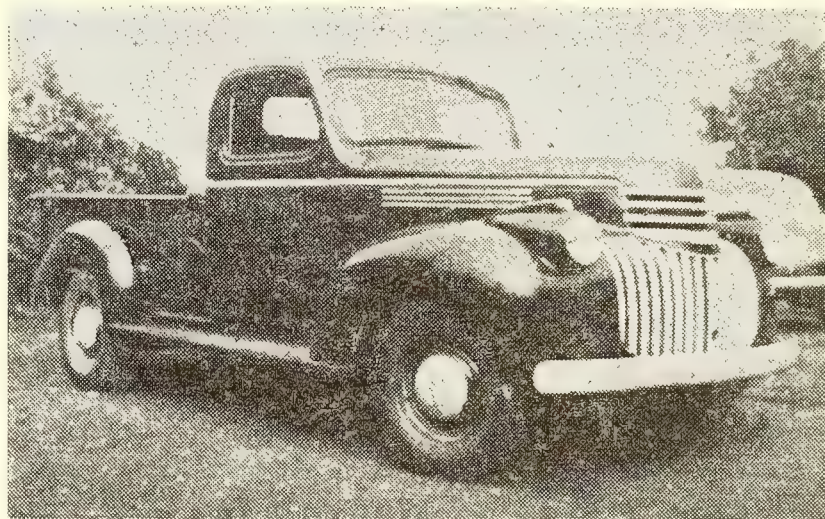
remainder of the funds will be available at the time of delivery. Some \$300 is necessary yet to complete the coverage of the cost. Some of this amount is in the offing, but not sufficient to cover the entire amount. If any of the readers of the *Evangelist* feel disposed to make contribution, such contribution can be sent to Rev. Charles Mun-

son, 829 Grant Street, Ashland, Ohio, who is Adviser and Sponsor of the Brotherhood.

The boys are anxious to deliver this truck in person to our Kentucky field. They are also desirous of taking the truck to Lost Creek LOADED. To this end they are asking those who come to the General Conference to bring canned goods (preferably in tins) and articles of clothing, that they may literally fill the capacity of the truck with good things which may be used on the field.

The pastors of our churches are urged to make announcement of this part of the project and to urge their delegates to bring along at least some donation to this part of the work.

The boys desire to thank any and all who have had a part in the contributions that have been made. They want it to be "just a good work, with their hands as the agents in the matter."



This is the type of truck that has been ordered by the Ashland Boys' Brotherhood for the work in Kentucky.

### Business Manager's Corner

(Continued from page 3)

hand. Standard Rally Day Book No. 2 consists of two parts: Part I, a playlet entitled, "BUILDING THE KINGDOM," and part II, Miscellaneous Material. Standard Rally Day Book No. 3 consists of two parts also: Part I, a playlet entitled, "THE SPIRIT OF WORSHIP," and Part II, miscellaneous Material. They both take into account the great purpose of the church school, namely to bring people in touch with God. These booklets are 25c each. We also have some attractive Rally Day Cards at 20c a dozen or \$1.25 per hundred. Order now and get your Rally Day plans under way early, and make Rally Day more than a one-day event.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for August 18, 1946

## MUSIC IN PUBLIC WORSHIP

Scripture: Psalms 98 and 100

## For The Leader

Some one has said that "Music hath power to charm the soul." These are true words and especially so as they relate to public church worship. Large organs, small organs, reed organs, and pianos have been used for years in public worship. The original purpose being the getting of effective atmosphere for the service. Anthems from a choir of many voices or from a choir of half a dozen volunteers helps set the stage for worship. Congregational singing is also used to create worship in our hearts. Music is an expression of the soul. Often times feelings of worship which we cannot express in words can be given through music. The Creator has given to the heart of man an appreciation of music; He has given to man the ability to produce this music in many ways. Worship in public is hardly possible without suitable music, which all goes to say we should give a lot of attention to the music which we use in our church services. The music can make or break a service of worship.

## DISCUSSION

1. THE PURPOSE OF MUSIC IN THE WORSHIP SERVICE. As we mentioned earlier, "music hath power to charm the soul." That is exactly its purpose in worship. Often times we come to the church service from a world of rush and care. Noisy radios have drummed in our ears for a week, and our thoughts are far from "God-consciousness." Entering into the sanctuary, we hear the solemn tones of organ or piano. That music is designed to set our soul searching for God. Our hymns are designed to give expression to the thoughts of our souls. Singing the great hymns of praise, we feel ourselves being lifted up to a realization of the greatness of our God. Singing a hymn of prayer and petition, it sets our soul in the mood of penitence, and petition. As a whole, the music is designed to draw us into a perfect relationship with our God, and to help us in our worship of Him.

2. THE IMPORTANCE OF MUSIC IN THE WORSHIP SERVICE. We wish every church organist, or pianist, song leader, choir member, or special singers could read this passage. For its message is the silent, and oftentimes painful cry, of every minister. Music in worship is that important, that it can either make or break the whole service, including the minister's message. No matter how well prepared the minister may be with his message, nor how well he plans and executes the worship part of the service, its effectiveness can be completely lost by poorly chosen, poorly prepared and poorly rendered music. There is church music and then there is music that has no place in Church. (Organists and pianists, please note). Special numbers should be chosen in keeping with the pastor's

theme of the day. (He'll tell you what it is if you ask him, in advance.) And we could go on. But to sum it up the prayer of every minister is for an understanding, consecrated corps of musicians. A group that will play and lead and sing with the central thought in mind of contributing to worship as much as the reading of the Bible prayer or the minister's message.

3. CONSECRATION IS THE ANSWER. Playing or singing in church is a divine calling. We train and ordain men to serve as our ministers. We call them to preach to us on Sundays. But their good is mostly lost if they must contend with unconsecrated, disinterested, and "get it over with" musicians. A singer or player who has been out in the movies or dance halls late Saturday night cannot be expected to create a "God-consciousness" in their church music the following morning. Remember, oh ye musicians, that your part is as much an expression of your inward feeling as is the Pastor's sermon. What you are inside shows as much in your music as what the Pastor is inside shows in his sermon. We have seen and heard all types of church musicians. It is not hard to pick out those who have prayer for spiritual help and strength before the service. Anything so important as a service in which God is to be worshipped, requires the very best of consecration from the musicians who help conduct that service.

4. CONGREGATIONAL SINGING IS SOMETHING ELSE. In fear and trembling do we take up this subject. How often have pastor's, song leaders and accompanists started into an inspirational hymn of praise and found the audience entirely unresponsive. What a back breaker that is, and a spirit breaker, too. All the prayer and consecration of the service leaders can do little to cure this problem. Oh, yes, we have seen congregations that had to quit singing because of poor, reckless playing or leading but that isn't what we mean here. We are talking about poor audience cooperation when the leaders are of the right type.

There are some people who do not have voices, but they are few. Most people can sing sufficiently well to contribute to congregational singing. A general impression in this writer's mind is two fold. First that many in the congregation appear as if they used their last bit of strength in arriving at their seat in church and thus have nothing left but complete exhaustion to offer to the congregational singing. Second, that to many people the whole church service is a show put on for them and thus they need take no active part in it. Whatever it is, our church singing can be greatly improved if we will but use the voices God has given to us to use for His glory. When it's time to sing, let us sing.

5. THAT FIRST HALF HOUR. From the glorious note of the Doxology to the last Amen of the Anthem, our worship service can be uplifting, spiritually. It can send the soul throbbing to the feet of its Master. It can prepare the soul for the receiving of its spiritual food as the minister begins to deliver his message. Happy indeed is the Pastor who has interested and consecrated musicians. Their desire to do a sincere job of the music will infect the congregation, and their singing will also improve. It will all work together for a glorious hour of worship together in which God's name will be glorified and souls will be satisfied. Remember, ye musicians, a large measure of the success of your church service de



pends on you. Through prayer, training, and practice you can make yourself a valuable asset to your church, and a resident of the warmest part of your minister's heart.

### QUESTIONS

1. How was music used in the services of the temple in David's day?
2. What kind of musical instruments did they use?
3. What did they use for hymns and anthems?
4. What suggestions do you have for bettering the music in your church?

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C. E. Topic for August 25, 1946

### MAKING THE MOST OF SUNDAY

Scripture: Ex. 20:8-11; Mark 2:23-28; Matt. 12:9-13

#### For The Leader

How many people were in your Sunday School and church services this morning? How many people who attended Sunday School went out the door like a rocket ship as soon as the last prayer was given? How many members of your church didn't even try to come to Church today? These questions should reveal to us a problem which church members have created themselves. This is one of the greatest forms of hypocrisy in our nation today. That of Church members who slap their church in the face by ignoring its summons to worship. We don't have the war and gas and tire shortages to blame for not being able to attend church. In fact, the great majority of non-attenders have no excuse at all that they could give to their God. Young people, let's be sensible about this matter. The Lord has established this day as His day. In it we are to honor Him, worship Him, and serve Him.

### DISCUSSION

1. WHY THE "SABBATH" DAY? For what reason did the Lord establish one day in seven as a day of worship? God created man. He knew how man was made, physically and spiritually. He knew the heart of man. God knew what man needed. As an automobile manufacturer makes his machine, and knows what it needs from time to time, so God knows the human being. If we ignore the laws of God as respects our lives we shall reap ruin exactly as if a car owner ignores the maker's rules for greasing and maintenance.

God knew that man needed physical rest. God knew that man needed a time of spiritual infilling, so He combined both in one day. On Sunday, we are to rest physically, and feed our spiritual souls. Simple, isn't it when you get right down to it? But how many of us in even a small measure, live up to these plain truths regarding the Lord's Day?

2. INSANITY IN HIGH GEAR. If we were to drink water that was known to be full of typhoid germs, we would be called insane. But, we might reason, we are drinking this water and it isn't hurting us, so let's keep on drinking it. Just wait a few days! The penalty for our act didn't come during the drinking of the water, but the germs of punishment were there. Thus it wasn't long until we had to pay for our insane act.

Let us liken our attitude toward Sunday as a day of

rest and worship to these typhoid germs. Let us say, that it is all right to skip church and go to our ball games, and swimming pools, or family picnics. Let us say it is all right to let the old folks stay for church, and we go somewhere else. Let us listen to the church bell ringing as it disturbs our Sunday morning slumbers. That, my dear friends, is insanity in high gear. The Lord does not always bring judgment during the act of sin, but it surely comes. As a nation, as an individual, we are partaking of deadly germs which will surely be fatal later on. Think it's smart to stay away from church on Sunday? All right, laugh it off in ten years when rioting and bloodshed enters your town and home. These things which will come because people have not had the spiritual and moral training which they should have in America.

3. DESECRATION OF THE LORD'S DAY. It wouldn't be so bad if Church members ignored Church services. But when they go out and worship the pleasures of sin, it becomes a stinking curse. We not only forsake the house of our Lord, but we go feast at the Devil's filthy cesspool. Can you imagine sane, upright citizens of your community forsaking the glorious blessings of spiritual food, to go and drink of the slime of the world? It's hard to realize, but many people are doing it. And when we drink from the Devil's cesspool so long, we become saturated with it, we have no more love for God, our soul is wicked, lost, and the minister removes our name from the active list of the church. Imagine, people just like us have had that happen to them. Do you see why we must always keep ourselves faithful to the services of God's house, and keep this day as a sacred day for Him?

4. WHO IS TO BLAME? We hear a lot about the dropping off of church attendances, of poor attendance at the services. Who is to blame? Sunday night services must be dropped. Why? There are some preachers who are to blame, but it is at an absolute minimum in our own denomination. The great majority of our ministers desire to hold and do hold Sunday evening services. Many of them carry on with the faithful few. So, we are excluding the ministry as a factor. Thus the blame for poor attendance must rest with the members of the churches. Someone has said that no minister willingly closes his church on Sunday evenings, but that the lack of response on the part of the people makes such an act necessary.

When you attend the next service in your church, look around you and ask yourself the question, "Where are the absent members of this church?" Rule out what your Pastor might be thinking on the subject, and consider what your Lord in Heaven is thinking and recording about it. The day of God's judgment must surely come, and then those who are absent without just cause, will have to think pretty fast.

5. THE RIGHT USE OF SUNDAY. So many people ask so many questions as to how they should spend their Sundays. Some of them are sincere, but most of them ask questions in order that they might get an answer which will let them do what they want to do. If a person is truly in the right relationship with their Lord, the Sunday observance will take care of itself. Center your thoughts and your heart in worshipping God. Do things which will bring glory to His name. Above all, ignore the places where you know the Lord would not look if He were to come looking for you on Sunday. There are such places. You should be able to say at the close of the Lord's Day,



"I have worshipped, I have rested. I am a stronger Christian than I was this morning. I feel I have gained much from another blessed Lord's Day."

### QUESTIONS

1. About what percentage of church members attend church on Sunday?
2. About how many millions of Americans would that be?
3. Suggest several ways in which we church leaders can create a desire in people's hearts that they will want to attend church.

## Ashland College News Letter

(Continued from Page 10)

school assured. The housing situation for boys continues critical and verges on the impossible although it is hoped that adequate rooms can be found. Married couples who apply are being warned that there are no apartments available. With girls, a little more room is available due to the new annexes and several cancellations. In all cases, a slight amount of "slack" has been left for Brethren men and women. This is extremely limited.

College radio received a great boost this summer when a friend of the college who prefers to remain unnamed for the present at least, made a gift of several thousand dollars to equip a modern studio in Founders Hall. This will make broadcasting possible without leaving the campus itself. This year it is hoped that Ashland College will broadcast daily. This will greatly increase the influence of the college in the area surrounding Ashland.

Dr. Bixler has announced the completion of a 38 member faculty to meet the record student body. Further additions may be necessary before the close of the year.

Write it on your heart that every day is the best day in the year.—Emerson.



## News From Our Churches

### MASONTOWN, PENNSYLVANIA

Considerable time has elapsed since a report has been forthcoming from our hand from Masontown. Inasmuch as our good Editor, Brother Vanator, has gleaned from time to time from our Church Bulletins items of interest to the Brotherhood we have not felt the necessity of a report as often as otherwise.

Our work has gone along very steadily with all the organizations functioning in a commendable manner. Inas-

much as there was not held the regular Evangelistic service during the winter, our usual time, it was decided that the writer should hold a week of intensive evangelistic services leading up to the Gospel team, coming from Ashland for the Easter week-end. This was done with the visible result of twelve being added to the church. Four were received by baptism and eight were received by former baptism. One entire family of six was received into the church. The Gospel team consisted of Mr. and Mrs. Mile Strine, Dorothy and Ruth Johnson and Thomas Shannon. This was a very versatile team. Masontown took them to their homes and hearts and felt that their coming was a splendid contribution to the services.

The Daily Vacation Bible School was held on schedule with an average of 86 in attendance. A splendid staff of trained teachers insured a good school. The writer was dean and furnished the colored chalk sketches daily for the youngsters.

Our Church was well represented in the Young People's Camps at Juniata. The writer taught "Brethren Pioneers" in the senior Young People's camp and gave some addresses.

The work of construction of the new Parsonage has run considerably behind schedule. Though we are not particularly worried over the matter. The present Parsonage has been sold, but possession will not be given until the new one is ready for occupying.

Masontown was well represented at the State Conference recently held at the Third Brethren Church, Johnstown.

Before this brief report appears in the columns of the *Evangelist* the writer will be laboring with Brother Guy Ludwig and his flock at Mathias, West Virginia. We were privileged to be with them a year ago and this will make the fourth meeting we have held for them.

Masontown is expecting to be represented at our coming National Conference at Ashland, Ohio.

Freeman Ankrum, pastor.

### A MONTH OF EVANGELISM

#### North Vandergrift, Pa.

I had the most pleasant experience of spending the month of June with Rev. Percy C. Miller in the work of evangelism. A finer young pastor or a more congenial and helpful co-worker would be hard to find. Mrs. Miller is a splendid helper and a real homemaker. I lived in their home for two weeks while preaching in the North Vandergrift church. They gave me a real home and did a royal job of entertaining. They have two fine blue-eyed boys, Clair and Earl. They just wouldn't let me get homesick. I enjoyed every minute of my stay with the Millers.

It was a real treat to be back in the field of evangelism again. I enjoy the work. We have been so busy at home that it has been impossible for me to take any meetings. This call for two meetings came at the only time that I could get away and I thank the Lord for this opportunity for service.

I found the Vandergrift people anxious for a meeting. Unfortunately their present location creates an almost impossible situation. It is the same situation that other



of our churches have overcome by moving to a new location. There was much talk of building in a splendid, growing district and a meeting was called to discuss this matter.

The thing that impressed me most with the Vandergrift people was that so many of them were willing to do some work during the meeting for the Lord. Brother Miller conducted the opening service and led the singing in a very commendable manner. The choir, with ample special music, stayed with us for every service of the meeting.

It was our pleasure to be entertained in many of the homes. They were brave, indeed, to invite guests for dinner when meat and butter were desperately hard to find. Yet there was no lack of anything, and we enjoyed our visit in each home.

So many delegations came that I felt very unworthy of such honor. I thought I had seen something when a bus packed full of people came from the Brush Valley church, a distance of twenty-eight miles, the first week. But the second week two bus loads came from this same church. These were the largest delegations. The good people of Pittsburgh were next with a fine delegation. Then Rev. Zimmerman, his wife and Mr. Wertz were present one evening and showed pictures of Camp Juniata. That made me a bit homesick for good old Juniata. It was a pleasure to meet Rev. Garland and his family again. It brought back memories of the time we worked together in a meeting at Cumberland, Md. Every delegation contributed much to the service and inspired both pastor and evangelist to greater effort.

The good people of Vandergrift and their efficient young pastor are a most appreciative people. They gave me a fine offering. It was a pleasure to work with them. May God's richest blessings be upon them as they plan for greater things.

#### Brush Valley, Pa.

Eleven years makes quite a change in any community. But as Brother Miller and his Pontiac conveyed me over hill and dale old landmarks looked strangely familiar. Mrs. Sibert and I conducted a meeting for these same people in 1935. It was good to renew old acquaintances. It did seem strange however to find the former primary department in the young people's section.

I found these good people as faithful as ever in attendance. In this they have set a good example for other Brethren churches. If they have no other way to go they walk to church. The attendance was splendid from the start. We had all kinds of weather—cold, wet, and hot; but still they came. We appreciate such loyalty to the Lord's work. Our home was with Mr. and Mrs. Jake Chrissman. It was a real home for us. They know how to take care of preachers. We were splendidly entertained in many homes. In fact, we had more invitations than we could accept. I think I never worked harder in a meeting; but with brother Miller as a helper I didn't mind. We had a lot of fun along with the hard work. Best of all the work was rewarded by results. We had a good Vacation Bible School. If Brother Miller ever needs an avocation I suggest the taxi business. I am sure he can get more youngsters in a Pontiac than anyone else can.

Rev. Miller proved himself to be a very efficient song leader. This, together with the devotions which he con-

ducted, made it easy to bring the messages from night to night.

The most outstanding thing about the meeting was, first, faithfulness in attendance, and second, scarcely a night passed without some persons coming to the altar. The majority of those who came were adults.

We enjoyed our stay at Brush Valley. They gave us a generous offering.

The mountains were beautiful. Due to the kindness of Brother Miller and his wife we got to see a lot of them. It was my pleasant privilege to visit in the home of Brother Miller's parents and in the home of Mrs. Miller's mother. Since our visit Mrs. Stutzman has gone to her reward. We count it an honor to have had the privilege of prayer with her twice during our meeting.

May the Lord continue to bless the pastor, his family and his good people of the Valley.

Rev. Floyd Sibert.

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#### ELKHART, INDIANA

At our regular business session, officers were chosen for the new church year, beginning October 1. They were as follows: Moderator, Paul LaDow; Secretary, Harold Plank; Treasurer, Louis Ehrie.

The following recommendations by the Official Board were accepted:

1. That we help the Cameron, West Virginia, Church to the extent of \$500.00 toward their house of worship.
2. That a part time office secretary be provided for the church.

A very splendid cash offering was made. These offerings are always a challenge to our people.

Brother Walter Litchenberger is in charge of the Bible School.

Brother Delbert Flora, who has served us most efficiently for more than five years, resigned some weeks ago to accept a position in the Seminary of Ashland College. Much as we regret his leaving, we know that his influence will be far reaching in the Seminary.

Brother L. V. King has accepted the call to serve us as pastor. We pray that our church will always keep before her the challenge "Go Forward."

In the years past much has been accomplished—there is more to be done. Work and prayer go hand in hand. A good slogan for any church is "Work and Pray."

Four have recently been added to the church by baptism.

Unfaithfulness to God is the cause of all other sins which man commits. Our greatest peril today is "falling away" from the faith. May He keep us faithful in His service, in worship, in prayer, and in the continuance of His love.

Mrs. Edna Nicholas.

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#### NORTH VANDERGRIFT—BRUSH VALLEY CIRCUIT

Our spring revival is over and we feel very fortunate in having had Rev. Floyd Sibert of Pleasant Hill, Ohio, as our evangelist. Soul stirring messages were delivered each evening from June 3rd until June 16th, with the choir



and individuals of the choir rendering special numbers each night. We were also favored from time to time with chalk talks and film slides by the evangelist.

There were fifteen reconsecrations and five were added to the church membership, three are waiting to be received into membership at their earliest convenience, and two waiting baptism. All of this was a direct result of the meeting.

At each noon and evening meal we enjoyed and appreciated the fine hospitality of the various homes. The afternoons were spent in visitations.

During the meeting we had delegations from Cone-maugh, Johnstown 3rd, Pittsburgh 1st, and Brush Valley Brethren; also a delegation from the Pine Run Evangelical and Reform Church. Thanks folks! Your interest and presence was highly appreciated.

The revival closed with a communion service Sunday evening, June 16th, with 57 in attendance. The average attendance during the two-weeks was 53. This is without the delegations.

Many thanks to the Pleasant Hill Church for loaning us your splendid pastor for the month of June.

#### Brush Valley

Our spring revival is over and we rejoice in the Lord for the success of our efforts. On June 17th, the Rev. Floyd Sibert of Pleasant Hill, Ohio, came to us at Brush Valley to hold a two-weeks campaign, having been with us at Vandergrift for a two-weeks campaign from June

3rd to June 16th. Rev. Sibert proved himself to be an able, efficient servant of God. At each service he brought to us a soul stirring message; chalk talks and film slides were also given by him.

Each day found us being very busy. From 9:00 o'clock until 11:30 of each day we had Bible School, with 71 enrolled between ages of 4 and 18. Each noon and evening meal we enjoyed and appreciated the fine hospitality of the various homes. The afternoons were spent in visitations. The weather during the first week was a little on the wet and cool side. Except for a slight cold we each stood the ordeal very well. We had the privilege of making our home with Mr. and Mrs. J. H. Crissman for the two weeks. Many thanks for your fine hospitality.

There were nineteen reconsecrations and nine were added to the church membership, two waiting to be received into membership at their earliest convenience, and one waiting baptism. All of this is a direct result of the meeting; a victory for which we praise the Lord.

During the meeting we had a delegation of 41 members from the North Vandergrift Brethren Church.

The revival closed with a communion service Sunday evening, June 30th, with 102 in attendance. The average attendance during the two weeks was 141.

Many thanks to the good folks of Pleasant Hill, Ohio, for loaning us your good pastor for the entire month of June.

Percy C. Miller, pastor.

# Brethren Youth Conference

## Ashland College, Ashland, Ohio, Aug. 19-25

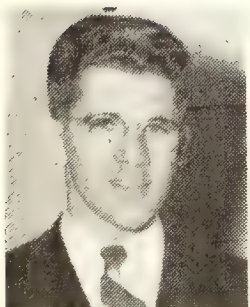
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☆ SPEAKERS FOR YOUNG PEOPLE

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RUTH CLAPPER  
Brethren Youth  
Soloist



*The Seminar*

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# Brethren Evangelist



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## District Totals

## For the Past Year's Mission Offering

| <i>District</i> | <i>Number Churches</i> | <i>Total</i> | <i>Average per Church</i> |
|-----------------|------------------------|--------------|---------------------------|
| California      | 3                      | \$ 768.22    | \$284.07                  |
| Central         | 5                      | 3,023.37     | 604.67                    |
| Indiana         | 30                     | 20,963.74    | 698.79                    |
| Mid-West        | 8                      | 1,126.19     | 140.77                    |
| Ohio            | 22                     | 12,540.34    | 570.01                    |
| Pennsylvania    | 27                     | 8,363.55     | 309.76                    |
| Southeastern    | 15                     | 5,666.18     | 733.74                    |



*From the Missionary Board*

# Information and Inspiration

by Claud Studebaker, President of Mission Board

Read this article. It contains much valuable information which all Brethren will be glad to know and should know. —Ed.)

## CONFERENCE AND THE MISSIONARY PROGRAM

This Missionary Number of the Brethren Evangelist will come off the press at conference time and copies will be available to all who desire them. Most of those who attend conference, of course, receive the paper at their homes. It would be a very unusual thing if the paper came to every home from which conference delegates and visitors come.

The Missionary Board of the Brethren Church consists of fifteen members elected by the General Conference, five each year for a term of three years. Those whose term expires this year and will be presented for re-election or other names presented are—Rev. C. C. Grisso, U. J. Shively, Rev. J. W. Platt, Dr. W. S. Bell and A. B. Furry. Terms expiring next year—Rev. Claud Studebaker, Rev. John F. Locke, Rev. C. A. Stewart, Rev. R. F. Porte, and Everett Miller. Terms expiring in 1948—Rev. W. C. Benshoff, Rev. M. Bowman, Rev. J. Ray Klingensmith, Rev. W. E. Monk, and Rev. Clayton Berkshire.

This Board has an annual meeting at the time and place of General Conference when the work of the year is reviewed and plans for the future are considered at plenary meetings of the Board. This Board usually sits in session from 1:30 to 5:00 each afternoon at our office in the Publishing House. Those desiring to consult with this Board will find us ready to give you a hearing at some appointed time. During the interim between annual meetings the Executive Committee consisting of President, Claud Studebaker; Vice President, C. A. Stewart; Vice President, J. F. Locke; Treasurer, W. C. Benshoff, and the Executive Secretary (when we have one) must largely make the decisions and administer the work of the Board.

Our Board will make a financial report and also present to the sessions of conference a Missionary Program seeking to bring to our people information on our work and inspiration to do a greater work, both in this land and beyond.

## OFFERINGS FOR A DESIGNATED WORK

We have a number of inquiries from people who desire to give their offering to some designated work. This is your privilege and we shall endeavor to place your money to serve in any field you desire, whether it is Brethren work or some other mission work. However, if you wish to have credit in the record of offerings to our Board and your own church, the money must pass through our hands and clear through our treasury. The donor will get

the credit and we will send our check to the mission work or worker you designate and give you full credit, not only on our records, but also to the recipient of your bounty. There are also churches and classes which desire certain missionaries to support that they may have a more direct and personal appeal to their people. This, too, we are glad to arrange and will do our best to help you realize your fondest hope along this line.

## CHURCH OF THE BRETHREN AND THE BRETHREN CHURCH ARE CO-OPERATING IN MISSIONS

In the near future we purpose to discuss the relation of these two Brethren churches in some detail which we hope will merit your careful consideration. Many of the members of our church know that these two denominations have a common history until the latter part of the 19th century at which time a division came—not because of difference of doctrine, but because of certain policies and outward regulations suggested by men who insisted on others submitting to their ideas and rules, or be excommunicated from the church. We would not impeach the motives, but the means they chose failed to lead to spiritual unity, but rather to contention and strife. Under such conditions and issues, personalities always clamor for a hearing and many times, the profound issues involved are lost in the rivalry of personalities. If the personal equation could have been eliminated and the real issues involved wisely considered, there would have been no division. This is my candid opinion. There was no difference in doctrine. It was not an issue of men who were repudiating the word of God and denying Christ as the Son of God. Our ordinances remained the same and our churches are yet largely the same. There is more difference between churches of each denomination in the various localities than many of the churches in the different denominations. We have good grounds for true cooperation in all the work of the church.

The names—Church of the Brethren and Brethren Church—many of the members of each church do not know how to distinguish the difference. Therefore, when the Missionary Board of the Brethren Church cooperates with the Missionary Board of the Church of the Brethren in carrying on missionary work in Africa or in South America or in any other part of the world, for that matter, we feel we are laboring in a common task. The outstanding relief work of all the agencies of the world is being done under the direction of the "Brethren Service Committee," which is an organization of the Church of the Brethren and not the Brethren Church. Although the writer of this article has the honor to be counted as one of the members of this committee and our church has contributed some thousands of dollars to this work, yet as



a church we have done little and yet share in the honor because it is our spiritual Brethren who have led out in this great work.

### CONFERENCE SPEAKERS FROM THE CHURCH OF THE BRETHREN

Dr. Warren Bowman, a distinguished leader of his church, will come to us as guest Bible lecturer. Dr. M. R. Zigler, the Executive Secretary of the Brethren Service Committee and who made an extended survey of the need of relief in Europe, will also be our guest and Dr.

Lloyd Studebaker, who served on the mission field Garkida, Africa, but now on furlough and an M. D. New Paris, Indiana, will also be our guest to bring missionary messages.

We welcome these and others of the Church of the Brethren who may visit our conference and share with us and we with them the work which God has committed to the Brethren Church of whatever branch each may be. We all have a common task. May we submit to the guidance of the Holy Spirit, who will unify us in the work of the gospel of our Lord Jesus Christ.



Pastor Adolfo Zeche and Family and the Partially Completed Rosario Brethren Church.

Rosario, Argentina  
July 25, 1946

Dear President and Brethren of the Missionary Board:

Fulfilling the desire of the Board to inform you about the various workers and where they are engaged and about their activities, I am glad to let you know that by God's will each is working in his proper place and each helps in the direction of the Holy Ghost to save the souls.

In sending in this report of the annual work of the missionary field in Argentina, we are glad to be able to say that this past year has been one of the best as far as activities on the field are concerned.

I wish to amplify details hoping to show the Brethren a vision of the work carried out and the advantages that the missionary work offers in general.

We can sincerely say that we are just at the beginning of the missionary work here—as preparing the ground and flattening or clearing the difficulties that always there are in the works that have suffered a collapse and after-

wards rise again with more enthusiasm and greater consciousness of responsibility and duty.

We have faith that with God's will we shall have the days to come a prosperous future and rich blessings.

#### ROSARIO

In the first place, we have had the pleasure of seeing one of our dreams come true—the building of a church for the Brethren in Rosario. It was one of the things most needed for this growing congregation. May the Lord permit the other congregations to have their own buildings soon, too.

We know how hard it is to find appropriate places with space enough for Sunday School classes and other conveniences. We are sure the Lord will open the way for the other works to have adequate buildings when the time comes.

The new church in Rosario has a nice large hall, auditorium, with capacity for seating 300 people and joining it is a vestibule 21 by 18 feet which can open on to the auditorium and provide more space in case of special meetings or programs. Then there are two good sized rooms

News

from

South America



for Sunday School classes and other use. Joining the church is the parsonage and a large patio paved with mosaics which can also be used for Christian Endeavor parties or socials. There are, too, many other rooms for more Sunday School classes if we are in need of them.

Our congregation is active, full of life and consecrated, and although their wish was to have a church building, they are also missionary in spirit. This they have demonstrated in the different tent campaigns we have had, where they would always help with their faithful attendance, giving their testimony in public, giving out tracts and inviting new people, and mostly giving a welcome to those who for the first time listened to the Gospel and to the precious message of salvation.

Rosario has several annex halls where there are meetings twice weekly, thus taking up about every night. But there are faithful helpers to go from one place to another.

We have had the joy of seeing an increase in the number of converts as well as in the attendance at Sunday school. The new church building will offer a splendid opportunity to hold different kinds of conventions and conferences.

So we hope the Lord will greatly bless this aspect of the work and its possibilities for the future. Thanks to you, Brethren, for your constant and fervent prayers in our behalf.

## CORDOBA

This has been one of the years of most growth and impulse for the work in the city of Cordoba. After finding a house and hall of a more suitable size than before and in a district more in sympathy with the gospel, the increase has been a hundred per cent in numbers and consecration.

Brother Juan Iztueta was picked out for the scouting work in the surroundings of Firmat and other places where the work for the future will spread and in the meantime we shall have a greater number of youth ready to take charge of some of these places.

I am sure Brother Albert A. Andenmatten will take up full charge of the work in Cordoba with the help of Mrs. Grace Y. Farre and Mrs. Eleanor Y. Romenanghi, that will cooperate in the review "Testigo Fiel" and the work amongst the women and the Sunday School classes.

Mr. Andenmatten, young worker, full of enthusiasm, has done lately an excellent work for the church in Cordoba, showing his capacity and efficiency for it.

There is a fine group of young people who help their pastor assiduously and a good number have been added by baptism this year.

As the city of Cordoba is near the hills, this last summer, as the one before, a Young People's Camp was organized and successfully carried on in a beautiful place called "Diquesito." There were precious messages and studies from the Bible directed by Brethren Iztueta, Andenmatten and Miss Louisa Kugler.

Lately another step in advance has been taken. A new Sunday School has been opened on the other side of town in a suburb called "Barrio Ingles." Mrs. Eleanor Y. Romenanghi and her children and some other young people take active part in extending the gospel to new children and homes.

## TESTIGO FIEL

This official organ of the Brethren Church in Argentina has reached its fifth year of existence, fulfilling its mission as another mouthpiece on the field of labor. It has improved right along and now has a definite place among the religious publications of the country. By means of this paper the Brethren Church has had an opportunity to make her doctrine known and to unite her own fields of labor through items of common interest and news.

The editorship as well as practically the whole administration is at present in the hands and under the efficient care of Mrs. Farre, thus leaving Brother Iztueta free for the important work of scouting in new mission fields.

## GERLI (BUENOS AIRES)

This church has also had a year of normal activities, although we must admit greater success in the annex of Remedios de Escalada. Having rented a new hall, the season was initiated with a tent campaign and Brother Iztueta and Brother Jose Varela from Rosario were there 15 days with revival meetings every night. Many new people were reached and almost a dozen accepted Christ as their Saviour. At present there is good attendance and great interest in the things of the Lord.

In Gerli the outstanding feature is the Sunday School which is growing continually and we hope will make the foundation of a prosperous church in the future. Taking advantage of the Seminary students, among whom we count the two Anton children and Brother Pablo Espinosa, Brother Anton has been able to get away and make a visit to the interior—traveling through several new towns, colporting and distributing great quantities of tracts, and at the same time keeping his eye open for needy places wherein to establish some work.

Thus he was in Firmat, Chanar Ladeado, C. de Bustos, and other places where Brother Iztueta has already been, but due to serious illness of his son had to abandon for a couple of months. The boy is recovering in the hills of Cordoba and we hope will soon be back to normal. Brother Anton also visited the towns of Rojas, Salto and Colon, where it is very likely we shall establish some work for the Brethren. I am sure that the youth that are in the Seminary are trying to get ready as soon as possible to take full charge of Gerli and give freedom to Brother Anton and his wife for these means and the work we wish to accomplish.

## VILLA CONSTITUCION

This annex of the city of Rosario has completed a splendid year of development due to the diligent and faithful services of our missionary, Miss Louisa Kugler. She is visited once a week by the pastor and other members from Rosario for a preaching service on Sunday and other special occasions. She is doing a magnificent work there, where there is great enthusiasm and a rich future. A fine spirit of cordiality is maintained in the congregations and there is a splendid Sunday School and a very nice group of young people full of zeal for the Lord's work.

We thank the Lord, our good Shepherd, and all our beloved Brethren in the United States, for their efforts in our favor. Thank you very, very much.

Always yours in the Lord's Service,  
Adolfo Zeche, Amenabar 273 Rosario, Argentina.



# Christ --- Saviour and Physician

Josefina M. de Anton

(A very timely article written by a native mission worker at Gerli, Argentina. The article appeared in the South American Brethren paper, "Testigo Fiel.")

“... Himself took our infirmities and bare our sicknesses.”

It is very important to note how Christ employed a great part of the time in effecting miracles to remedy the illnesses which humanity of that time suffered.

It is certain that His principal mission was that of conciliating us with God, thus bringing salvation to those who believe in His atoning sacrifice; but it is no less certain that to bring this work to a head and to awaken interest, He worked miracles of healing.

Christ said that these things would come to pass: (Mark 16:18) “... they shall lay hands on the sick and they shall recover.” If the love of Christ constrained us and if in us there were the sensitivity which the Great Healer had, we would interest ourselves, as did He, in lessening the afflictions and wants of our fellow-creatures. Those who always speak of the salvation of souls, but when the opportunity is presented will do nothing for the bodies, give signs that they are not imitating the Divine Doctor. We must avoid, indeed, two extremes: materialism which preoccupies itself with earthly goods, and the fanaticism which is concerned solely with spiritual matters, neglecting human suffering.

Christ considered the welfare of the soul first and as most important, but He never overlooked the necessities of the body, because He considered it the temple of the spirit. Do we feel, like Christ, kindly toward the poor, toward the afflicted, the diseased? Are we helping our fellowmen according to our abilities, trying to better their conditions as much in a spiritual as in a material manner?

Let us not forget, Brethren, that John said: “Let us not love in word, neither in tongue; but in deed and in truth.” (1 John 3:18).

Let us not forget either, Brethren, that the visible representative of God is man. Let us take note that on the day of judgment the rule will be: “Inasmuch as ye did or did not do it unto one of the least of my brethren”... (Matthew 25:40, 45). And there it continues: “For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink... sick... and ye visited me not.” It was then that they asked Him: “When did we see Thee in such a state?” And He answered, “Inasmuch as ye did it not unto one of the least of my brethren, ye did it not unto me.” **Refuse to do a good deed for our fellowmen and you refuse God himself.**

The primitive Christians performed many works of healing. Is it that the church has lost its power and in-

tegrity? Or is it that it has lost its faith? It is faith which is lacking in our following of the prophecies; but above all it is sympathy and love for our neighbors which is lacking. The prophecies and the power of God were our portion if we obeyed His word and believed on Him. “Is there any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick.” (James 5:14, 15)

One afternoon when Peter and John went up to the temple to pray, they saw seated at the side of the door a poor invalid whose life from the day of his birth had been one of sorrow and infirmity. It is possible that this poor man had heard tell of Jesus, but he had not had the opportunity to see Him. The disciples had compassion on him; and they took him by the hand and called upon the Heavenly Father to heal him. Naturally such was their faith in the name of Christ that He gave the man health. But observe that they, the disciples, helped him: “they gave him a hand,” and prayed to God that he might be made whole.

A worthy example in keeping with this is that which is related to us by the evangelist Luke in chapter 10, verses 25 to 37. After describing the manner in which a poor man fell into the hands of robbers, “they... stripped him of his raiment and wounded him and departed, leaving him half dead...”

Then he tells us how a priest and a Levite passed by without stopping. And he continued saying: “But a certain Samaritan as he was journeying came where he was; and when he saw him he had compassion on him,

And went to him and bound up his wounds, pouring in oil and wine and set him on his own beast and brought him to an inn and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host and said unto him, ‘Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.’”

This story needs no commentary save the very words of Jesus, “Go and do thou likewise.”

## JUST A REMINDER...

In case this issue reaches you before you start for conference, don't forget to bring along your contribution of canned goods or clothing which will be taken to Kentucky in the new pick-up truck. **Churches, send your canned goods and clothing with your delegates.**

Contributions of money are still needed and will be appreciated. We have \$700 and will need about \$300 more to take care of taxes, rising prices, etc.

Ashland Boys Brotherhood.



## Methodist Sees Needy Receive UNRRA Goods

Returning from a thirty-day survey trip of Europe, Roy L. Smith, editor of the Methodist Christian Advocate, declared, "I came home more determined to support the relief program of the American government than ever before.

"For all the charges of bungling that are made against UNRRA I have but one answer: 'I have seen relief at work and I have heard the testimonies of the people.'

"There was the humble man in one village, for instance, who said, when I commented on the fact that the people thereabouts seemed to be getting on with their crops all right, 'Yes, thanks to UNRRA. Every horse and cow within three miles of this village came to us through that agency.' Perhaps he was mistaken in his statistics. I do

not know. But I am convinced that he thought he was stating a fact, and I am also convinced that a more grateful soul could not have been found.

"It made me proud to open a bale of clothing that had reached the Central Methodist church in Prague, Czechoslovakia, and see what excellent material it was—little sweaters, hoods, jackets, and woolly things for babies and children. And I saw a Czech mother's lip quiver as a Methodist preacher, wearing a 'relief suit,' handed her two tiny garments for her baby only a few weeks old. They were the first 'new' things the baby had received, and the mother was overjoyed. The bale had come through in perfect condition, packed by the United Church Service Center in New Windsor, Maryland, in verminproof and waterproof paper and heavy canvas.

"Yes, I saw relief at work, and I'm going to be sending some more back as fast as I can."

## Brethren Service Flashes

**Good news from the heifer project**—(1) John Metzler writes: "332 dairy cows and 17 calves have been unloaded in Naples, Italy." (2) 199 more heifers were shipped from Newport News to Greece. (3) The Foreign Mission Board of the Southern Baptist Convention has given \$5,000 for the purchase of heifers.

The United States government has virtually stopped purchasing wheat for relief after meeting its commitment for the first six months of this year. This means that within a few weeks there will be NO WHEAT in parts of Europe. It is known that harvests in Poland and Italy will be entirely inadequate. We must work even harder, therefore, to see that our wheat serves the greatest need—feeding our starving brothers. Plan with your neighbor to send carloads of wheat to New Windsor for relief. If you do not have wheat and can give oats, do so.

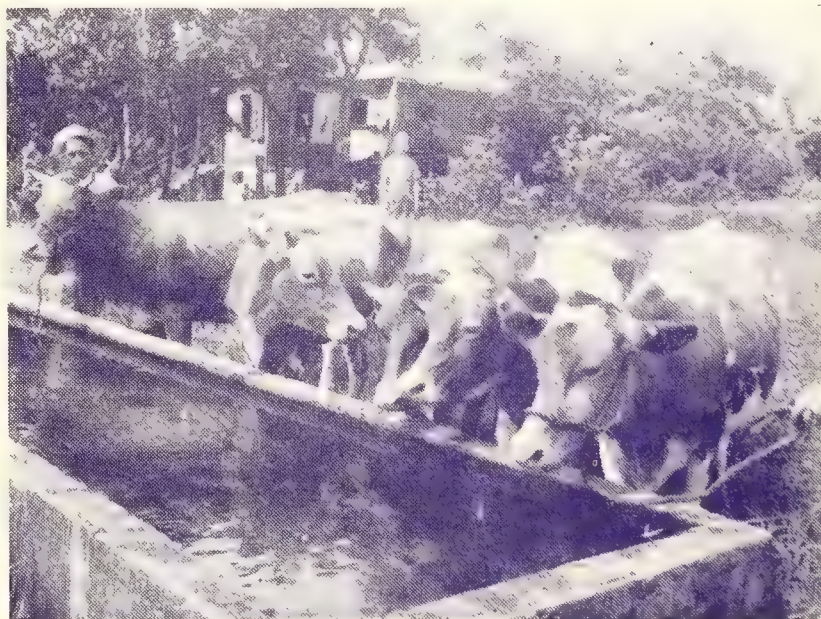
**Men with farm experience** are still needed for the China tractor unit of the Brethren Service Committee. Life magazine has given recognition to this great need in the issue of July 1. It is in the great flooded basin UNRRA is now attempting to reclaim that the tractor unit will work. Write to the Missionary Board, 524 College Ave., Ashland, Ohio for details.

The Bethlehem Brethren Church in Virginia has recently purchased another heifer to be sent to Europe; this is their second heifer purchase. The first one has already reached its destination in Europe. Surely there are other Brethren churches ready to help their starving brothers, aren't there?

Two Oakville, Indiana Brethren young men have recently sailed for Trieste and Venice on an UNRRA vessel as horse attendants. The boys are brothers—Charles and Bob Holsinger. Bob is a pre-seminary student at Ashland College and will return from this errand of goodwill in time for fall classes. In his note to us Bob says,

"Charles and I were selected (with four ministers, a policeman and a Penn State student) to take a deck load of horses (about 200). This is a choice assignment." Aren't there more Brethren men interested and available as sea-going "cowboys?" Write to your Missionary Board Office for information.

A budget of \$14,956,000 for overseas relief has been adopted by the Executive Board of the Church World Service. This service was formed recently by the merger of three agencies representing twenty-six Protestant denominations, including the Church of the Brethren. Supplies will go to Asia and Europe.



Brethren Service Committee Heifers at Destination  
in Europe



# The Work at Washington

A little over four years ago a group of Brethren in Washington, who were loyal to the principles of the Brethren faith, found conditions in their church intolerable and therefore quietly withdrew and began holding services at Friendship House under the leadership of the Reverend J. Ray Klingensmith who happened to be near by at the time. Brother Klingensmith continued to minister to the Brethren here until November when the present pastor was installed.

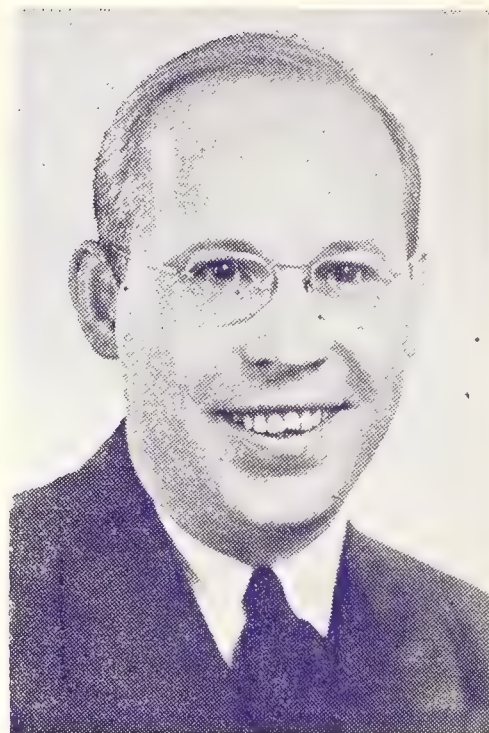
One of the handicaps that has hampered and hindered our work has been the lack of adequate church facilities to meet our needs. We have been very fortunate to have been able to have a temporary place of worship that has met so many of our needs, but we have found that there are many drawbacks in using a place of this kind for church services. Yet in spite of these handicaps our church has witnessed a steady growth. We are constantly setting new records and this year promises to be our best to date. In this period of time we have set aside almost eight thousand dollars in our building fund.

If we had to face the handicap of a temporary place of worship we had to meet an even greater problem of where we were to build our new church. We have worked almost constantly during these four years trying to find a place that would be acceptable to all our people and at the same time give promise of substantial growth. The various committees that have been commissioned to help locate a building site have literally considered dozens of locations. We have had many lengthy business meetings trying to meet the problem. We have now decided to purchase ground between P and Q Streets on Branch Ave., S. E. The architect is now working on a set of plans for us and we hope that by this time next year that our people will once again be able to worship God in a house that has been dedicated to that purpose.

Clarence Fairbanks, Pastor  
Washington Brethren Church



It has been my responsibility ever since we first became a separate organization (a little more than four years ago) to serve as moderator of the Washington Brethren Church. In that time I have seen the church develop from a small group, loosely organized and functioning only to a limited degree, into a considerably larger group with much more active organization.



Clarence Fairbanks  
Pastor at Washington, D. C.

Much can be learned from the way a group conducts its business. In years past I have also served as moderator of other congregations. In some instances the moderator's task was made very difficult and unpleasant by the critical attitudes and unyielding opinions of some of the members. Among the Washington Brethren this attitude has been largely absent, and to an unusual degree the congregation has shown a wholesome regard for the convictions of others, with a mind to work.

At no time has this been more apparent than in the recent decision to purchase a building site. The decision was a particularly difficult one in view of the widely scattered homes of the membership, and naturally there were different opinions. The final vote, however, was accepted as the will of the majority and has been followed by very general co-operation.

With a continuing attitude of this sort— and with continued reliance upon God—there is no limit to what we can accomplish in His service.

Rev. T. C. Lyon, Moderator.



Four years ago we found it necessary to organize the Washington Brethren Church. We were graciously received at "Friendship House" where we were given the use of rooms and an auditorium to meet our needs. The first "must" on our list was a Sunday School. We have been going ahead ever since. We have four departments; cradle roll, juniors, intermediates, and adults. Each group has its own opening exercises.

The first Sunday eighty-three attended Sunday School. We now have an average attendance of over one hundred. Classes and organizations have had charge of opening exercises on different occasions. We have had talks on Mother's Day, National Bible Week, Missionary Day, and at various other times. The children have presented pageants on Children's Day, Easter and at Christmas. The adults have presented cantatas and other special music. Each year, despite the war, rationing, etc., we have had a Sunday School picnic.

We have classes for all ages and very capable teachers. Our cradle roll is very active. We often have eight or nine little ones in this class. One little four year old boy had a perfect attendance record for eighteen months.

We are planning to build a new church in the very near future. Then, watch our Sunday School grow. We know that with a new church, more room, better transportation our Sunday School will be one of which every member will be proud. We have not done these things of ourselves, but with the help of a loving and faithful God to whom we give all the praise.

Mrs. Virginia Kingsbury,  
Church Secretary-Treasurer.

Since our W. M. S. is only four years old, we feel that we are doing very well. We have an enrollment of 38 members and are happy to say that the majority of our members are young women and capable of carrying on His work for years to come.

We have been working to meet our goals, but did not meet them all. We hope to complete all of them this coming year. We were greatly encouraged when we received our Prayer Band Secretary's report—reading almost 100%. If we have praying members, I am sure all of the others will be surpassed, as we know our success depends on prayer.

We are now working for the European Relief Society, both sewing and soliciting any donations.

Our W. M. S. is growing and all our church activities are moving along both spiritually and financially under the leadership of our Brother Fairbanks. We are fortunate in having Brother Fairbanks and his capable wife to minister to us.

We are looking forward to having a church building, which we are badly in need of. A lot has been purchased and we are praying that it will not be too long before we can have a church home again.

We thank the Lord for the many blessings we have received and we ask for the prayers of all our people, that we may grow in spirit and do the will of our Master until He comes.

Mrs. Charlotte P. Crist,  
President of W. M. S.

## Akron, Ohio -- A New Project

The Ohio District has added a new church to its list—it is located in south Akron. Rev. J. G. Dodds, President of the Ohio District Mission Board, has been working for several months in preparation for the organization of this body of people, as a Brethren Church. The meetings of this new congregation are being held in the David Hill School on Archwood Avenue, one block off of South Arlington.

On Friday, July 9, Brother Dodds met with these people in one of their homes for a business meeting, at which time the officers necessary to constitute an Official Board were elected. On Sunday night, August 4, he again met with them in a regular Sunday evening service, and following this service the organization of the church was completed and became known as The Firestone Park Brethren

Church of Akron, Ohio.

Following the services of organization the invitation was extended to any who wished to make the great confession and become identified with the church at that place. To this invitation one responded, making confession of the Lord.

Brother Dodds has been extended and has accepted a call to become the pastor of this newly organized church, and is preaching his farewell sermon to the Smithville congregation on Sunday morning, September 29, and will remove his family to Akron at that time, assuming the pastoral duties at Akron October 1.

This work in Akron is jointly supported for the present by both the Ohio District Mission Board and the General Mission Board of the Brethren Church.



# 1946 Easter Offering

## CALIFORNIA DISTRICT

|                                |          |
|--------------------------------|----------|
| Lathrop .....                  | \$ 80.12 |
| Manteca .....                  | 261.00   |
| Stockton .....                 | 75.00    |
| Miscellaneous California ..... | 85.00    |

## CENTRAL DISTRICT

|                             |          |
|-----------------------------|----------|
| Cerro Gordo .....           | \$ 78.60 |
| Lanark .....                | 500.00   |
| Milledgeville .....         | 291.35   |
| Udell .....                 | 35.00    |
| Waterloo .....              | 653.17   |
| Miscellaneous Central ..... | 137.00   |

## INDIANA DISTRICT

|                             |          |
|-----------------------------|----------|
| Akron Cooperative .....     | \$ 16.68 |
| Ardmore .....               | 165.90   |
| Bunker Hill .....           | 5.00     |
| Burlington .....            | 106.08   |
| Cambria .....               | 21.51    |
| Center Chapel .....         | 38.01    |
| College Corner .....        | 72.48    |
| Corinth .....               | 88.23    |
| County Line .....           | 43.00    |
| Denver .....                | 212.00   |
| Dutchtown .....             | 30.00    |
| Elkhart .....               | 3,572.46 |
| Flora .....                 | 520.37   |
| Goshen .....                | 844.87   |
| Huntington .....            | 210.00   |
| Loree .....                 | 258.58   |
| Mexico .....                | 218.50   |
| Milford .....               | 151.58   |
| Muncie .....                | 229.10   |
| Nappanee .....              | 625.00   |
| New Paris .....             | 2,400.00 |
| North Liberty .....         | 120.05   |
| North Manchester .....      | 848.35   |
| Oakville .....              | 190.25   |
| Peru .....                  | 57.30    |
| Roann .....                 | 300.68   |
| Roanoke .....               | 95.50    |
| South Bend .....            | 1,540.63 |
| Tiosa .....                 | 85.21    |
| Teegarden .....             | 4.00     |
| Warsaw .....                | 466.05   |
| Miscellaneous Indiana ..... | 51.00    |

## MID-WEST DISTRICT

|                  |          |
|------------------|----------|
| Carleton .....   | \$ 69.73 |
| Falls City ..... | 456.40   |
| Cheyenne .....   | 44.03    |

|                  |       |
|------------------|-------|
| Fort Scott ..... | 22.00 |
| Hamlin .....     | 73.00 |
| Morrill .....    | 42.50 |
| Mulvane .....    | 88.00 |
| Portis .....     | 14.00 |

## OHIO DISTRICT

|                          |           |
|--------------------------|-----------|
| Ashland .....            | \$ 953.58 |
| Bryan .....              | 601.00    |
| Canton .....             | 160.25    |
| Clayton .....            | 10.00     |
| Columbus .....           | 46.64     |
| Dayton .....             | 855.00    |
| Fairhaven .....          | 130.21    |
| Fairview .....           | 3.00      |
| Fremont .....            | 28.25     |
| Glenford .....           | 71.75     |
| Gratis .....             | 204.51    |
| Gretna .....             | 214.15    |
| Louisville .....         | 640.50    |
| Mansfield .....          | 301.00    |
| Mt. Zion .....           | 26.00     |
| New Lebanon .....        | 486.80    |
| North Georgetown .....   | 71.00     |
| Pleasant Hill .....      | 993.73    |
| Rittman .....            | 55.00     |
| Smithville .....         | 803.95    |
| West Alexandria .....    | 152.50    |
| Williamstown .....       | 112.00    |
| Miscellaneous Ohio ..... | 15.00     |

## PENNSYLVANIA DISTRICT

|                          |          |
|--------------------------|----------|
| Allentown .....          | \$ 25.00 |
| Altoona .....            | 92.50    |
| Berlin .....             | 649.87   |
| Brush Valley .....       | 134.00   |
| Calvary .....            | 100.00   |
| Cameron .....            | 41.00    |
| Conemaugh .....          | 130.00   |
| Highland .....           | 63.50    |
| Johnstown (First) .....  | 464.15   |
| Johnstown (Second) ..... | 101.50   |
| Johnstown (Third) .....  | 553.59   |
| Kittanning .....         | 10.00    |
| Masontown .....          | 225.96   |
| Meyersdale .....         | 121.00   |
| Mt. Olivet .....         | 54.00    |
| Quiet Dell .....         | 34.50    |
| Pittsburgh .....         | 279.12   |
| Sergeantsville .....     | 35.00    |
| Summit Mills .....       | 228.00   |
| Uniontown .....          | 164.25   |
| Valley .....             | 59.00    |
| Vandergrift .....        | 64.00    |



|                                  |        |
|----------------------------------|--------|
| Vinco .....                      | 449.58 |
| Waynesboro .....                 | 10.00  |
| White Dale .....                 | 27.97  |
| Yellow Creek .....               | 10.00  |
| Miscellaneous Pennsylvania ..... | 35.00  |

## SOUTHEASTERN DISTRICT

|                        |           |
|------------------------|-----------|
| Cumberland .....       | \$ 108.81 |
| Gatewood .....         | 10.00     |
| Haddix .....           | 42.29     |
| Hagerstown .....       | 733.59    |
| Liberty .....          | 23.50     |
| Linwood .....          | 200.00    |
| Lost Creek .....       | 88.76     |
| Mathias .....          | 45.00     |
| Maurertown .....       | 625.39    |
| Mt. Olive .....        | 223.77    |
| Oak Hill .....         | 61.52     |
| Prosperity .....       | 15.00     |
| St. James .....        | 188.70    |
| Washington, D. C. .... | 497.68    |

## MISCELLANEOUS

|                        |            |
|------------------------|------------|
| National W. M. S. .... | \$1,050.00 |
|------------------------|------------|

## ADDITIONAL THANKSGIVING OFFERINGS

(The February and March issues of the Missionary Number of the Brethren Evangelist contained offerings contributes to those dates. The following are the totals for the churches listed.)

|                                         |           |
|-----------------------------------------|-----------|
| Miscellaneous California District ..... | \$ 135.00 |
| Miscellaneous Central District .....    | 136.00    |
| Goshen, Indiana .....                   | 478.61    |
| Loree, Indiana .....                    | 250.50    |
| North Manchester, Indiana .....         | 407.00    |
| Oakville, Indiana .....                 | 376.61    |
| South Bend, Indiana .....               | 1,244.05  |
| Bryan, Ohio .....                       | 599.10    |
| Dayton, Ohio .....                      | 735.96    |
| New Lebanon, Ohio .....                 | 288.00    |
| Vinco, Pa. ....                         | 384.68    |
| Maurertown, Va. ....                    | 496.03    |
| National W. M. S. ....                  | 1,550.00  |

# LEST YOU FORGET . . . YOUR NEIGHBOR OVERSEAS

Clip and post this list in your kitchen

## SAVE AND SEND

clothing - bedding - shoes

(all kinds in usable condition)

|                      |                   |
|----------------------|-------------------|
| carpenter tools      | linens            |
| all kitchen ware     | candles           |
| silverware           | soap              |
| toys - dolls - games | cloth scraps      |
| sewing materials     | thread            |
| children's books     | needles           |
| canned foods         | buttons           |
| dried foods          | felt hats         |
|                      | other necessities |

**MONEY**—\$1.00 will buy 16 lbs. of relief cereal made of ground wheat, oats, and soybean grits. For 6¼ cents you can feed one child for one day. Money goes further. Send prepaid to your nearest

## CHURCH WORLD SERVICE CENTER

New Windsor, Md.

108 Gold St., Brooklyn, N. Y.

236 Beacon St., Boston 16, Mass.

101 Pine St., Dayton 2, Ohio

1735 S. Vandevanter Ave., St. Louis, Mo.

2247 East Marginal Way, Seattle 1, Wash.

Modesto, Calif.

7110 Compton Ave., Los Angeles 1, Calif.

H U N G E R W O N ' T W A I T !

## HOW THEY PRAYED

George Whitfield, the famous English evangelist, said, "O Lord, give me souls, or take my soul!"

Mrs. Comestock, a missionary in India, a prayer of parting when she sent her children home: "Lord Jesus, I do this for Thee."

John McKenzie, a prayer of a young missionary candidate as he knelt on the banks of the Lossie: "O Lord, send me to the darkest spot on earth!"

Martin Luther, a few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by me against all the world's wisdom and reason. Ah, do it! Thou must do it. Stand by me, Thou true, eternal God!"

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

David Brainerd, missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "Oh, come, Lord Jesus, come quickly. Amen."

Henry Martyn, missionary, kneeling on India's coral strands, cried, "Here let me burn out for God."



# On Being a Missionary

by L. A. Myers

(Late beloved pastor and home missionary)

The word "Mission" signifies a particular field into which some one has been sent upon a definite mission. It is made up of physical and spiritual values. The purpose of sending one upon a mission is to redeem these values or insure them against loss. This one sent from the church standpoint is the missionary. He is one of the important factors in the mission. His chief concern is to promote the gospel of Christ in this field to the saving of souls who are lost or about to be lost. Thus he assumes the responsibility of a steward, who is entrusted with the values of this field that belong to God.

When Jesus commissioned His disciples to go into the world and preach the gospel to every creature, He offered no apology to anyone for occupying the field. Thus His action here plainly reveals to us that He recognized this field as belonging to God and this divine possession was given into the hands of the ones sent, making them responsible for its cultivation and development. They had been given the responsibility of preaching the gospel to every creature. Jesus said, "The Son of Man is come to seek and to save that which is lost." When the nobleman went into a far country to receive for himself a kingdom he called his ten servants and delivered unto them ten pounds. He also gave them a charge which was, "Occupy till I come."

Upon his return he called these servants to report so as to determine what values they had developed out of the resources he left with them. Each one of them was responsible for his own personal account. If he had made gain, he was worthy of something for it; if not he was responsible for holding that which was not his own from the use of gain. Thus one who had failed to use his master's goods to useful employment was severely condemned and banished. The others were remunerated and exonerated.

There are many fields in the world to whom Brethren have been sent for occupying. God has

given over to them and their co-workers the duty of cultivating and saving that which was already lost. The entire Brethren Church becomes responsible for success or failure in these fields. These stewards must answer to God for methods used, money invested, in the light of the fruit their knowledge of investment and service has brought. They also must answer for withholding that which God has entrusted to them, preventing it from entering the channels of usefulness into which he intends to go. Opportunity knocks at the door. A voice is saying, "Occupy till I come." Shall we or shall we not withhold anything that belongs to Him for investment?

These lost souls God has sent us to save are His, upon which He places estimates, valued above that of worlds to Him. These have been purchased with the blood of His Son. The church is held to an account for the use it has made and is making of all that has been entrusted to its care and salvation. Some day this King shall come and will say to His stewards, "What use have you made of my goods during my absence?" The answer will be, not in our own words, so much as the gain or loss we have tallied up for or against Him.

"Out of thine own mouth have I judged thee."

---

William Colgate, whose name has achieved world fame in connection with soap, left home because the family was so poor. He started for New York City, and on the tow-path an old canal boat captain asked him where he was going, and had a word of prayer with him.

When they arose from their knees the old captain said: "William, what can you do?"

"Make tallow candles and soft soap," he replied.

"Well," said the captain, "give your heart to God and ten cents out of every dollar you earn, and maybe God will make you a great soap-maker some day."

Young Colgate did this, then increased his "Tithe" to fifteen cents on a dollar, and later to twenty-five, and on up until he was giving half his income to God's work.



UPPER TEN CHURCHES IN MISSION GIVING

1943

|                       |            |
|-----------------------|------------|
| 1. Dayton .....       | \$2,120.64 |
| 2. Elkhart .....      | 1,733.40   |
| 3. South Bend .....   | 1,429.87   |
| 4. Ashland .....      | 1,218.86   |
| 5. Johnstown 1st .... | 1,143.95   |
| 6. Washington .....   | 1,047.43   |
| 7. Smithville .....   | 1,044.05   |
| 8. Nappanee .....     | 1,035.00   |
| 9. Hagerstown .....   | 990.00     |
| 10. Waterloo .....    | 926.09     |

1944

|                       |            |
|-----------------------|------------|
| 1. Elkhart .....      | \$5,066.40 |
| 2. New Paris .....    | 3,891.15   |
| 3. South Bend .....   | 2,882.36   |
| 4. Dayton .....       | 1,913.10   |
| 5. Pleasant Hill .... | 1,498.49   |
| 6. Ashland .....      | 1,490.96   |
| 7. Smithville .....   | 1,329.32   |
| 8. Nappanee .....     | 1,319.00   |
| 9. Johnstown 1st ...  | 1,100.61   |
| 10. Berlin .....      | 1,065.06   |

1945

|                      |            |
|----------------------|------------|
| 1. Elkhart .....     | \$4,680.99 |
| 2. New Paris .....   | 3,644.07   |
| 3. South Bend .....  | 2,537.09   |
| 4. Dayton .....      | 1,908.45   |
| 5. North Manchester. | 1,793.25   |
| 6. Ashland .....     | 1,773.70   |
| 7. Berlin .....      | 1,428.20   |
| 8. Louisville .....  | 1,403.37   |
| 9. Johnstown 1st ... | 1,250.03   |
| 10. Smithville ..... | 1,245.45   |

1946

|                       |            |
|-----------------------|------------|
| 1. Elkhart .....      | \$4,318.25 |
| 2. New Paris .....    | 3,029.69   |
| 3. South Bend .....   | 2,784.68   |
| 4. Pleasant Hill .... | 1,842.03   |
| 5. North Manchester.  | 1,755.35   |
| 6. Ashland .....      | 1,709.68   |
| 7. Dayton .....       | 1,590.96   |
| 8. Goshen .....       | 1,453.48   |
| 9. Smithville .....   | 1,411.25   |
| 10. Hagerstown .....  | 1,353.92   |





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 1, 1946

## LOOKING AT EACH OTHER'S PROBLEMS

Scripture: Luke 6:31, 37, 38; 1 Cor. 12:12-26

## For The Leader

Have you ever noticed that there are some people so wrapped up in themselves that nothing matters to them except what concerns them? Have you also noticed people who were always interested in some one else? Which person had the most friends? That is an easy guess! It is true that the world is tired of listening to the woes and griefs of other people. Most people seem interested only in their own little world. Yet we are told in Paul's portion of scripture tonight that all Christians are members of one body, and what concerns one person is a concern of all. What a wonderful life we could have on earth if we showed a genuine interest in the problems of other people. That is, not a "nosy" interest, but a kind, genuine, helpful and Christian interest. We will be a lot better liked in our group if we will center our interests in others, rather than in ourselves. That was Christ's secret of success with the multitudes.

## DISCUSSION

1. WHO HAS THE BIGGEST PROBLEM? One noted psychiatrist cured a very sick patient by simply telling of his own "problems." This patient came to him suffering from psycho-neurosis, in which he "suffered" from many ills, mostly imaginary. He started telling the Doctor all about his "troubles" and it looked like a hopeless case to the Doctor. Well, the Doctor soon began telling the patient about troubles of his own, which of course were made up. It had the proper effect on the patient. Soon he was feeling very sorry for the doctor and forgot his own troubles. A story we read recently told of a woman who was becoming an introvert in which she was becoming tied up within her own little circle of her home. Her cure came when she met with a chance to help a dying man who came to her house. She found life and health and sanity by putting her life's talents to work helping others. If your problems look big, start looking around you where you might help some one else.

2. SOMETHING WORTH TRYING. The world has echoed and re-echoed with the words of the "Golden Rule." Men have preached its merits and yet we have so much of what is in opposition to it. Perhaps it is because your merchant will tell you how much he operates on the Golden Rule and at the same time weighs his thumb on the scales, that causes a lot of the grief we have. Do you know that Christ originated the words of the Golden Rule? Do you know that His words are in direct opposition to the general practices in the world today? Do you also know that the Golden Rule without the Author cannot work? Only as Christ, His love, His salvation and His power motivates our life can you ever hope to do unto others as you would

have them do unto you. Even Christians forget this precept. We profess to have brotherly love and then practice brotherly hate. If you would have your friends be interested in your problems, you be interested in theirs. That is the golden rule and it is worth trying.

3. JUDGE NOT. Have you ever seen some one who did something which didn't seem quite right and you wondered just why they did it? Then have you had some one else come to you and condemn the person who made the mistake? In your mind the person who failed should have refrained from making the mistake, and you condemn him too. But did you and your friend look into the other person's life to see what caused him to make the mistake? Perhaps there was the strain of family relationships, or lack of money with the worry of paying bills. Or perhaps there was illness in the home and the person did not have time or strength to do his work well. Perhaps if you would go to that person you would discover the cause of their error. We humans do things under stress of mental strain which we wouldn't do other times. When some one we know fails, let us find out what caused it before we judge him.

4. HELP RATHER THAN CRITICIZE! "If a brother be overtaken in a fault, pray for him." And we add, go and help him. One family and children quit coming to a certain church. No amount of questioning or pleading could bring forth the reason. Finally, a good friend of the family found out why. The father, in endeavoring to meet hospital and doctor's bills had run the family so close financially that they had no money with which to buy "decent" clothes in which to attend church. Now, the most of the church people were ready to criticize the family for "getting up the miff tree," or "getting sore at the preacher," etc and letting it go at that. But not this kind friend. Even after being turned away without an answer many times, she did at last discover the reason. Those church people were wrong in criticizing when they didn't know the facts. We trust that when the cause was revealed that they dug deep in their pockets to help their troubled brethren. Let us help, rather than criticize. There's always a season for people's acts and deeds.

5. GIVE AND GET! Have you ever noticed in your group that there is most always one person who has a good time at the expense of others? That person never pays for the gas, or offers to buy the treat, or furnish the entertainment. Most always they talk about how poor they are, and yet they always seem to have plenty to spend on themselves. Also you very nearly always find a person in your group who is willing to "foot" the bills, never complaining, but always seeming to enjoy himself or herself. There are people who are poor, but they almost always are willing to pay their end of a good time. Now the point of this "Give and Get." The first person is always looking out for number one. The second, gains a good time by seeing others having a good time. In giving, we receive. A giver never loses. The dead sea is dead because it always receives and never gives. The Sea of Galilee is alive and full of fresh water because it gives as it receives. Don't be a "spendthrift" by throwing your money to the winds, but be a pal and do your part in helping others enjoy life too. Above all, take an interest in others. And by the way, why not give the news of Christ saving Grace to those of your friends whom you know are not Christians? In giving Christ, you will be solving many



of their problems and you will be gaining a friend for eternity.

### QUESTIONS

1. Describe a selfish person.
2. Describe the type of person you would like to have for a close friend.
3. Name five friends which Jesus had because He gave what He had to them.

## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### THE FOUR HORSEMEN OF THE APOCALYPSE

Rev. 6

In our last lesson we learned that only the Lamb, which is Christ, was worthy to open the seals of the great scroll. As He opens the first seal His voice reminds us of the thunders of Sinai (Ex. 19:16-18; Job 37:5). As the thunders of Sinai were appeased by the blood sprinkled on the mercy seat, so our hope is anchored to that "which entereth into that within the veil" (Heb. 6:20). We dare not reject the mercy seat with its sprinkled blood (Heb. 9:7-14).

The first horseman in chapter six is the antichrist, a counterfeit of the white horse rider in Rev. 19 who comes from Heaven. This earthly ruler poses as "an angel of light" (2 Cor. 11:14); a superman who subdues the world with false promises (2 Thess. 2:7-12). He is permitted a crown, an exercise of great authority and triumph.

He is soon transformed into one riding a horse of a different color (vs. 3, 4)—red, the color of sin, lawlessness, war, murder and revolution. The man who apparently will solve all the world's problems after the rapture of the Church from earth to Heaven plunges his white horse into a sea of blood. As the "man of sin" he tramples under foot the laws of God and man, and is energized by Satan (2 Thess. 2:3, 4). The world peace and prosperity such as was never before known will soon terminate in the world's greatest debauch of sin, lawlessness, murder and war which destroys one-fourth of the world's population, and the horse which started "white" is dyed "red" with humanity's blood.

With so much of human resources and life destroyed the "man of sin" continues to ride, but now on a horse of a different color—black, which speaks of dire famine. A pair of balances in his hand denotes the rationing of food (vs. 5, 6).

And now he rides a horse of sickly pale green, the color of plagues, and disease and death, leading deluded souls into Hell (vs. 8). Thus we have seen the same rider with the same horse riding through successive stages of the reign of the antichrist. Through it all he follows unhindered Satan's objective for the human race.

When the fifth seal opens we discover that some have repented since the rapture of the Church, but are slain for their testimony (vs. 9). The Church does not go

through the tribulation. But these tribulation saints are alive and conscious after death as their spirits communicate with God from beneath His altar (vs. 10, 11). There is no "soul-sleeping" for them. Their prayers will be answered (Rom. 12:19).

The opening of the sixth seal is followed by a convulsion of the whole earth and stars fall from their orbits in a total eclipse of the sun (Matt. 24:29, 30). In this phase of His second coming "every eye shall see" the Lamb in His wrath, and they shall call for the rocks and the mountains to fall upon them and hide them from Him Whom they cannot escape and before whom they are unable to stand in Judgment. There is only one Rock in which humanity can safely hide, and that is the blessed Rock of Ages (Isa. 26:4).

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for August 25, 1946

#### PURITY IN HEART AND LIFE

Lesson: Exodus 20:14; Prov. 4:14-23; Matt. 5:8; Phil. 4:8.

The Golden Text (Proverbs) gives us the key to our thought in this lesson—"Keep thy heart with all diligence; for out of it are the issues of life." Jesus in rebuking the Pharisees for their evil thoughts and words (Matthew 12:34) says, "How can you, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."

Impurity can stem from two sources—thoughts and vision, and the thoughts are usually brought about by the vision. Well do the Biblical writers speak of the "lust of the eye," for the eye is the window of the heart. Yes, it becomes even more than a window—it becomes a magnifying glass and even a telescope. For the sin of the world is drawn close by that which we see. Many sins and urges to sin must be seen by all of us, but the matter does not become sin to us until we grasp it for ourselves and permit our actions to be controlled by it. It is not, as the old song says, the temptation, but the "yielding that is sin."

We are living in an age of unprecedented temptation—temptation that would draw us away from even the very sacredness of life to the pitfalls of degradation. Satan is making it so easy to yield, that the yielding is done even before we realize the temptation. He has every vehicle at his command to draw men away from "right living" and soothes their conscience by telling them that "everybody is doing it, and that therefore it can't be so bad."

But in God's sight, purity means purity and nothing less—purity of mind, purity of body, purity of thought, purity of action. This covers the whole activity of man. If the sight and thought are pure, it follows that the mind and body will likewise be pure.

Turn to your Bible and read again the first Psalm. How well the opening verses fit our lesson.

We must be the masters of our bodies, and this mastery depends on who is our Master—the Lord, or his opponent, Satan.



# Brethren Youth

## . . . . Explained

by Gil Dodds

In recent weeks there have been many inquiring as to what Brethren Youth is and its purpose. With so many questions being asked, we desire to clarify the situation.

Brethren Youth, first of all, is a movement that is interested in contacting and preparing our youth for the Lord's service—whatever that may be, whether teacher, preacher, missionary, or just layman. With this interest in definite follow-up—it is logical for Brethren Youth to be affiliated with the Mission Board of the Brethren Church.

### *Brethren Youth Aims:*

- To win young people to Christ
- To build them up in Christ
- To send them forth for Christ

In achieving these aims, Brethren Youth will give to scores of Brethren young people the experience and responsibility they need and are ready to receive. This experience and responsibility will be gained in Daily Vacation Bible Schools, Gospel Teams, College training and other phases of religious work which Brethren Youth hopes to promote in an ever increasing scale during the days just ahead.

Since September 26, 1945 when the idea of Brethren Youth came to several young people of the Brethren Church who had been much in prayer as regarding the future of our youth and the fields of service,

it has been functioning under the supervision of a temporary Executive Board.

During the First Brethren Youth Conference, August 19-25, 1946, Brethren Youth will have its first business session. Along the business line, the Brethren Youth will hold one meeting a year, usually at the Annual Conference of the Brethren Church in August, with democratic procedure. In between, the Executive Board will act as the guiding body.

Financially, Brethren Youth has been depending on the free-will offerings and gifts of God's people. The Lord has seen fit to lay the cause of Brethren Youth on the hearts of many and as a result Brethren Youth has been able to go forward for Christ.

Each day, each week and each month, Brethren Youth has been growing. It is concerned with but one thing: to win souls for Christ through a strengthening of individual lives and through a simple but expansive missionary program.

### *What You Can Do!*

- Pray for the Brethren Youth and its officers.
- Back up your individual society and all its efforts.
- Pray daily for the Brethren Church, its college and teachers.
- Check up on your own Christian testimony! How are you doing?





*THE GENERAL CONFERENCE OFFICIALS*  
1946-1947

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Dr. L. E. Lindower, Ashland, Ohio

*Vice-Moderator*

Rev. S. M. Whetstone, Berlin, Pennsylvania

*Secretary*

Rev. E. J. Beekley, Canton, Ohio

*Assistant Secretary*

Rev. C. Y. Gilmer, Bryan, Ohio

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\* tion in the Evangelist must be in the hands of the \*  
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\* issue. This refers to announcements particularly. \*

## INTERESTING ITEMS

Word from Brother John Locke tells us that he was guest speaker at the reunion of the Bowman family at the Lost River State Park, Mathias, West Virginia, recently. He tells us that Brother Guy Ludwig, pastor of the Mathias Church, is the Vice-President and program chairman of the Lost River Park.

Bryan, Ohio. Brother C. Y. Gilmer, pastor of the Bryan Church, informs us that during the recent months, during the summer season, ten young people have been baptized and added to the church at that place.

He also says that the Christian Endeavor Society is sponsoring a Young People's Choir which will function at the evening services, furnishing a special number each Sunday.

Raystown, Pennsylvania. A card from Brother Ralph Singer, containing the following, came to the editor's desk a few days ago: "The meetings that were previously announced to begin on August 11, at the Raystown Brethren Church, could not begin. There has been no lighting in this church and they did not get the meter in. The meetings will begin as soon as lighting is available. Dates will be announced later."

Berlin, Pennsylvania. The Boy's Brotherhood of the Berlin Church had charge of the morning service on July 14, in the absence of the pastor, Brother S. M. Whetstone. The speaker representing the boys was Thomas Queer, who is enrolled as a pre-seminary student at Ashland, coming there for the first time this year. An offering amounting to \$16.00 was received and it was turned over to the Boys' Brotherhood Kentucky Truck Fund, which is being sponsored by the Ashland Boys' Brotherhood.

Canton, Ohio. In conversation with Brother E. J. Beekley, pastor of the Canton Church, he tells us that every effort is being made to get permission to start on the building of the New Canton Church. It is hoped that government regulations will soon be satisfied and that the work may soon be on its way.

Nappanee, Indiana. Brother J. Milton Bowman, pastor of the Nappanee Church, informs us that the new Nappanee structure is about fourteen feet out of the ground and is progressing nicely. They hope to have it well enclosed before the cold weather sets in.

NO ISSUE OF THE EVANGELIST under the date of August 31 will appear, since this is one of the two issues that is left out of the year. We publish fifty issues a year, and according to the mailing regulations we must leave out stated numbers, the last issue in August and the last issue in December. This number, issue of August 24, is arriving late in order that we might give you the conference highlights that appear within.

Watch the Evangelist for full announcement concerning the dedication of the brand new Parsonage of the North Manchester, Indiana, Brethren Church. We are told that a fine program has been arranged and that Dean M. A. Stuckey is to be the speaker at the afternoon service.

### THE RULE OF THREE

Three things to govern—temper, tongue, conduct.

Three things to cultivate—courage, affection and gentleness.

Three things to commend—thrift, industry and promptness.

Three things to despise—cruelty, arrogance and ingratitude.

Three things to wish for—health, friends and contentment.

Three things to admire—dignity, needy comfort to the sad, and appreciation to the worthy.—Selected.

Everything in America is controlled by switches except the children.

To abide out of Christ is to abide in the Sodom of destruction.



## The Editor Thinks Aloud

Fred C. Vanator

### CLEAR THE DECKS FOR ACTION

One of the most important orders that comes to a ship when the time of battle arrives is the one that goes out in ringing tones, "Clear the decks for action." At this order everything that is unnecessary that clutters up the deck is removed, and the ship assumes the appearance of a battler ready for anything that is to come.

Our ship of Christian service is moving out into the waters of 1946-1947 to meet whatever foes of Spiritual advancement it shall meet. Conference is the place where the orders go out, "Clear the decks" and the resulting action will be up to the various churches in the brotherhood.

The success in the battle is always dependent on the strategy which is used to outwit the enemy and the bravery and accuracy of fire of the gunners who man the equipment. The strategy is planned by the commander and the plans are carried out by the crew. We have a commander who has planned strategic moves against the enemy, in the person of our Lord. We are members of the crew who are expected to carry out the orders. The commander meets with his subordinates and together they make plans. In turn these plans are relayed to the various members of the ship and, if the plan is to be successful, every member of the crew must do his part.

Now that is what we have done at this Fifty-eighth General Conference of the Brethren Church—met with the Commander in spiritual conference, together with Him and plans for the year's campaign, and prepared the working orders to be carried out by the crew (the various churches). Just as the plan of procedure on shipboard meets with success or failure in relation to the faithfulness and courage of the various crews at their battle stations, so will the plans and the projects of the church meet with success or failure in proportion to the faithfulness and courageous action of the churches and their membership.

Projects have been formed, and plans have been made which will be relayed to the crew quarters (our various churches throughout the Brotherhood) and the results will be weighed in the future by the real faithfulness to the tasks that are before us.

The crew members of the battle stations take their assignment very seriously. They know it means either defeat or victory. We, too, go to conference and resolve that we will take the matter of the advance plans very seriously. But very often when the fervid inspiration of the close association with deeply fired kindred spirits becomes a thing of memory, we become forgetful of our attention and drop into the old rut, and the result is obvious.

But this year why not definitely clear the decks for action and then "Go into Action?" And, as the plans are rolled, seek to do your individual part in the fulfilling of the mission assigned.

Think it over!

## Business Manager's Corner

George S. Baer

### Conference Voted to Modernize Plant

The members of General Conference heard and saw the needs of our printing plant and decided that it should be modernized and adequately equipped. The delegates voted that a campaign shall be launched covering a period of three years to raise a sum of not less than \$15,000.00 to get the equipment needed, including a new automatic press for magazine work and a new folder. Some suggested that the entire amount be raised in one year, and that would be fine if the churches decide to do it, but we have three years to complete the job, if it is necessary.

### Campaign to be Launched in January

The plans adopted by Conference call for the launching of an intensive campaign during the month of January, along with the regular Publication Day Offering, but this fund is to be separate and distinct from the regular Publication Day Offering. Opportunity will be given for individuals, churches and other organizations to make gifts or pledges covering a period of three years to this purpose.

### Prayer to Precede and Accompany Campaign

Conference recognized the spiritual nature of the campaign and the spiritual purpose of the Publishing House and asked that "the entire membership of the church be much in prayer for the success of this objective." This is in line with the policy of the management. Every objective has been preceded by prayer and every plan has been undertaken in an effort to know and do the will of God. The prayers of the brotherhood have had much to do with the success that God has made possible thus far, and we would not enter upon this, the greatest objective we have undertaken, without the preparation and the continued support of the prayers of God's people.

### National W. M. S. Give First \$1,000.00

The women are always in the lead in every undertaking for Christ and the church, and it is so in this campaign. After this objective had been authorized by Conference, the National W. M. S. announced that they wanted to give the first thousand dollars of the fifteen thousand to be raised. That announcement came as a great climax to the Conference plans for the Publishing House and sent a thrill of rejoicing through the large body of delegates. God bless these women for starting this campaign off with such a splendid gift. Thanks to all who will have any part in the giving of that money.

### Another Gift of \$200.00

Mrs. J. J. Wolfe, of Howey-in-the-Hills, Florida had come to this conference with the intention of doing something for the equipment needs of the Publishing House, and after she heard the statements of needs from the

(Continued on page 15)



# Excerpts From the Moderator's Address

## Of the 1946 General Conference

Rev. E. M. Riddle

*(The full text of the Moderator's address will be found in the yearly Conference Annual number of The Evangelist as usual.)*

It becomes my happy privilege to greet you in the name of our Blessed Lord and to invoke the Peace of God that passeth all understanding to rest upon this assembly of General Conference. To the officials, delegates, and friends of this, the Fifty-eighth General Conference, I come to bring you greetings.

We meet this year at the close of a terrific world struggle which still is with us in strikes, high prices, scarcities and uncertainties. But repeatedly through the ages, out of man's bitterest and most severe trials, God has brought blessing and service and we have a confidence that God will over-rule to His glory and the good of the world.

For a few moments I want to set myself to the task of considering our paramount needs:

One of our first and urgent needs is for more recruits to the ministry and missionary forces of the church. "The foolishness of preaching" (1 Cor. 1:21) in our day as in Paul's, is God's way to save sinners. Laborers are needed, the fields are white unto harvest. Helpers must come. Do the stars and stripes of America bring out more of the spirit of service than do the stripes of the Christ of God?

Another paramount need is for more doctrinal preaching. I am not saying that our men do not preach and teach doctrine, but I am convinced that we do not preach and teach enough of it. Who in our modern day has a message, a doctrinal position closer to the Holy Book than the people of Dunkard Origin, The Tunkers? Our statement of faith is eminently practical in that it provides for the practical out-working of doctrinal truth in life, in pious and Christian living before the world. It has been well said, "Doctrine without piety is like a statesman without sanctity."

A third need in all churches is for preachers and laity with great souls. The Gospel of Jesus

Christ is worthy of being presented by people who have character and godliness, coupled with the Spirit of God. Only men of character should be encouraged to enter this sacred calling. The New Testament is most definite at this point, as to the prerequisite of a minister.

Another need is deeper consecration. Too many times the pulse of the church is measured by her treasure, rather than concern for the altars. When the material side of the church claims more attention, than the praying and soul winning, then it is that the church suffers from the dominance of the Iscariotizing spirit, rather than the spirit of the Christ.

Another need is a universal appreciation of Stewardship. Many of our people are setting before the world a genuine example of Christian giving. Greater consecration always brings greater giving. Undreamed projects for God's kingdom could be waged and successfully attained, if we had a vital sense of our stewardship of possessions well experienced. Stewardship is a great word. It is the recognition of responsibility. I preach that we have a standard, a scale, a norm, so we use the tithe as a gauge, that we may know how we give.

We need a missionary endeavor which will be second to none. The church's work is a continuation of the Master's mission, namely, to seek to save the lost. Organized society is headed for chaos. It needs the Christ and His saving power. It is the church's supreme business to take the Gospel to the world. Let not our missionary zeal be eclipsed in any way.

If I interpret the Apostle Paul aright, as he writes to the Ephesians, I understand that it is through the church that God works His plan, unveils His wisdom, and accomplishes His eternal purpose. The Brethren Church needs this God-given power anew.

### *Ashland College and Christian Education*

Our educational institutions face a new day with the words of a prominent banker of the country: "Your college has the greatest opportunity before it I have ever known." The President of the College Board of Trustees said from this platform



last year, "The relation of the college and the church should be strengthened and the best tie between the two is students." Our Seminary is growing. Recruits are needed in the church to carry on her program. These recruits must be trained in our Seminary.

Next to students, and we shall have 500 or a few more by the time the fall term opens, our College and Seminary still needs our financial support. Our task is to somehow inspire people who have money to feel the responsibility and to know the joy of helping to do a great work, *just now*.

Our youth are second to none. We have our share of students who have excellent records, and not a few in the ranks of the National Honor Society. These young people must have a chance to be educated in a Christian Institution—if they so choose.

Literally millions of youth in our land receive no Christian instruction. Our program is quite consistent, we believe, yet somehow we reach too few people with it. Our summer camp programs need to be continued and strengthened in the postwar period.

#### *The Brethren Home and Benevolent Work*

Being a member of this Board and also having had the privilege to visit the Home during the spring, I can gladly say that we have been doing a fine service for the aged and homeless.

#### *Extension*

Year after year we talk about extending our borders. Cultivation of small groups, here and there, some care by pastors and experienced laymen who may be nearest, would be the means of starting a new body of worshippers.

Then, too, to promote such a conservation plan, we ought to study a program of expansion with our Sister Church and not only have a closer fellowship but a very definite working agreement.

#### *Evangelism*

Evangelism must be the chief concern of the church. Our evangelists and personal workers must go to the people by every legitimate method. Above all we must recover the passion to save souls and the ministry of evangelism.

Church of today—Let us consider and repent and meet the challenge of this generation.

#### *Recommendations*

My recommendations will be few and brief:

1. That we ask our statisticians, while gathering our reports next year, to secure a definite re-

port of service and contributions which have been made for relief, either through the channels of the Church of the Brethren or any other. The National Statistician might easily call attention to this when sending materials for reports.

2. That there be a committee named to study the feasibility of changing our plan for elections, so that instead of officers being elected at the beginning to serve through this conference, for instance, they shall be elected and be installed at the close of each conference, and then be in charge of the activities of the new year and the conference to follow. Thus a Moderator will labor with his committee during the year and also see his plans come to fruition under his own direction. It is the thought of the moderator that this report be made next year.

3. That we publicize our churches locally and in general, just as much as possible. We must be good propagandists. We have something of great worth. People must know about it. Let us use newspapers, tracts, and even paid advertisements to promote the news of the churches.

4. That we urge our district conferences and our pastors through the local churches to give special stress to doctrinal preaching and in particular to the teaching of the Word which is the foundation of our church.

5. That we pray for greater devotion and a deeper consecration, that this might be experienced throughout our church membership.

#### *Conclusions*

Brethren, one and all: Let us herald our plea, because we believe our Lord is coming again. The attitude of the New Testament church is represented by the Apostle John in the closing words of the Apocalypse. Visions of heavenly glory and millennial peace have passed before Him. He has seen the new heaven and the new earth, wherein dwelleth righteousness, but greater than all these dear things, is the Master Himself, and the prayer that rises from his heart as he closes the book is, "Come, Lord Jesus."

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"The longer we dwell on our misfortunes the greater is their power to harm us."

You can preach a better sermon with your life than with your lips.—Goldsmith.

"You can't change the past, but you can ruin a perfectly good present by worrying about the future."

How often a narrow mind and a wide mouth go together—John W. Raper, Cleveland Press.



# Highlights from General Conference

The Fifty-Eighth General Conference of the Brethren Church opened auspiciously on Monday evening, August 19, the occasion finding the largest group that has assembled for the opening session for many years, there being nearly four hundred present. Dr. L. E. Lindower, Vice-Moderator, brought the key-note message, using for his subject, "He Came Where He Was," taking the words from the parable of the Good Samaritan.

The report of the Credential Committee at the organizational session on Tuesday morning, bore out the feelings in the hearts of the Monday evening audience that this would be a great conference, for the initial report of this committee showed that there were 251 credentials presented to form the delegated body of the conference for business.

This was fifty-eight more than the number presented at the opening session a year ago.

The election of officers at this opening session resulted in the choice of those whose names are found on the cover page of this issue.

Wednesday's report of the committee showed a total of 291 delegates, or sixty-four more than at the corresponding time last year.

Thursday's report showed a further addition to the delegate body of twenty-seven raising the total to 325, or fifty-one more than last year.

Friday's report added an additional seven, bringing the total to 344.

Saturday's listing added six to the number, bringing the grand total for the conference to 340. Since last year's total was 278, this conference showed the sending of sixty-one more delegates to this year's conference than were present last year.

One of the high points in conference was the singing of a large chorus choir under the direction of Miss Dorcas DeLozier, daughter of the late Prof. A. L. DeLozier. This choir sang each evening of the conference and was made up largely of young people and members of various church choirs of the Brotherhood.

The messages of Dr. Warren D. Bowman, pastor of the Washington City Church of the Brethren, of Washington, D. C., who was guest speaker and Bible Lecturer for the conference, were of the highest type and were much appreciated by the conference.

During the week the Young Men and Boys' Brotherhood of the Ashland Church, which is sponsoring the project of a pick-up truck for our Kentucky Mission field, kept the matter well before the attention of the conference. Brother Charles Munson, sponsor of the Ashland Brotherhood, gave the following report to the editor on Sunday evening:

Amount of cash on hand .....\$955.00

Canned goods and clothing to the extent of more than \$100.00 in value were deposited in the large containers which were kept at the rear of the gymnasium.

In this connection, we are asked to inquire if we have anyone in the Brotherhood who would be in a position to help get the truck? It is needed badly on the field, and

any influence anyone might have in obtaining speedy delivery of such a truck, will be appreciated. If you have such influence or know of anyone who might have such influence, will you please write to Rev. Charles Munson, 829 Grant Street, Ashland, Ohio.

The advance in the work of the young people was evidenced by the very greatly enlarged attendance of our young men and young women throughout the entire conference. There was something "doing" for them all their spare time, as well as during the planned sessions. Gil Dodds and his corps of workers did a fine service in this field, both physically and spiritually. Young people's work received a new impulse in forward-looking plans, which were adopted by conference, about which you will hear throughout the year from time to time as plans are released. Brethren Youth Night, on Saturday, brought a mighty crowd.

The accent on youth held to the very end of conference, when a wonderfully fine Sunday evening program was presented under the direction of Rev. James Ault, pastor of the Oakville, Indiana, Brethren Church, who had arranged an hour's musical program featuring the best of talent from various Brethren churches of the Brotherhood. These young people ranged in age from thirteen to nineteen years of age and they gave a fine cross section of talent from our Brethren young people. Again the house was filled to capacity.

This is the first time the conference has held an evening session on the closing Sunday for many years, and the worth of it was fully attested by the fine attendance it drew.

The closing hour was climaxed by an address by Dr. Charles L. Anspach, former President of Ashland College, now President of Central Michigan College of Education, of Mt. Pleasant, Michigan, who spoke directly to the young people and indirectly to us all. It was a fine closing message and appreciated by all who attended, as evidenced by their close attention.

Many young people came to the conference grounds particularly for Saturday and Sunday, a large group coming by busses from Indiana arriving in time for the morning sessions on Sunday, which necessitated very early rising and very late bedtime, for they stayed until the close of the evening session.

Of course all the readers of *The Evangelist* are interested in the amount of the Woman's Missionary Society Chapel Offering. They had asked for \$5,000.00 and had laid emphasis on \$100.00 gifts. The final official count showed that the offering almost doubled the goal in that it arose to the total of \$9,000.00. This coupled with the bringing of the sum of \$3,000.00 for their Thank Offering, meant that the women of the church brought in gifts amounting to \$12,000.00 for their two offerings. Trust the women to do things in a big way.

Advances were made in the Laymen's Organization. They continue in their plan to raise \$5,000.00 for the equipment of the new Chapel when it shall be erected by



the women. By the way, the Women's chapel fund now stands at about \$25,000.00.

The Sunday morning Sunday School and Church offering, which offering always goes to the Home Mission project announced at that time, totaled \$772.00, to which was added later gifts which brought the total to \$825.00 in round numbers. This offering will go to Cheyenne, Wyoming, where a new church is being erected. You will hear very much more of this through the Missionary Evangelist.

Advances were made in the work of the Goals Committee and steps will be taken through the year to place more emphasis on the matter of Goal content. You will be interested in reading the full report of the National Goals Committee, Brother J. G. Dodds gave as chairman, as it will appear in the Annual Conference number of the Evangelist which will be brought out as soon as all the material which finds its place in that issue is available.

Time and space forbid that we go into more detail concerning the program of the conference at this time, but we knew that the general Brotherhood would be interested in these "highlights" of the conference.

The conference next year will be held at Ashland again and the dates will be August 18-24, or beginning one day earlier than this year. So begin to plan now to attend.

SUMMARY OF THE CONFERENCE TREASURER'S REPORT

(Full report will appear in Conference Annual)

| Receipts                                                    |            |
|-------------------------------------------------------------|------------|
| Bank balance August 18, 1945 .....                          | \$ 533.34  |
| Credential fees .....                                       | 278.00     |
| Conference Offerings from Churches .....                    | 642.78     |
| Refund from Dr. J. L. Gillen .....                          | 50.00      |
| Sale of song books .....                                    | 1.80       |
| Bank dividend .....                                         | .79        |
| Total receipts and balance .....                            | \$1,506.71 |
| Expenditures                                                |            |
| Rev. W. S. Crick, statistician—salary and expense           | 57.47      |
| Dr. L. E. Lindower, secretary—salary and expense            | 44.75      |
| Rev. F. C. Vanator, Executive Secretary .....               | 25.00      |
| Dr. J. L. Gillen, Bible Lecturer .....                      | 50.00      |
| Rev. W. S. Benshoff, Conference pianist .....               | 10.00      |
| Miss Dorcas DeLozier, Choir director .....                  | 10.00      |
| Rev. W. C. Berkshire, Song director .....                   | 10.00      |
| Ashland College, Use of grounds .....                       | 200.00     |
| Rev. E. M. Riddle, Additional Expense Peace Committee ..... | 8.06       |
| Arthur Petit, Conference Highlights .....                   | 17.00      |
| Brethren Publishing Company, 5,000 Goals .....              | 25.00      |
| Brethren Publishing Company, 3,000 Annuals ..               | 291.55     |
| Total expenditures .....                                    | \$ 748.83  |
| Balance on hand August 16, 1946 .....                       | \$ 757.88  |
| PEACE COMMITTEE FUND                                        |            |
| Balance on hand August 20, 1945 .....                       | \$ 14.25   |

Expenditures

|                                                            |         |
|------------------------------------------------------------|---------|
| Rev. E. M. Riddle (telegrams, postage and phone call ..... | \$ 3.82 |
| Rev. E. M. Riddle, Expenses to Elgin, Ill. ....            | 10.44   |
| To close fund from General Treasury .....                  | 8.06    |

Walter C. Wertz, Treasurer.

Spiritual Meditations

Rev. Dyoll Belote

ARE YOU TRUE BLUE?

"Charity vaunteth not itself, is not puffed up, doth not behave itself unseemly." I Corinthians 13:4, 5.

Occasionally a newer translation of the Bible brings out more apt shades of meaning, or presents the meaning in a simpler and clearer form. This is the case with our text. While the average individual understands readily the meaning conveyed in the King James translation, yet it is sixteenth century English, and does not come to easy comprehension as does the Goodspeed translation which renders the verse thus: "It (love) does not put on airs."

We are all familiar with people who put on airs. They dress extravagantly, showily, and without consideration of the appropriateness as concerns their figure, complexion, or any other matter that has to do in the determination of what constitutes good taste. Or maybe they talk in tones of voice and with the use of mannerisms that attracts attention of others all about them, talking of family affairs that should be held sacred. Or maybe they have met someone of note, and they seek to capitalize on the fact in order to gain notice for themselves. Some folks have even been known to purchase fake degrees to impress the uninformed by their knowledge and titles.

Love that "puts on airs" is blatantly, hopelessly, foolishly insincere. The "House of Fame" built on such foundations is destined to come tumbling down over the heads of those who build it, sooner or later. A reputation that has to be "built up" to give it a "standing" isn't likely to maintain that status for long. Christian love doesn't do that sort of thing, Paul declares. Christian love is ever and at all times and in all places modest. It may be somewhat crude and unpolished, but it can be depended upon to do the loving thing at the right time and in the right way. It doesn't pretend to be something it is not. Rastus avers in his philosophy that: "When a man is what he isn't, den he isn't what he is," and we do well to follow the rest of Rastus' advice: "Don't be what yo ain't; jes be what yo is."

Christ has no hands but our hands to do His work today.

Some men are known for their deeds, others for their mortgages.

We may always triumph through the power of God's uplifted Lamb.

It is unfortunate to have more dollars than sense.



## Two Very Successful Daily Vacation Bible Schools

COLUMBUS, OHIO, CO-OPERATIVE CHURCH



The Co-operative Brethren Church of Columbus, Ohio, for the seventeenth consecutive year, held a two weeks Daily Vacation Bible School in the month of July. The school opened on July 8 and closed with a program on Friday evening, July 19.

Our church people and the people of our church community are, each year, enthused about our Vacation Bible School. Our closing program is always one of the largest attended services of our entire church year.

The enrollment this year was 103. We stress regularity in attendance with good results; as 101 was our largest attendance and 94 was the smallest, with an average attendance of 98.

Twelve earnest and faithful workers, assisted the pastor and his wife in conducting the school. These workers were our church mothers and young people. Five of our young workers were former Bible School scholars. We are always glad when our pupils grow up to be good workers in the school. This gives them excellent training for service as Sunday School workers. Also for ten years now our Bible School has been enriched by the gratuitous assistance of Miss Mildred Etter, a school teacher and tireless church worker from the Ft. McKinley Church of Dayton, Ohio. Miss Etter also assisted in the church service on Sunday morning, July 14, giving a very wonderful address which was both instructive and inspiring.

We consider our Vacation Bible School one of the very best means of approach to many homes in our church community. We try to link our Bible School with our Sunday School. Each year our Bible School gives us new contacts with parents and children and brings some into our Sunday School as regular scholars. During the school offerings were given for relief, for the buying of milk for children of Europe.

We pray God's blessing on all who make our Bible School possible year after year. We desire an interest in your prayers for the work of the Lord here in Columbus.

D. R. Murray, pastor.

### MT. OLIVE D. V. B. S. GREAT SUCCESS

A month ago I wrote to the Evangelist that we were beginning a Daily Vacation Bible School under the direction of the four girls of the Brethren Youth team whose pictures appeared recently on the back page of the Evangelist. At that time we hoped to have an enrollment of over seventy. The total enrollment reached 114 for which we praise God. And of that number eleven made their first time confessions of Christ. Of these some have already been baptized and received into the church.

On the last night of the school a fine audience which packed the auditorium and necessitated the use of extra chairs, saw the exhibition of the children's handcraft and heard them present a fine program of scripture and songs.

We are very thankful for the work of this fine team of girls who so faithfully labored among us. Our appreciation is also extended to Gil Dodds and those supporting this fine venture in Christian service in our denomination. It is surely most worthwhile for a church to have such an advantage. The girls not only taught the children, but they conducted worship services at our own church and at the Mill Creek Church of the Brethren which co-operated most helpfully in the school. They rented a school bus and gathered children over a wide area served by both congregations. Brother Walter D. Koontz now residing in Washington, D. C. came up to help us with the transportation too, driving his car every day quite a distance. The girls stayed at Mr. and Mrs. Miller Kyger's and Mr. and Mrs. Gordon Harmon's.

Again we say a very sincere "Thank You" to all who helped make this a very successful school. May the Lord bless and use to His glory the service and lives of these consecrated workers. We can enthusiastically endorse this sort of program to any church and we hope that next summer a number of new churches can be reached by a team.

—John F. Locke, Pastor Mt. Olive Church.

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A lot of people have a good aim in life but they never pull the trigger.

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### SPECIAL NOTICE TO OHIO CHURCHES

Have you taken your offering for the Canton Church Building Fund, as authorized by the late Ohio District Conference?

If you have, and have not sent same to the Treasurer of the Ohio District Mission Board, please do so AT ONCE.

If you have not taken this offering, do so at your earliest convenience, and send it AT ONCE.

Remember—the goal was \$2,000.00, and should be met, for it was the action of your delegates at the District Conference.

Send your offering to:

H. J. Amstutz,  
Treasurer of the Ohio Mission Board,  
Smithville, Ohio.



# Summary of the Minutes of the Sixty-third Ohio Conference

HELD AT BRYAN, OHIO—JUNE 11-20, 1946

The Sixty-third Conference of the Ohio District met at Bryan, Ohio on Tuesday, June 11, 1946 with Vernon D. Grisso of Dayton, Ohio, as Acting Moderator in the chair. The theme of this conference, "The Year of Evangelism," was carried entirely through the program, even to the man's Missionary sessions. The program was built around the division of the theme as such—Church School Evangelism, Youth Evangelism, Personal Evangelism and Mass Evangelism. Every subject was well presented. The new pastor of the Bryan Church, Brother C. Y. Gilmer and family, had not been on the field very long, but was in readiness for a fine conference. Very fine music was prepared by the host church, which was a vital part of the wonderful inspiration of this conference. The music was in charge of Robert Byler of West Alexandria. The Bryan people left nothing undone for our good and comfort, as well as inspiration.

The elections of a conference are always important, so they follow at this point:

J. E. Stookey was elected to the conference Board of Trustees, to succeed himself, his term expiring in 1949. To conform to the new constitution two others were elected to this Board: A. E. Schwab—1950; and Elmer Krider—1951.

E. M. Riddle—1949, to the Ministerial Examining Board. To the Mission Board for a term of one year: G. S. Baer, C. Berkshire and Roy Bever.

The nominations for College Trustees (Three to be elected) were: R. R. Teeter, Fred Eccard, John C. Eck, Elmer Frank, Floyd Sibert and Roy Bever.

The Credential Committee: J. G. Dodds, Vice-Moderator, Chairman, Mrs. Oscar Robarge, Robert Byler, Edgar Berkshire.

To the Sunday School Board: Vernon D. Grisso, for a term of three years.

Church Comity Committee: L. E. Lindower, M. J. Stookey, C. Y. Gilmer.

District Evangelists: L. E. Lindower—1947; Vernon D. Grisso—1948; C. Y. Gilmer—1949.

The Conference Officers were elected as follows:

|                           |                  |
|---------------------------|------------------|
| Moderator .....           | Vernon D. Grisso |
| Vice-Moderator .....      | J. G. Dodds      |
| Secretary-Treasurer ..... | C. Y. Gilmer     |
| Statistician .....        | W. C. Berkshire  |
| Assistant Secretary ..... | F. C. Vanator    |

The District Mission Board elected E. M. Riddle to the unexpired term of L. V. King as Vice-President of the Board. Also J. G. Dodds was re-elected as President of the Board.

The Camp site committee was chosen as follows: J. E. Stookey from the Board of Trustees; Vernon D. Grisso from the Sunday School Board, and W. C. Berkshire.

Shipshewana Committee: J. E. Stookey and Vernon D. Grisso.

Rules and Organization Committee: F. C. Vanator, E. M. Riddle and J. G. Dodds.

To the General Conference Executive Committee: E. J. Beekley and Floyd Sibert.

The Boys' Work Committee: C. Y. Gilmer, Edgar Berkshire and Edgar Heist.

Project Committee: Vernon D. Grisso, Conference Moderator; J. G. Dodds, Chairman National Goals Committee; Mrs. Harvey Amstutz, President of W. M. S.; Mrs. H. J. Frantz, District S. M. M. President; Fred Eccard, Representing Laymen's Organization.

The total number of delegates was seventy-three, which was not quite as large as the past few years.

Resolutions Committee presented the following:

1. We wish to offer a prayer of thanksgiving to the Holy Father, the God of our Faith, for the privilege and blessings which have been ours in the sixty-third conference of the Brethren church of the Ohio district.

2. We wish to express heartfelt appreciation to the Brethren Church of Bryan for its fine entertainment of the conference and its efforts to provide all its needs. These fine people are to be commended for their hospitality and the way in which they cared for all.

3. Be it resolved that the conference render a vote of thanks to the Moderator and officers and committees for their fine work in making a real spiritual feast.

4. We offer a prayer of thanksgiving to Almighty God for the fact, that the great world conflict has been brought to a close and we pray that He may establish peace in the hearts of men. To this end we pray that the church may be mindful of its great opportunities and duties in helping to re-establish the returned soldiers in their rightful places in life.

5. Be it resolved that all who are in attendance conference bear in mind throughout the coming year the special emphasis on and an appeal for more aggressive evangelism.

6. That we charge our district board of evangelists to establish close contact with every church in our district to encourage them in their zealous performance of their fullest spiritual duties.

7. The committee asks every pastor and church to enter into a burden of prayer for ministers and missionaries to go forth in God's service.

Respectfully submitted:

Mrs. Wayne Partee  
R. R. Teeter  
R. O. Byler

The 1947 conference will be held in New Lebanon. The invitation was extended through Clayton Berkshire. It was graciously accepted.

Signed: E. M. Riddle, retiring secretary.

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Courage is not faint-hearted; it is resolute. It knows no such slogan as "safety first."

Kindness always pays, but pays most when you do not do it for pay.



# Young Men and Boys' Brotherhood

Devotional Lesson for September

## TO THE BOY

Jer. 3:4—Wilt thou not from this time cry unto me, my father, thou at the guide of my youth?

This is what I'd have you be  
 Son of mine,  
 Happy, independent, free,  
 Sturdy, fine.  
 Willing, cheerful, brave of heart,  
 Clear of thought, but not too smart.  
 Play the game and play to win,  
 Son of mine;  
 But when failure drags you in,  
 Never whine.  
 When your best will hardly do,  
 Don't let shame get hold of you.  
 Keep your head in pleasure's hour,  
 Son of mine;  
 These are needed for the flower:  
 Rain and shine.  
 Many a plant which might have bloomed  
 Was by too much sunshine doomed.  
 Live your life as best you can  
 Son of mine;  
 Play the friend and play the man,  
 Hold the line.  
 Care and pleasure you will meet,  
 But in either never cheat.  
 Take the loss and take the gain,  
 Son of mine;  
 With the wisdom to remain  
 Free from sign  
 Of the coward mind which shows  
 How it magnifies its woes.  
 Be you clean and be you fair,  
 Son of mine;  
 Never shirk what is your share,  
 Straight as pine.  
 Face whatever comes, erect,  
 And you'll win all men's respect.

—Edgar A. Guest.

## LESSON: The Boy Who Wasn't a Coward

"My son, when sinners entice thee consent thou not."  
 Prov. 1:10.

A foolish young man once vainly expressed himself in these words, "What a wonderful thing life would be if there were no temptations! As it is," he said, "each day brings with it so many temptations to evil that I am in hot water every hour. Oh for one day of freedom!"

A longing to be free from temptations is cowardly. A boy is tempted. Temptation comes to test our strength, our faith, our love and our loyalty to Jesus Christ. But when we are tempted God knows all about our temptations, and He also knows how hard it is for a boy to face these temptations because "Jesus was tempted in all points like as we are, yet without sin." But as Jesus did not yield to temptation and thus won the victory over sin and Satan, "He is able to succor all that are tempted." So here is a word of comfort and cheer: No boy is expected to fight temptation single handed for He who has never been defeated is ever ready and willing to help us to win the victory. Satan knows this and he always trembles when he meets a boy who says with confidence and courage, "I am not alone for Jesus is with me."

Satan tried to tempt Job, and when he discovered that Job had the presence of God with him he said to God, "Hast Thou not made a hedge about him on every side? If we practice the presence of God in our lives Satan with a disheartened spirit will turn away from us."

On a very warm afternoon in the month of August a breeze was stirring and the birds were too lazy to sing. It was dull, dark and gloomy, and it looked as if it would rain at any moment. Everybody seemed as though they wanted to imitate the birds and keep quiet. But Fred Haine and his two companions, Dick and Will Haine, thought it was just a dandy time to go fishing. So they had the "limit" of trout and perch, and Dick declared it was time to quit. "Let's go swimming," he suggested. "All right," responded Will, but Fred to their astonishment said he "couldn't do it." "Can't do it?" "Why not?" "Are you sick?" "What's the matter, old fellow? You never refused before?" "I know it," he replied, "but mother has been telling me of some boys who were drowned lately, and she made me promise not to go in swimming any more without her permission." "Stuff and nonsense," said Dick, "just as though it were any more dangerous now than it ever was! Women do have such silly notions. I like to see myself tied to my mother's apron strings! She knows better than make me promise things that I can't do. Why a boy can't help swimming in hot weather. It is just as natural for him as it is for the fish themselves. Come on, Red!" Dick and Will started to remove Fred's shirt when Fred exclaimed, "Now, no more of that!" he drew himself up with courage and dignity. "You are right, Dick may swim as long as you please and I will wait here for you, but I mean to keep my promise to my mother." When Dick and Will saw the set determination on Fred's face they knew they could not make him change his mind, so they called him a coward and told him with sarcasm that they were mighty glad that they were made of better stuff.

What foolish boys they were to imagine that they were manly when they were tempting another boy to do wrong. They must have forgotten that a boy shows himself to be noble and manly when he is brave enough to stand for the right, and to obey his mother.

Fred was contented to lay on the bank and was amused to see the grasshoppers jumping around about him. In a little while he heard a scream, a cry for help. Something had happened. Dick had taken suddenly ill, and had flung his arms around Will's neck to save himself. Will was a selfish boy and tried to loosen himself from his brother.



crasp. He was afraid, he said afterward, that if he had tried to help Dick he might be drowned, too. Fred knew that something was wrong, and springing to his feet made the leap into the water, and in an instant was boldly making his way to his sinking companion. He was just in time. Dick was saved. Now then which of the two boys proved to be the coward, Will or Fred?

No boy is a coward when he obeys his mother. Other boys may laugh and ridicule when he takes his stand for the right, but a really manly boy can stand ridicule as a soldier stands fire.—Rev. Alfred Barratt.

## GOSPEL FAITH AND PRACTICE

DR. C. F. YODER

### CHAPTER VII

#### THE ORDINANCES OF THE CHURCH

(continued)

##### The Unity of the Lord's Supper:

An outline of the Supper as a whole will help us to understand it better and feel its importance. It is not only a memorial of the past work of Jesus, but is also a symbol of his present work and a type of its coming fulfillment in the kingdom of God. Each part of the supper has its three-fold significance, both as to Jesus and to us members of his body.

##### The rite of cleansing:

As a memorial footwashing represents, not the humility of Jesus, but the humiliation described in Phil. 2:5-8, and so our partaking of his sufferings as described in Heb. 12:12, 13, and Matt. 16:24, 25.

As a symbol, footwashing represents the present cleansing of the church by Jesus, in the preparation of his bride. 1 John 1:7-9; Eph. 5:25-27, and also represents our cleansing and preparation for communion with him and service to one another. John 13:8; 1 Cor. 11:28, 29.

As a type, footwashing represents the perfect righteousness of Jesus which by faith becomes our righteousness, which is the fine linen of the wedding garment at his coming. Gal. 3:26, 27; Rev. 19:7, 8.

##### The Love Feast:

As a memorial represents the love of Jesus in giving his life for us while we were yet sinners, that he might form his bride, the church and was not ashamed to call us brethren. Heb. 2:10-14. It also represents to us the love we should have for him and for one another to be worthy of him. John 13:34, 35; 1 John 4:19-21.

As a symbol the love feast represents the present fellowship of Jesus with his church, in which he has made us to sit down in heavenly places. Eph. 2:6; Luke 22:15; Matt. 28:20.

As a type the love feast represents the marriage supper of the Lamb, in which the church is the happy Bride. Rev. 19:6-8.

### 3. The Eucharist:

As a memorial the eucharist commemorates the death of Christ and our death to sin with him. 1 Cor. 11:26; Rom. 6:11; Col. 2:20.

As a symbol it represents our feeding upon him, the Bread of Life, as we partake of the emblems of his body and blood. Luke 22:19, 20.

As a type it represents the union of Christ and the church when he calls the Bride to himself at his coming. Rev. 19:7, 8.

Truly these precious truths become more precious as we meditate upon them during the happy fellowship of the Lord's Supper. Not one of these truths can be spared, nor its corresponding symbol. The Lord in his wisdom gave the supper just as he wanted it, and we will be wise to preserve it in that form.

(For complete treatment of the ordinances consult the book "God's Means of Grace" by the same author.)

## » » » » Our Poet's Corner « « « «

### HIS TOUCH

Have you ever stopped and wondered  
At the Saviour's wondrous touch,  
How His hand held all the power  
To release the Devil's clutch?

How Christ healed the sick and weary,  
As He walked along the way;  
Wrought a deed of loving mercy,  
By His touch, most every day.

And yet 'tis no greater marvel  
That today His power we've seen,  
For He's touched our sinful bodies,  
Made the vilest sinner clean.

As we tread the upward pathway,  
When our fears and doubts arise,  
Tis His gentle unseen finger  
That can still our foolish cries.

When our hearts are over-burdened  
With the worry for our needs,  
Tis His hand that does supply it,  
Tis His touch our spirit heeds.

And when we have failed in saving  
Some lost loved one from their sin,  
Then we realize so meekly  
Only He can bring them in.

Yet before His altar humbled,  
Yielded there to His dear touch,  
He can give to us the power  
That availeth always much.

Have you yielded to your Savior,  
Has His touch empowered you,  
To a greater, loyal service  
In the tasks you have to do?

—Leila Elliott, 8/46.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 8, 1946

## WHAT ARE YOUNG INDIANS DOING?

Scripture: Rom. 15:1-4; Isa. 9:2

## For The Leader

All through the war, American Church people were more or less reminded of the great missionary opportunities which would be open once the war ceased. Without doubt, every one who heard the words hoped that, when the time came, some one else would be ready to go as missionaries. At least it more or less looks that way now. For the great opportunity of a thousand years is rapidly passing from sight because churches have not risen to the open door. People are going to believe in some kind of a god. And if it isn't the true God, it will be some other one. Our topic points us to the great unevangelized millions of people who live in India. In spite of great advances made for Christ in India, that country still remains largely steeped in paganism and superstitions because of their religious beliefs. Why it is reported that there are more cows in India than in the United States and yet people are starving to death there, for their superstitions consider the cow a sacred beast and not available for slaughter.

## DISCUSSION

1. THE "HAVES" TO THE "HAVE NOTS." We have heard much about the "have" nations and their responsibility in sharing what they have with the nations which do not have as much. An excellent philosophy if you could remove the powers of graft and greed. But did you ever consider that we Americans have the gospel of Jesus Christ, and some other nations are not as fortunate? What are we doing about it? We await the good news of full powered missionary programs in which the gospel goes forth uppermost to the hearts of the "have not the Gospel" nations. India is one of these. We who are strong in our Christianity are to share it with others. We have a great strength, organization, money, methods, equipment and literature. If we had the young men and young women to go as missionaries we would be all set. More money and equipment could be raised. We have not begun to touch the great resources of missionary money which could be raised by a praying, soul seeking church people. What we need most is consecrated young people to go as personal workers to these nations. Could you go?

2. THIS MAKES SENSE. It works at home as well as between nations. Doesn't it make sense to you that the more people we have professing and living the Christian gospel in Christ, that the fewer people we will have working against us? The more people who are living in paganism and sin, the more enemies, spiritually, we have. It makes sense to us that if we send missionaries and convert Indians and others to Christ that world relations will go better! What then are we waiting for? There is folly in our present attitude of isolationism. There is insanity and race suicide in the common belief that "God will take care of us" to the extent that we can hide behind Him.

We dare not ignore the world problems of paganism and sin! God is merciful and long suffering, but He isn't going to sit back and wait for us to go evangelize the world when deep down in our hearts we don't intend to go. We should not cease praying or giving or sending for missions until every square foot of the earth has seen a missionary of Christ's.

3. WE HAVE HOPE, DO OTHERS? If a friend of yours, or a member of your family, in Christ, should die, what would you say as to their future state? You would say, they were Christian, and now they are with Christ. The Christian burial would include a guarantee such as this. But suppose you were a young person in far away India, for instance, and your mother or father or friend would die. What could you say? Could you say, "I'll see them again?" And yet those young people are just as human as we are, with feelings, emotions and family ties just as dear as ours. The scriptures say that we have comfort in Christ. But if the India young people don't know Christ how can they have this blessed hope? So don't you see how important it is that we hurry up and send the gospel story to them? Perhaps the Lord is calling you to go as a missionary with that Gospel.

4. GOOD NEWS. In the Isaiah verse we have tonight it tells that the people that walked in darkness have seen a great light. It tells also that those that dwell in the shadow of death have had the great light to shine upon them. Do you know what that means? Because they have not had the great light of Christ, as they have given themselves over to pagan practices and superstitious ideas. Thus they live forever in eternal darkness. But Isaiah talks about good news. And what could be better news than to hear something which would remove the shadow of death? "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." See what we mean? From the fear of death, to the complete lack of fear. The good news which bring this to pass is CHRIST. We must take Him to others!

5. LOOKING TO AMERICA. Most of the nations of the earth are looking to America for about everything they need to satisfy the material side of life—food, clothing, lumber, etc. To whom are they looking for spiritual satisfaction? Note that mortal man by nature does not up for spiritual food. We must give them a taste of it. Thus we must be aggressive in our missionary endeavors, taking the Gospel to them, even though they have not asked for it. The chance of a lifetime faces us as young people to go all out for Christ. Specifically, we want to think of India, for that is our topic tonight.

Think for a moment of some fine young person your own age who was born and lives in India. Their soul is just as precious as yours. But unless you go and tell them about Christ, their soul will be lost. How can we turn deaf ears to missionary pleas when neglect causes eternal loss of precious souls? This is the age in which we must awake and act. There is no more serious business on earth nor a more neglected business.

## QUESTIONS

1. About how many people in India are without Christ?
2. About how many mission points do you think will be established there in the next five years?
3. Describe the calling and training of a missionary from the time he or she is called until they arrive on the mission field. Does this work appeal to you?



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## WHAT WILL YOUR ANSWER BE THEN?

You can turn away from God's loving call,  
Say no to the Spirit divine.  
You can live your own life just as you please  
And not reckon the years or time.  
But listen, my friend, there will come a day  
When you stand before God, and then  
He'll ask you why you rejected His Son;  
Say, what will your answer be then?

You can sneer when we speak about your soul,  
When we plead for your salvation,  
When we ask you to accept Jesus Christ,  
Who died to save every nation.  
You can turn aside in a careless way,  
Not thinking of God or of men,  
But when He speaks about your soul,  
Say, what will your answer be then?

You can live without letting Jesus come in,  
Yes, you can die without Him, too,  
You can ignore the prayers your mother made,  
And the father who prayed for you.  
You can turn aside from all that is good,  
But Christ is soon coming again,  
And He will ask why you crucified Him;  
Say, what will your answer be then?

—Mrs. Albin Swanson.

## THE TRUMPET JUDGMENTS

Rev. 8

The "silence in Heaven" reminds us of a quiet that precedes a storm. While God pauses for men to repent their hearts seem to harden (Eccl. 8:11-13). The prophets cry, "Flee from the wrath to come," but man goes on sinning. At the same time there are pent-up destructive forces only waiting to be let loose (Rev. 9:1, 14). The longsuffering and patient God will judge sin and bring retribution in His own time (1 Pet. 3:20; 2 Pet. 3:15). We are now living in an age of grace. But every age ends in judgment. It is always later than we think and when it comes mankind will not be looking for it (Matt. 24:36, 44). Meanwhile, God's people earnestly long for better days to come (Isa. 40:9-11). The faint-hearted ones may hoist the white flag, but God will one day interrupt a slumbering world (Psa. 50:21; 74:10). God will not ultimately let sinners escape with impunity (Rom. 2:3, 4). While Heaven is silent we are to break our silence (Isa. 62:1, 6, 7; Psa. 65:5).

And so a three-fold judgment falls upon nature of hail, fire, and contamination of water. God used hail as one plague in Egypt, and in the day of Joshua, and will use hail stones weighing about 100 pounds near the end of the Tribulation (16:21). After the Millennium the earth will be renovated by fire (2 Pet. 3:12). The earth has

twice been renovated by water (Gen. 1:2; 7:17). The atmosphere of the earth is composed of two highly combustible elements, 79 per cent nitrogen and 21 per cent oxygen. The splitting of the atom can render the fulfillment of prophecy. Likewise water is composed of two elements, which when separated will burn. What is there to prevent God from splitting the atom of the sea and air? Read 2 Peter 3:7.

The first four trumpets bring judgment upon nature as an advance warning before God lays His hand upon the person of men in chapter 9. Then the Psalms of prayers which call upon God to avenge His people of their enemies will be answered. Brethren, there is always need for warning. If the trumpet of your gospel note gives an uncertain sound nobody will get ready to meet your Lord (1 Cor. 14:8).

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for September 8, 1946

#### TRUTH AND SINCERITY IN SPEECH

Lesson: Ex. 20:16; Prov. 26:23-28; Matt. 86:69-75

Speech is the translating of our thoughts into words. There are many thoughts that ought never be translated into words, for there are many things that would be better left unsaid.

There is a class of people in this world, and their name is legion, that seem to feel that if a thing is true, whether it harms another individual or not, it should be said. This class of people always finds a good audience, for far too many people like to obtain a new "morsel" that they may roll under their tongue until the proper time to pass it on to their own seeming distinction.

We also might remember that words that are once spoken cannot be taken back. One may plead for forgiveness for having uttered them, and be forgiven, but that will not bring back the words nor undo the damage they may have inflicted.

There has always been a question as to whether a lie is ever justifiable, and the question as to whether one can always tell the truth. The problem can be solved by never putting one's self in a position where a lie would seemingly need to be told. All that is true does not need to be told. If it is harmful to another it is better left unsaid.

And when we speak our speech should reflect our attitudes. Lying never did one whit toward making a thing true. Some one has said, "Most people fear the thief more than they do the liar; yet history might prove that far more personal damage and harm has been suffered from liars than from thieves." Remember that old saying, "He who steals my purse steals trash; but he who steals my character takes my all."

"Think clearly and then speak sincerely for uplift merely," could well be a motto for all of us to follow.



## Laid to Rest

### PILLAR OF CHURCH ENTERS INTO REST

Ira Calvert Wilcox, for more than fifty years a loved and useful member of Pittsburgh First Brethren Church, entered into Eternal Rest July 10, 1946. He had reached the age of seventy-four years, four months and twenty-four days. While he had been in failing health many months, he had attended the services of his beloved Church on Dearborn Street only two weeks before his passing. A heart condition grew critical rapidly, and, because he suffered untold agony, death came as a release, at the family home, 330 S. Evaline St.

The record show that Brother Wilcox was the twenty-third of thirty-three Charter Members who organized the Pittsburgh First Brethren Church, January 23, 1890. During fifty-six years, he served in many capacities in the Sunday School and in the Church. He worked shoulder to shoulder with many Pastors, many of whom, too, are of sacred memory.

Ira C. Wilcox was a familiar figure in the National Conferences of the Brethren Church. He served as Treasurer for a number of years, and also was a member of the Publications Board. At the time of his death, he was President and Trustee Emeritus of First Brethren Church, and Senior Deacon. By occupation, he was a building contractor.

He married Margaret Ellen Simpson, and on Christmas, 1944, they celebrated their Golden Wedding Anniversary. Four children were born to this union: Samuel H. Wilcox, who preceded him in death, and Mrs. John A. Rishel, Dr. Isabel G. Wilcox and Mrs. Karl W. Lang. Surviving also are two sisters and three brothers.

Funeral services were conducted Saturday afternoon, July 13th, by the Pastor, assisted by E. E. Jacobs, Ph.D., President Emeritus of Ashland College, a long-time friend of the family, and by Rev. Vernon Smith, of the Presbyterian Church. Hundreds of friends called at the funeral home to pay their respects, and two large rooms were banked with the floral tributes which were given, attesting the goodwill he had won by his upright life. Interment was on a beautiful slope in the large Allegheny Cemetery, in the East Liberty section of Pittsburgh.

Let us not think of our departed dead  
As caught and cumbered  
In these graves of earth.  
But, think of Death as of another birth,  
As a new freedom for the wings outspread,  
A new adventure, waiting on ahead;  
As a new joy or more ethereal morth,  
As a new world  
With friends of nobler worth  
Where all may taste a more immortal bread.  
So, comrades, if you pass my grave some time,  
Pause long enough to breathe this little rhyme:  
"Here, now, the dust of Edwin Markham lies,  
But, lo! he is not here; he is afar  
On life's great errands  
Under mightier skies

And, pressing on  
Toward some melodious star!"

William S. Crick, Pittsburgh 24, Pa.

BEAM. David Beam, one of our young men of the Moxham Church, Pennsylvania, passed away after a long illness of pneumonia. Many years ago one of our promising boys, the pastor looked forward to a fine career for Brother Beam, but an affliction came upon him that incapacitated him and resulted in his being an invalid for years.

Our prayers and sympathy are extended to his loved ones who mourn their loss and console themselves with the thought of his gain in the exchange.

George H. Jones.

SCHAMEL. The St. James, Maryland, Brethren Church has lost one of its beloved members in the person of Mrs. Virginia (Stotler) Schamel, wife of Charles H. Schamel. Mrs. Schamel passed to her reward on June 25, 1946, aged 62 years and 4 months.

She is survived by the following children: Mrs. Preston Britner, Hagerstown, Maryland; Winifred Schamel, St. James, Maryland, and Charles Schamel, Jr., Hagerstown, Maryland.

The body was viewed at the Leaf Funeral Chapel, Williamsport, Maryland. Funeral service was held in the St. James Brethren Church, the undersigned officiating. Interment in Greenlawn Cemetery, Williamsport.

D. C. White.

## Wedding Announcement

KNISS-MARTIN. Miss June Martin, daughter of Mr. and Mrs. Walter Martin, Lanark, Illinois, and Kenneth Kniss, son of Mr. and Mrs. Arthur Kniss of Lanark were united in marriage at the Lanark Brethren church Sunday afternoon, July 21, 1946 at 2:30 o'clock. The double ring ceremony was read by the writer in the presence of a large assembly of relatives and friends. Miss Betty Martin, sister of the bride, was maid of honor; Wallace Warner served as best man. The bride was given in marriage by her father.

Mrs. Kniss is a graduate of the Lanark high school, class of 1943. She attended Frances Shimer College and Northern Illinois State Teachers' College. For the past two years she has been a teacher in the rural school of Carroll county, in which occupation she will continue. The groom was graduated from the Lanark high school in 1942. He is engaged in farming with his father. They will reside in Lanark.

Mr. and Mrs. Kniss are outstanding Christian young people, held in high esteem by all who know them. The groom is a member of the local Church of the Brethren, the bride of the Brethren church. The wedding trip of this happy couple reaches to the Pacific Coast. We wish for these young people a long and happy wedded life.

W. C. Benschoff.



**HAMEL-MARKLEL.** Curtiss K. Hamel and Irene M. Markley were united in the bonds of matrimony by the undersigned, at a very beautiful church ceremony, in the Second Brethren Church of Johnstown, Pennsylvania. Brother Hamel is a member of the Conemaugh congregation and Sister Irene a member of the Second Church.

A large gathering of friends and relatives witnessed the ceremony after which a social hour was enjoyed by more than a hundred guests.

May our heavenly Father bless and guide these young Brethren people into the making of a good Christian home.

**CABLE-GROVE.** Harry H. Cable and Genetta Jane Grove, two of the members of the Second Brethren Church of Johnstown, Pennsylvania, were united in marriage by the pastor at an evening ceremony attended by a large gathering of loved ones and members of the church. Brother Cable is a member of the military arm of the government. His induction into the army has made the starting of another Christian home a matter of the future.

Brother Cable was formerly a member of the Mennonite Church and, like our Brethren, deplors the necessity for military service in times of peace. We are praying that many fine young men may have the chance to make a Christian home rather than one divided by military needs.

The best wishes of a large circle of friends go with these young people in their new life.

**MILLER-ADAMS.** Glenn S. Miller and Kathryn M. Adams were united in the bonds of holy matrimony by the undersigned. Sister Adams is a member of the Vinco Church, in fact a life-long member there. The undersigned had the privilege many years ago of performing the rite for the parents, who have been, in the intervening years, two of the most loyal and faithful Brethren. Their family has been reared in the nurture and admonition of the Lord. All of them are faithful members of the Vinco church.

This was one of our most coveted privileges. At the time the Vinco church is without a pastor, the undersigned is going out to the rural church and preaching on Sunday evenings until the new pastor comes.

May God most richly bless these splendid young people in the new life.

George H. Jones.

## Business Manager's Corner

(Continued from page 3)

Conference platform, she came to the Business Manager and said, "Brother Baer, since I heard what you said last night, I want to increase my gift to \$200.00," and she wrote a check to that amount. Thank you Sister Wolfe. And Sister Wolfe wants her home church, North Manchester, Indiana, to have credit for this gift.

### All Will Be Informed by Letter

By Conference action, the entire church membership, so far as it can be contacted, will be notified of this project by letter. Pray that the Lord may lead us all in what we should do.

# The National Sunday School Association

## THE HOME DEPARTMENT—WHY NOT?

By Rev. Arthur R. Baer, National Home Department Superintendent

### Number III

In the issue of the *Evangelist* of August 3, 1946, we took the liberty of quoting from Rev. N. V. Leatherman's article in the November 3, 1945 issue of the *Evangelist*. As we conclude these brief words we suggest that you search out the *Evangelists* of November 3 and 10, 1945 and reread his thought-provoking examination of the Extension arm of the Sunday School.

One of the heartening tendencies of the present is the increasing desire of high-minded people to show their love for God in terms of service to His creatures. As we examine the lives of the spiritually great of other days, we find they were those who served their fellowmen. We find that it is still true, and it will show forth in an increasing desire to reach those who cannot or will not come to church. Sixty years ago this desire caused the inception of the Home Department.

There are always some on the fringe of our church communities who cannot be reached except under considerable difficulty; there are aged people who have been in Sunday School most of their lives and are now handicapped; there are those who cannot, or think they cannot, go to church—dare we leave these people with no effort on our part to cultivate a taste for spiritual values, or to satisfy such a taste created by a lifetime attendance at Church? Why not, then, a Home Department?

It is tragic that so often our interests and efforts are captivated by the glamorous, the spectacular, the thing we like, and we become blinded to some very simple but effectual ways of service. Perhaps it is time that we re-examine our opportunities and our purposes lest we fall victim to this error. Perhaps, even now, it could be said of us, "This ye ought to have done and not to have left the other undone."

—Cameron, West Virginia.

# WITH THE LAYMEN

## THE NORTHERN INDIANA LAYMEN MEET

The Northern Indiana Laymen met at Lake Shipshewana on August 5, with 184 men present.

This meeting was held one month earlier than usual due to the fact that we wanted our men to see our Brethren Retreat Camp during the summer season. Also it was previously announced we were desirous of emphasizing



the need for funds for many forward movements at Shipshewana, one vital improvement being a new modern rest room. We are praying that the Lord will lead and show us the way for this much needed project.

A very fine meal was enjoyed by all of our men, after which we assembled at the Tabernacle. Mr. "Bud" Hunter of North Manchester, the President of the Southern District Laymen, led us in song, after which the chairman introduced Rev. G. W. Rensch, one of our retired ministers, of New Paris. Dr. Rensch was able to direct our attention to much of the early history of Shipshewana, relating the many difficulties encountered along the way, as well as the many achievements attained. Dr. Rensch also left with our men a great challenge for future work, and much inspiration was gained from his message.

Along with this message we were stirred by the challenging heart to heart talk by Dr. W. I. Duker from the Church at Milford. Brother Duker maintains his residence at Shipshewana and was able to give us much concerning the value of this camp and recommendations for the future. We sincerely thank both of these men, who are 100% Brethren, for their untiring efforts in this work.

After the speaking program, a very wonderful generous offering was taken amounting to \$400.00 which will be used for the needed improvements at Shipshewana.

Our next meeting will be held at Milford in December, and a further notice as to the exact date, etc., will appear in the *Evangelist* at a later date.

Everett E. Miller,  
Chairman N. Indiana District Laymen.



## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benschoff  
Milledgeville, Illinois

### CAMBRIA COUNTY, PENNSYLVANIA, YOUTH UNION HOLD RALLY

The quarterly rally of the Cambria County Brethren Christian Endeavor Union was held on Monday evening, August 5, on the lawn of the Vinco Brethren Church. About sixty members attended the rally. Churches represented included the Third Brethren, Johnstown; Second Brethren, Johnstown; Vinco and Conemaugh.

The devotions were in charge of Walter C. Wertz, president of the Union. Rev. J. L. Bowman offered prayer and Lois Jean Wertz led the group singing and also rendered a solo.

The business session was in charge of Brother Wertz. Three chorus books were presented to the Third Brethren Intermediate Society for having accumulated the best record during the quarter. The Second Brethren Society won the banner award for having the best percentage of attendance at the rally.

Betty Knauer, secretary of the union, explained the system of awards and discussed national goals of the group. The Third Brethren Intermediate is the banner society for the year.

Dorothy Grumbling, Walter Ream, Charles Gilbert and

Mrs. George H. Jones were presented pins for perfect attendance during the quarter.

A nominating committee was named to prepare ballot for the annual election to be held in November. The session will be held in the Second Brethren Church of Johnstown on November 5.

Rev. George H. Jones, pastoral adviser of the group delivered an address on dedicating lives to Christian work. He closed his message with a fagot service. After each member had thrown his fagot on the fire the meeting was closed with a friendship circle.

### GOOD WORD FROM BROTHER DRUSHAL

Lost Creek, Kentucky

Since inquiries have come as to my physical condition we believe it well to answer through the *Evangelist*. I am happy to tell you that I have recovered so far that I am now about somewhat, and have preached two times here at Lost Creek. I am able to do some chores also, but do not feel that I would be able for the Conference trip and all that it involves, as much as I would so much like to do. It is a real disappointment not to be able to make that trip.

But I am thankful, yes very much so that I am as well as I am. I lay for about fifteen days unconscious, and during the early part of that time two different doctors visited me, the last one, after examination, said, "There is really no chance for him," and took the nurse he had brought to leave here, along back with him. "But man's extremity is God's opportunity," and so it was in this case. Much prayer went up for recovery, I was anointed with oil three times, two times Mrs. Drushal called for it for me, and the last time I called for it myself. About two hours after the last anointing, the pneumonia broke, after it had been on about two days and since that time improvement has been fast. I very certainly feel that prayer and the anointing services enabled the Lord to touch my body and heal.

Of course for all this we are profoundly grateful to our God, and the many folks who were praying for us. I took no medicine at any time, only at the beginning when aspirin did not give any relief, then morphine was tried which did not relieve the pain any, then the Lord only was relied on. Brethren, do we practice the anointing service as might be done? It is most certainly our Lord's program for our healing, and praise His holy name it works, it was at last a saving factor in my recovery.

G. E. Drushal.

### HOW TO ORGANIZE FOR C. E.

Inquiries have been received about material for organizing and conducting Christian Endeavor societies. We have answered those inquiries personally, but we want to say to all readers of the *Evangelist* that we are stocking up with supplies for Christian Endeavor work. We have orders already placed for some such material, and will be glad to take on other material that may be suggested by the National Christian Endeavor officers or other local workers with C. E. societies.

Send your orders to The Brethren Publishing Co., Ashland, Ohio.



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\* tion in the **Evangelist** must be in the hands of the \*  
\* editor at least three weeks before the desired date \*  
\* of publication, to assure same to appear in desired \*  
\* issue. This refers to announcements particularly. \*

## INTERESTING ITEMS

We call your attention to the little block just above this item. In that block you will find instruction which every contributor to the columns of the **Evangelist** should keep in mind. Sometimes we receive an inquiry as to why certain items do not appear in the **Evangelist** just when they are expected. There are several reasons that we wish to give in answer to this query.

1. They may not have arrived in sufficient time to be placed in the issue desired. Sometimes the mail does not reach this office as quickly as the sender estimates it should.

2. Sometimes a notice is received which could not possibly appear in an issue in time for it to be of any value

whatsoever as an announcement, but if it is possible we always seek to make reference to it in an "Interesting Item" as having been carried out in the church where it is announced.

3. Having one Missionary issue each month, in which the editor only has two pages at his disposal, which pages carry the regular Christian Endeavor, Sunday School comments and Prayermeeting topic, there is often no possibility of making announcements unless there might be a small vacant space on these pages.

If the three-week prior to publication rule is adhered to it is possible to assure you that the requested announcement will appear in the issue desired.

We trust this explanation will bring satisfactory adjustment of any misunderstanding concerning material sent in for publication.

However, the editor does ask for articles from the pen of contributors that do not appear immediately on reception, for he desires to have sufficient material on hands at all times that the make-up of no issue may be held up. Of course contributors will understand this. But news, announcements and the like, we desire to reach the readers at the earliest possible moment, so that it is news.

We have been wanting to say this for some time, but space in the "Interesting Item" column did not permit, but this week there seems to be a lack of church bulletins from which we glean our "Items" due, no doubt, to the fact that your pastors were at the General Conference and no bulletin was issued. Therefore we took this space to make the above explanation. Thanks for reading it.

We were glad to see the pictured likeness of three new churches at the conference time—Nappanee, now in course of construction; Washington, D. C., with lots purchased and the building in sight; Canton, Ohio, waiting the go ahead sign from the building authorities. This speaks of the fine progress in church building. Then we were informed that the Mulvane, Kansas, church, having been moved into the city of Mulvane from its former country site, is rapidly nearing completion. And that is not all in the way of building for the Cheyenne, Wyoming, church will soon be in the process of construction. It all speaks of progress.

We received a fine booklet some time ago from the Brethren Berean Band of Northern California. Its title page shows it to be the complete program of the Summer Camp and Camp Meeting of this band of workers. The booklet contains twenty pages and cover and contains the full daily program, songs used during the sessions and a complete list of their officers. It is a fine thing and well gotten up.

Ashland College will soon be in full swing. Last week the campus was deserted and only those who were compelled to be present by nature of their duties were to be seen. But this week the campus is teeming with activity, as it is Freshman Week. Soon the full number of students will be thronging, (and we really do mean thronging for there will be so many of them) the college halls and making the "welkin ring."

Good will come to the church when it stops speculating and starts obeying.—Bishop Moore.



## The Editor Thinks Aloud

Fred C. Vanator

### THE LAST OUNCE OF ENDEAVOR

You have all heard the story of the little engine that had a great heart and did its best. Compared with the giant engines of the open road, this little donkey engine was a mere pigmy. But it puffed and puffed and exerted every ounce of its power until it was able to reach the very peak of the hill, and its cry all the way up was, "I think I can; I think I can, I think I can." And how inspiring was its cry when with a final effort it reached the summit with its load and was able to glide down the other side of the slope with ease. Then its exultant cry became, "I thought I could, I thought I could, I thought I could."

Do you know that we are all like that little engine? Each one of us has been assigned a task in the church. It may be a very small task, and again it may assume gigantic proportions. Whether we accomplish the task all depends upon whether we have the courage to exert every ounce of our strength and not be discouraged when others, with seeming ease appear to be coasting by us, gaily and jauntily waving to us and by such actions appear to be making fun of us for not being able to go as fast or as easily as they.

But it is not always speed that counts in the task which has been assigned to them. But far too many times they neglect many important features of their task weakly accomplished. "Haste makes waste" is an old saying that carries much weight, even in the realm of the spiritual. It is the goal that is reached, rather than the pace which is set that makes the race.

Another saying which we hear so often is, "An ounce of prevention is worth a pound of cure." That ounce, exerted when it is most needed, in the early part of the task, is worth more than a whole pound of expiring effort at the end of the road.

A mere pinpoint of atomic power as it is known today, is more destructive than tons of highly explosive ammunition of the old type.

"A stitch in time saves nine," is another searching saying. The single stitch taken when the garment begins to rip out, does more to save the entire garment than does the sewing of an entire seam when the rip is long.

What are we getting at? Well, just this. Following our conference every ounce of energy is ready to break out. But the farther we go in failure to adopt and work the plans set forth in the conference, the easier it is to put it off and the final outcome is that other things slip in and the task is incomplete when next conference rolls around. An ounce of energy applied while the iron is hot, has far more effect than a miserable attempt at beating the iron into shape when it is cold. An ounce of energy applied now to the plans and purposes of the church, will be of exceedingly more value than pounds of spent energy at the close of the church year.

Think it over!

## Business Manager's Corner

George S. Baer

### Prayer Precedes Success

We are recognizing that as the order in the coming campaign for the raising of funds for the equipping of our Publishing House. That is always the order. Prayer goes before success in every undertaking for Christ and the church. First, pray to know God's will. Second, pray for the willingness to do God's will. Third, pray for the faith to believe that He is able to accomplish what He wills, in and through us and for us.

### Four Months of Prayer and Waiting

By action of Conference we are to launch the campaign in January for the \$15,000.00 needed, but in the meantime we are being asked to pray for the Publishing House and this project in particular. It is a big undertaking, but our God is a great God and, if we have great faith, he will accomplish great things for us. This is the Lord's work; let us seek his blessing upon it, and upon the Staff, the Board, and the membership at large, that all may be ready and willing to go forward as he leads the way. As we wait and pray, we will see what the Lord may do through his people and will report it in a "corner" set apart for that purpose, according to instructions. And, that you may be fully informed,

### Here Are the Instructions

given us by Conference action, adopting the "Report of Committee on Plans for the Campaign to Raise \$15,000.00 to Modernize the Printing Plant."

"1. Announce the authorization of the campaign in the Brethren Evangelist issue of the first week in September, and explain the purpose.

"2. Send circular letter of announcement and explanation of plan throughout the brotherhood.

"3. Run a block of in the Brethren Evangelist that shows to the brotherhood regularly the progress of the fund.

"4. Make intensive campaign for this fund along with the promotion of the annual Publication Day Offering.

"5. This is a campaign of the church for the advancement of the Lord's work, therefore, we urge that the entire membership of the church be much in prayer for the success of this objective."

**In the Meantime, Offerings Will Be lifted  
for the College and Seminary, for Missions  
in the Home Land, and for the work of the  
National Sunday School Board**

and we ask you all to pray and work, as your staff at the Publishing House will earnestly pray and work, that all these interests shall be given the finest support in the history of the church. We must go forward together.

### South Bend Continues 100%

The First church of South Bend, Indiana has sent in one of the largest subscription lists received—258 names.

(Continued on page 10)



# The Church's Duty in the Present Crisis

Rev. D. C. White, Moderator of the Southeastern District

To the members and friends of the Southeastern District Conference, Greetings:

I come before you today feeling the need of bringing to your attention the great responsibility of the church. God has called us out of a wilderness nation to become a people separated unto His service. Those men of faith answered the call and there was established the Brethren Church. With the acceptance of the call there came also a great responsibility to spread the gospel of their Lord and Savior. They traveled far on foot to bring the gospel of salvation to the unsaved. At the same time they were facing a crisis in their own lives and country because of the Indian wars and scalping parties. Men guarded with guns, while other cleared and planted the land. The church of today is facing another crisis in her destiny. The great Frenchman, Clemenceau, said, "It is easier to win the war than the peace." Since this statement has proven to be true, the church has an even greater responsibility placed upon her shoulders. Has the church broken down under the load or can she yet meet and beat the moral and spiritual decay of this generation? When I speak of the church, I am speaking of the church universal—those who believe in the Lord Jesus Christ; those whom we trust and obey.

## 1. What Is the Duty of This Militant Host?

**To warn men of the coming doom.** Ezek. 33:8-9, "When I say unto the wicked, O wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity, BUT thou hast delivered thy soul."

**To lift men to God.** We see Jesus standing with the globe of the world in His hands. The church must catch a like precious vision. Jesus speaking, in John 12:32, says, "I, if I be lifted up from the earth will draw all men unto me." This was the purpose for which Christ came into the world, and the church must continue to lift men up to God. This can be done by presenting the truths which cluster around the cross, and by the influence of the Holy Spirit, which is sent down to us by virtue of the cross. The church has yet to learn the wonderful power of Calvary. If the church is not lifting men up to God, she is not fulfilling her God-given task.

## 2. What Is the Duty of the Church In This Crisis?

**More common sense among us.** We must be united in human activities as well as spiritual. We must have more action and less acting. We must be unified in our aims and methods. United we stand, divided we fall.

**To have more of the genuine spiritual life, and less of the carnal.** We need to stop some of the common things of life and learn how to really live, so that we may know how to die. The world must learn through us what it really means to be a Christian. Rubenstein, the great composer, was asked to go to church and he replied, "I will if you will take me to hear a man who will tempt me to the impossible."

**We must preach and live more like Christ.** We must preach Christ and then practice what we preach. Christ was the beginning of our created life. He was in the beginning with God. He was in the very beginning and is the answer to every human need and the craving of every sincere heart. It is said of Auguste Comte that he led God to the confines of the universe and bowed Him out, but before Comte died he established a church—yes, he needed Christ and the world's greatest need in her present crisis is Christ-centered men and nations.

**Worship of God, and His Son, our Savior.** We are living in a materialistic age and are worshippers of many things—pleasures, sports, possessions of this world's goods; living in the lust of the flesh and eye. One of the most Godly I ever knew put it this way, "Pride of face, pride of lace, pride of place." As a church we must hold steadfast in our faith, for without faith and worship in the Almighty God we cannot meet the crises with sufficient strength to overcome the things which would drag us down to sure defeat. Turner, while painting a picture of the sunset, saw God in it and fell upon his knees and worshipped Him. The instinct of worship is within all of us, so we must see Christ in our worship as we move along life's pathway into the tomorrow. We must allow Christ to lead the war-torn nations into devotion and worship.

**Holiness or purity of life and conduct.** Every true church must teach Godliness, righteousness and devotion and every church has some who live it. But the world needs more examples of this type of living. Christians must be "living epistles, known and read of all men."

Some may cry that the church is too narrow, but Christ said, "Straight is the gate and narrow is the way which leadeth into life and few there be that find it." The church must be narrow to be Godly. She is the organism God left on earth to stand against wrong and to labor for the right. It is the church's duty to fight on to unconditional surrender so she may be at her best.

When was the church at her best? When she possessed the following qualities:

**1. When she was trenched in the Word of God.** Our boys of the World War knew what it meant to live, fight and die in the trenches. The church must also know what is meant by trenching in God's Word. The church must again find her life and power. Too long we have been trenched in the criticism of God's Word so that the Word of God has ceased in men's minds to be the Sword of the Spirit, which is the only thing by which the world can be led to Christ.

**2. When the church was deeply spiritual.** A spiritual church depends upon the spiritual life of her members with which to do spiritual work. The church of the past had the endowment of the Holy Spirit. It knew the power of prayer and exerted a faith that could do the seemingly impossible.

**3. When she was progressive.** This fact cannot be denied. She grew, and thank God, she grew in power, numbers, grace and in the knowledge of the Lord Jesus Christ



Growth is always a sign of life. When growth stops it is a sign of death.

4. **When the church was unselfish in service.** Like its head, our Master, it did not seek to be ministered unto, but to minister unto others. A selfish church is a contradiction to God's Word, His truth, and His plan. If really Christian, the church will be unselfish in service towards God and man.

5. **When the church had an evangelistic urge.** The presence of Christ begets evangelism. John was baptizing in the river Jordan and looking up, he saw Jesus coming and cried, "Behold the Lamb of God that taketh away the sin of the world." Two who were standing by and heard John speak immediately followed Jesus. His presence put evangelism into their blood and Andrew went after his own brother, Simon, saying, "We have found the Messiah." Philip heard the call and is followed by Nathanael, thus the work went unselfishly on.

#### **Now May We Consider the Facts of Evangelism!**

The evangelist must be one who has first found Jesus himself. In order to lead others to the foot of the cross he must first know Him whom to know is life eternal. Then he begins to scatter abroad the best news ever heard by the ear of man. There is a law among Doctors forbidding secret remedies. A doctor who discovers some cure must and ought to tell others. The Christian life is just as exacting. Hear the lepers at Samaria, "This is a day of good tidings and we hold our peace." Every Christian should learn to evangelize—do not delay, for the road to "bye and bye" leads to "never."

We falter in our own evangelistic experience when we fail in our witnessing. The unsaved wonder if our Christianity is as real as it ought to be. Perhaps the troubles lie in the fact that we are looking for a preconceived experience rather than for an experience. Yes, the Apostle Paul's experience was dramatic, but it was the only one recorded in the New Testament. There was only one dramatic revival, the one at Pentecost and there was a definite reason for that one. They tarried in one place, in one accord, in obedience to the word of Jesus—and the Spirit's power fell.

The church of today could and should have some of the power of Pentecost if it would be obedient to God's Word. Some people want to be struck with spiritual electricity; failing in this they wonder if they have been converted. Romans 8:16-17 gives us the knowledge of our conversion: "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of Christ, if it so be that we suffer with Him, that we may be also glorified together."

What about the experience of the twelve disciples? Their coming to Jesus was quite undramatic. So we must find it now. The goal of every experience is the will, that is, how far we will to go. Jesus said, "Not my will, but thine." Have we the will to follow the leading of the Spirit? If we have, let us follow it and the Brethren Church can increase her evangelism.

Evangelism is an aid to preaching. Many Christians say, "I am not a preacher. I leave the matter of the spiritual work up to the preacher." But, Christian men and women, it is your job to help create a spiritual atmosphere in your church and community. Faith and hope must be the keynote of any church if it is to have an evangelistic urge. Faith and hope helps the spiritual note of any

meeting; helps the minister to preach, and helps souls toward the kingdom. Evangelism draws a congregation closer together and creates hospitality toward friend and stranger.

I believe with all my heart in evangelism. It was Christ's method of winning souls and the church must follow His example. Each one a personal soul winner. We say that people are gospel hardened so that God's Word makes little impression on them. This may be true, but it is our duty to "preach the word in season and out of season." You may say that a layman cannot preach, he has no pulpit. No—but you have a private pulpit that speaks loud to the unsaved. Laymen, have you ever stood in your private pulpit and encouraged a fallen person? The world has need of lay-preaching as never before. The unsaved must see Jesus in YOU and YOU and YOU! Perhaps your neighbor or friend will never see Jesus except through you of the store, or factory, or in your home. We must all speak a good word for Jesus.

#### **New Methods in Evangelism**

The paramount question in the minds of the host of Christian workers is, "What shall we teach and preach today that men may have life and have it more abundantly?" No doubt a second question is, "What shall we emphasize that our teaching and preaching shall be timely and righteous, and yet not totally social?" The pulpit must send forth the gospel message with a spiritual emphasis. A loose, flabby message, that does not stir the soul of man is not timely, for these times call for abundant living. I do not feel that the church of Jesus will find her place in the religious and social life of her people until we put ordinances before creeds.

The present-day evangelism must be established upon the needs of the multitudes of this day. We find in every church a group of people who oppose any change in methods of preaching or soul saving. They have lost sight of the fact that as Christians we must take notice of the social gospel built on the foundation of the gospel of Christ, who said, "Inasmuch as ye have done it unto the least of these my brethren, you have done it unto me." Inasmuch as the Christian religion is more noble than just man's ideas, it is "Thus saith the Lord." The Christian faith is more than a creed—it is a life and should be bound up with all in all who walk the Christ-way of life. It is not the creeds alone, not the ordinances alone: it is a life, a living theology, a theology that speaks to us and says, "My spirit shall bear witness with your spirit."

In every community there are people who differ in their thoughts and ideas, so the question arises, "What shall be the approach to them?" I, like many of you here, used to think that if we preached the Word our churches would be filled. That if we preached Christ crucified, risen and coming again, that many would turn to Him. That may have been true of the past, but today man's method of living, thinking and approach have changed. Therefore we must preach the Word and spiritual value of God as revealed in Christ—that to live is Christ; then we must awaken man's spiritual nature and convince him that the Christian faith is life.

The present-day evangelism must reveal Christ's relation to God. His relation to man and that He is the Way, the Truth and the Life. The task, then, as Christians, is to teach and preach so that men of our day will live a Christ-like life.



You may ask what we mean by such a life? It is one lived in Christ seven days a week.

What shall be the emphasis of our preaching? To live by God's grace a life of obedience, trust and service.

In closing I want to make the following recommendations:

1. That we teach boys and girls, in cooperation with the home, so that their lives will be lived under the influence of Christian teaching.

2. That we safeguard the youth so that there will not be so many to reclaim.

3. Encourage self-expression in Christian programs, for it leads to the acceptance of Christ.

4. Encourage a carefully planned program and effort in personal evangelism, such as "Win my Chum," "Decision Day," "You bring the one next to you," and "He brought his brother to Jesus."

It has been the aim of this talk to direct your thinking into some channels that are vital to the church and the spiritual life of all of us. We pray that God will be honored and exalted in our feeble efforts to do His will.

## *Facing Youth Problems After War Times*

By Rev. George H. Jones

In spite of the tremendous increase in Juvenile Delinquency, as an aftermath of the war, we are thoroughly persuaded that most problems of delinquency are not youth problems at all, but rather, parent problems. Problems of the Drifting Home; of an abnormal craze for Big and Easy money; the appeal for Things and Big Thrills; too much Unoccupied Time—with no safeguarded place in which to spend it; of much Unhealthy Amusement; with Physical Changes in Body and Mind, which is the normal heritage of every healthy child. These constitute the Problems that few of us are willing to admit, are after all, matters of adult ignorance, carelessness, impatience and misunderstanding.

No man with years of experience in youth work, handling hundreds of boys and girls in camp, court of honor and meeting rooms, is willing to admit that the average child has the devil in him. We have never yet found the boy or girl **wholly bad**, we hear so much about. Out of these busy years of close association with youth of all kinds, from all kinds of homes, and varying stations of social life, we are little inclined to listen with tolerance to much of the current indictment of the younger generation, as frivolous, irresponsible and selfish. They become so because the homes from which such come are of that type. Parental attitudes are generally reflected in youth behavior.

Capacity for sacrifice and service and a readiness to meet any reasonable responsibility, is the monopoly of no past generation of parents who have forgotten their early youthful emotions. And we have no right to pass judgment on the boy or girl from the next street, until we have seen them tested, under favorable conditions. The whole trend of modern life has been to surround youth with enervating influences, unoccupied time and careless ease with grandfatherly indulgence, forgetting the share healthy interests and physical activities have in determining both growth and self-control.

We have no right to pamper and spoil youth and then demand a show of pioneer virtue, when sudden calamity comes. Many of our youth, in spite of these unfavorable home conditions, are so aspiring and possess such innate possibilities for heroism, that, contrary to the cynicism of war-time scoffers, heroic action and amazing discipline made an epic of our South Pacific adventures during the war.

How to create a natural environment that will produce religious and secular qualities of the character we want, is one of the problems of education. We are indebted more than we realize to some wise and noble men and women, who, sinking self out of sight, and finding a partnership with God, found how to bring out the best and permanently influence youth, into as fine or a finer life of service and leadership than they themselves had developed. John, the Baptist, acknowledged his own inferiority. "He must increase and I must decrease" was a statement that revealed a finer type of manhood than had yet been found in the world. His humility equaled his elevation. Jesus said, "Among them that are born of women, there hath not risen a greater than John the Baptist." Matt. 11:11.

To glory in the success of one who takes our place calls for an unusual type of leadership. It is not saying too much, to state that it is the mark of the highest type of manhood to willingly allow another's name to outshine ours when another is filling a larger sphere than we were able to. Sir Humphrey Davy never exhibited as much greatness as when he extolled the finding of Michael Faraday as his greatest contribution to the world's progress. The finding and bringing forth of a youth who afterward achieved so much in the scientific world was a crowning achievement indeed.

It is gratifying indeed to feel that some time during this Conference, we may be able to commend and adopt some definite commitment and program that may start that great movement we have longed and prayed for, among our youth. Youth challenge and inspiration will make for a youth movement, only as it is directed of God. We have had Brotherhoods and Sisterhoods and Christian Endeavors, all youth movements, but what we want is some definite goals that have not yet been exhibited, and that will create in youth a loyalty and devotion that may be a substitute for war. We have been teaching youth I am afraid that the best things come too easily. That things can be changed too quickly. That their elders are prone to be slow and conservative. That youth must be served—and served first. We know of no finer sight than youth dedicated and enlisted for a reverent service of a life and powers to the spiritual ideals of our faith. To know where they are going and how they are going to get there.



But youth must be taught to prepare itself. Before we take water out of a barrel, water must be put into it first. For any worthwhile service, there must be adequate preparation. Permanence and value to any great service are determined definitely by consecration and preparation. Responsibility must be taught. Discipline must be practiced. All discipline must begin within, before it begins to manifest itself without. Courage must be awakened, not for foolhardiness, but for principle. Youth seeks to express the abundant life, that is its heritage. Its disposition is largely a matter of home training and influence. Delinquency begins through home neglect. "All the vagabondage of the world, begins with neglected youth."

It is inspiring to see youth taking God and His Word as the chief guiding forces for its life. This is the period of optimism and outreach. It should be the period of up-reach as well. Reason, rather than emotion, needs to be combined with physical activity to motivate young minds. Moods are intense and need the seasoning salt of spiritual aspiration. A real youth movement in the Brethren Church

with the same power and potentiality of the Hitler Youth Movement, in Germany, might bring the crusade and worthy goals good Christian men and women have been praying for, we know a full generation.

Such a crusade with worthy goals and noble leadership would solve the problems of delinquency and teen age crimes that are just now plaguing us, more than any agency so far organized. Perhaps too much emphasis on play, pastime and the easy life, has conditioned us out of the finer things. To bring youth out on to the threshold of manhood and womanhood, with bodily powers educated in health and good physical habits and spiritually challenged by the best our Christianity has to offer, will mean the dawn of a great day indeed. Only indeed as we put into our boys and girls the greatest life values possible, do we honor them and prove our loyalty to the Kingdom. The leadership most worthwhile is the kind imbued with the spirit of Surrender, Sacrifice and Service. The Church inspires this and the Spirit of God guarantees it.

—Johnstown, Pa.

## THE NATIONAL SUNDAY SCHOOL ASSOCIATION

### *Youth Accepts The Challenge*

Rev. Chester F. Zimmerman

Youth has accepted the challenge! Youth has said yes to the plea of the scripture and the voice of God speaking within the heart. How do we know this? Brethren, we may thank God, for many of our youth have pledged themselves to full time service where God leads. They have not just made a re-consecration but have asked God to lead.

As I write this I have before me a list of several dozen young people who have given their pledge to serve God where He may lead. These decisions were made in our Sunday Schools, in our Sunday School Association camps from coast to coast, at youth meetings, and at National Conference time. This is the pledge that they have taken. "Recognizing God's right to a claim on my life-service, and feeling that He has laid that claim upon me, I hereby accept that call, and pledge myself to full-time service for Christ and the Church in whatever field my talents may best be used."

These young people are not irresponsible persons who have rashly taken the vow to serve. They are the cream of our Brethren young people and are recognized and sponsored by an organization in the home church or by the home church itself.

Today there has sprung up a rivalry between brain and heart. Men are coming to idolize intellect. Brilliancy is placed before goodness and intellectual dexterity above fidelity. Great minds are exalted, the great hearts are neglected. These young people have left the heart of God speak to their heart. It is time we put our whole heart into our service.

The men whose duty it was to follow the line of battle and bury our dead soldiers tell us that in the dying hour

the soldier's hand unclasped his weapon and reached for the inner pocket to touch some faded letter, some little keepsake, some likeness of wife or mother. This pathetic fact tells us that soldiers have won their battles not by holding before the mind some abstract thought about the rights of man. It was love of home and God and native land that entered into the soldier and made his arm strong. The Christian soldier too must serve with more than the intellect or he is doomed to failure. Pray for these who have consecrated themselves to service that they way always have a heart full of love.

Back of the emancipation proclamation stands a great heart named Lincoln. Back of Africa's new life stands a great heart named Livingstone. Back of the Sermon on the Mount stands earth's greatest heart—man's Savior. It was this heart that changed the world so that the cruelty of Cicero's age would be transformed into the mission of love to the most obscure places of the world. One day Pliny returned home for the funeral of the wife of a friend and sat down to write that friend a note of gratitude for having so arranged the gladiatorial spectacle as to make the funeral service pass off quite pleasantly. That age of intellect was also an age of blood. Christ changed much of that.

The National Sunday School Association, co-operating with the Ministerial Association, has issued the "Life-Work Recruit" pledge and card for the denomination. It is being used by all of our youth organizations. The full record of those who have signed is on file at the Ashland office and is being forwarded to all in the denomination who are working with youth.

Perhaps you know of some one who is thinking seriously of making that great decision for service. Pray with



others that God may move a soul to such a decision.

Sunday School Superintendents! Will you help? Will you make a personal appeal in each class to the youth to sign the Life Work Recruit Pledge? Sunday School teachers! Will you pray and direct young lives that they may see the way so plainly that it can not be missed.

The bottleneck in your work is the lack of trained servants of the Lord. Youth is breaking this bottleneck. There can never be too many God directed servants in our denomination.

The decision to serve is only the first step in this great movement. Do not forget to help in a moral, spiritual and financial way those who have given their all to Christ. They have given us the way of financial success, they have turned from the social world, they have started on the long and difficult road of service to God and man. Give them your full support in prayer and in financial backing. The way is open before us as it has not been for years because the youth of the Brethren Church is answering the call of God.

—Johnstown, Pa.

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## North Manchester to Dedicate Her New Parsonage On Homecoming Day, Sunday, September 15

*A picture of the New North Manchester Parsonage will appear in the next regular issue.*

On February 18, 1945, some laymen and their pastor, the late Rev. J. R. Schutz, met in the church basement to discuss a building program. At the time there was perhaps more emphasis upon the building of an annex than the building of a parsonage. However, it soon became apparent that certain plans might make a necessity for a parsonage before the annex could be completed. On March 15, the Building Committee met with Rev. and Mrs. Schutz. The members of this Committee were Charles Reiff, Walter Louchs, Harry Mishler, Arthur Arthur, Sylvan Cripe, Ernest Penrod, and H. D. (Bud) Hunter. More definite considerations were being made. Mr. Penrod, as chairman of the committee, began to take steps toward building and a Finance Committee chairman was appointed. This man was Harry Harting (who passed away June 6, 1946). Pledges were received along with many cash gifts. The projects were under way.

Suddenly there came a crushing blow to the committee, the church, and the entire brotherhood, when, upon Wednesday evening, March 29, Dr. Schutz was called away. The week following his death another meeting of the Building Committee was held, and because of the urgency for securing a parsonage, all efforts were now bent toward the erection of a structure for that purpose. In July excavation and building began.

In December the house was occupied by the new minister, Rev. Bert Hodge and his family. Step by step the various details were finished. It is now a splendid parsonage-home. The North Manchester Church can be justly proud of its achievement.

The parsonage is brick veneer, measuring thirty feet, five inches, by twenty-six feet, ten inches. The garage is a part of the building with one bedroom over it. Thus there are two rooms and a bath upstairs. The first floor has a study, bedroom, living room, dinette, kitchen, and bath. The basement underlies all the main floor. The floors throughout are oak.

Now that almost every detail has been completed, the church has a Dedication Day Committee. On this Committee are the heads of each of the main groups within the congregation: George Harshman, chairman, is the

chairman of the Board of Deacons; Ernest Penrod is Chairman of the Building Committee; Harry Frey is Sunday School Superintendent; Charles Mishler is President of the Youth Society; Howard Knapp is Chairman of the Board of Trustees; Mrs. Harry Mishler is President of the Woman's Missionary Society; and Arthur Arthur is President of the Laymen.

This Committee will provide a special program from 9:30 (Sunday School) through the 2:00 o'clock session in the afternoon. Dean M. A. Stuckey, of Ashland Seminary, will speak in the afternoon. There will be a special dedicatory service at that time. Recognition will be made of those who rendered outstanding services. Recognition of guests and those who return for the Home Coming will bring the day to a close.

Since the annex portion of the program remains yet to be done when conditions warrant, the Committee and the Trustees will receive an offering toward its completion. However, there will be no campaign for funds. Many, however, have expressed a desire to make some gift toward the Schutz Memorial Annex, and opportunity will thus be given.

We invite all who can to be present upon this Dedication Day and Home Coming. Sunday School at 9:30; morning worship service at 10:30; a basket dinner at the noon hour. Open house will be maintained at the parsonage from 11:30 to 1:45, and from 4:00 to 5:00. The afternoon dedicatory service will be held from 2:00 to 4:00.

We invite every church throughout the brotherhood to be with us—ministers, lay members, college men and women—all are welcome.

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"The best way to meet false doctrine is not to present arguments against it, but to preach Christ so as to present him, his nature, his work, and his desire to give men his Life."—Phillips Brooks.

Christianity gives the biggest man his biggest job.

The idle Christian is the raw material of which backsliders are made.



# The White Gift Offering

1945-1946

## BRETHREN CHURCHES

|                                      |           |
|--------------------------------------|-----------|
| Williamstown, Ohio .....             | \$ 156.24 |
| Valley Brethren, Pa. ....            | 121.00    |
| Johnstown First, Pa. ....            | 67.50     |
| Berlin, Pa. ....                     | 217.27    |
| Summit Mills, Pa. ....               | 10.00     |
| Ardmore, Indiana ....                | 119.35    |
| Peru, Indiana ....                   | 30.61     |
| White Dale, W. Va. ....              | 19.16     |
| Cameron, W. Va. ....                 | 10.00     |
| Quiet Dell, W. Va. ....              | 1.00      |
| Rittman, Ohio ....                   | 41.00     |
| New Paris, Indiana ....              | 175.57    |
| Bryan, Ohio ....                     | 167.96    |
| Oak Hill, W. Va. ....                | 30.00     |
| Johnstown First (W. M. S.), Pa. .... | 10.00     |
| Johnstown Third, Pa. ....            | 100.17    |
| Wooster, Ohio (W. M. S.) ....        | 5.00      |
| Pleasant Hill, Ohio ....             | 513.10    |
| Nappanee, Indiana ....               | 173.75    |
| Roanoke, Indiana ....                | 34.00     |
| Lathrop, California ....             | 30.25     |
| Elkhart, Indiana ....                | 158.00    |
| Hamlin, Kansas ....                  | 42.18     |
| Canton, Ohio ....                    | 63.67     |
| County Line, Indiana ....            | 22.08     |
| Calvary, New Jersey ....             | 5.00      |
| Warsaw, Indiana ....                 | 163.25    |
| West Alexandria, Indiana ....        | 50.72     |
| North Liberty, Indiana ....          | 145.48    |
| Johnstown Second, Pa. ....           | 61.25     |
| Denver, Indiana ....                 | 92.30     |
| Gretna, Ohio ....                    | 42.36     |
| Meyersdale, Pa. (W. M. S.) ....      | 100.25    |
| Highland, Pa. ....                   | 52.88     |
| Carleton, Nebr. ....                 | 42.85     |
| Mansfield, Ohio ....                 | 15.00     |
| Summit Mills, Pa. ....               | 20.00     |
| Milford, Indiana ....                | 109.83    |
| Oakville, Indiana ....               | 90.90     |
| Tiosa, Indiana ....                  | 15.50     |
| College Corner, Indiana ....         | 31.05     |
| Dayton, Ohio ....                    | 269.66    |
| Milledgeville, Ill. ....             | 117.25    |
| Glenford, Ohio (W. M. S.) ....       | 10.00     |
| Ashland, Ohio ....                   | 225.02    |
| Mexico, Indiana ....                 | 125.70    |
| Hagerstown, Md. ....                 | 339.47    |
| Flora, Indiana ....                  | 101.27    |
| Center Chapel, Indiana ....          | 44.24     |
| North Georgetown, Ohio ....          | 51.35     |
| Mt. Olivet, Del. ....                | 30.50     |
| Morrill, Kan. ....                   | 18.34     |
| St. James, Md. ....                  | 45.41     |
| Uniontown, Pa. ....                  | 89.02     |
| Waterloo, Iowa ....                  | 200.00    |
| North Vandergrift, Pa. ....          | 32.00     |
| Brush Valley, Pa. ....               | 42.25     |
| Fort Scott, Kan. ....                | 10.00     |

|                                  |        |
|----------------------------------|--------|
| Burlington, Indiana .....        | 64.30  |
| Fairhaven, Ohio .....            | 48.16  |
| North Manchester, Indiana .....  | 160.00 |
| Corinth, Indiana .....           | 42.34  |
| Mt. Olive, Va. ....              | 39.71  |
| Manteca, California .....        | 23.25  |
| Maurertown, Va. ....             | 46.81  |
| Glenford, Ohio .....             | 10.00  |
| Udell, Iowa .....                | 7.50   |
| Dutchtown, Indiana .....         | 32.00  |
| Muncie, Indiana .....            | 83.00  |
| Smithville, Ohio .....           | 246.00 |
| Masontown, Pa. ....              | 134.60 |
| Bethlehem, Va. ....              | 43.49  |
| Fremont, Ohio .....              | 9.00   |
| Huntington, Indiana .....        | 19.50  |
| South Bend, Indiana .....        | 98.63  |
| Gratis, Ohio .....               | 64.25  |
| Cambria, Indiana .....           | 2.00   |
| Sargeantsville, New Jersey ..... | 5.00   |
| Vinco, Pa. ....                  | 122.22 |
| Conemaugh, Pa. ....              | 39.60  |
| Roann, Indiana .....             | 131.37 |
| Waynesboro, Pa. ....             | 31.50  |
| Louisville, Ohio .....           | 150.00 |
| Lanark, Ill. ....                | 216.54 |
| Pittsburgh, Pa. ....             | 169.13 |
| Cerro Gordo, Ill. ....           | 31.13  |
| Linwood, Md. ....                | 28.57  |
| Goshen, Indiana .....            | 272.40 |
| New Lebanon, Ohio .....          | 288.86 |
| Loree, Indiana .....             | 61.07  |
| Falls City, Nebr. ....           | 119.81 |
| Brighton, Indiana .....          | 50.22  |
| Washington, D. C. ....           | 116.83 |

## INDIVIDUALS

|                                         |         |
|-----------------------------------------|---------|
| Sadie Snyder .....                      | \$ 5.00 |
| A Friend .....                          | 20.00   |
| Mr. and Mrs. C. A. Garland .....        | 50.00   |
| Sgt. C. A. Garland .....                | 5.00    |
| Mr. & Mrs. Jerry L. Flora .....         | 2.00    |
| Mrs. Belle P. Kilhefner .....           | 10.00   |
| Annabelle Merrifield .....              | 2.00    |
| Mrs. Agnes Lemon .....                  | 5.00    |
| Mr. and Mrs. Harvey Naugle .....        | 7.00    |
| Mr. and Mrs. Spencer Gentle .....       | 2.00    |
| Mrs. J. J. Wolfe .....                  | 25.00   |
| Mrs. Ida Himiller .....                 | 1.00    |
| Miss Estella Blackstone .....           | 2.00    |
| Mrs. T. A. Ankeny .....                 | 2.00    |
| Miss Helen Shively .....                | 10.00   |
| Mr. and Mrs. Orrin C. Fuller .....      | 10.00   |
| Mr. and Mrs. Robert Kepple .....        | 3.00    |
| Mrs. F. D. Rodabaugh .....              | 2.00    |
| Mr. and Mrs. S. Foust .....             | 2.00    |
| Carrie Stoffer and Mrs. Kessinger ..... | 5.00    |
| Gil Dodds and Bud Fowler .....          | 50.00   |
| Mabel C. Beachler .....                 | 10.00   |
| W. S. Bell .....                        | 10.00   |
| Mrs. G. E. Bell .....                   | 5.00    |
| F. S. Beeghley .....                    | 40.00   |
| Mr. and Mrs. Floyd Strait .....         | 2.00    |
| Mr. and Mrs. H. H. Merritt .....        | 5.00    |



|                                                                                        |             |
|----------------------------------------------------------------------------------------|-------------|
| Mr. and Mrs. A. B. Furry .....                                                         | 5.00        |
| Total offering .....                                                                   | \$ 8,404.24 |
| Respectfully submitted, M. A. Stuckey, Treasurer<br>National Sunday School Association |             |

### Business Manager's Corner

(Continued from page 3)

Only one church has exceeded that number—Hagerstown, Maryland, with 284 names. It is no small achievement to put the **Evangelist** in every home of a large church, and we thank the South Bend church for keeping their place on the Honor Roll and increasing their number of subscriptions. It indicates growth in the church and growth in the spirit of loyalty. Brother Claud Studebaker is the capable pastor of this fine church.

## Spiritual Meditations

Rev. Dyoll Belote

### FAITH AND OUR BURDENS

"In thee, O Lord, do I put my trust: let me never be put to confusion . . . Be thou my strong habitation, whereunto I may continually resort." Psalm 71:1, 3.

The camel kneels in the morning to have its load placed on its back; it kneels at noon to have its load adjusted, and then kneels again at night to have its load removed. Looks like a lot of kneeling, doesn't it? And maybe it is, but the kneeling is the secret of comfortable and steady going for the poor beast of burden, but it spares the camel galled shoulders and an aching back. Any arrangement which eases and lightens the load is a blessing to the burden-bearer.

We are more or less burden-bearers, and we could go on through life without having our burdens put right. But God wants to help us bear our burdens, perform our tasks with ease. And so He invites us to trust Him, to have the faith of the Psalmist, and think of Him as a "strong habitation, whereunto ye may always resort."

The galled shoulders and aching spirit which come from a poorly adjusted load are not necessary for the camel, if it will submit to the master's ministries of mercy. And so, also, it is unnecessary for men to bear burdens which chafe and gall them, if they will, literally, get on their knees often to have their burdens adjusted by the hand of God, who understands our strength and will adjust the weight to our strength.

Faith is not a means of having burdens removed, or of enabling us to escape burden-bearing, but it is the providing of a yoke which shall enable us to bear them with the least amount of discomfort. Christians cannot expect, nor yet do they dare, to ask to avoid responsibilities which are theirs, but they can, like the camel, kneel daily, that the hand of God may adjust the load they must carry, and they shall find that Jesus was right when He said, "My yoke is easy, and my burden is light . . . And ye shall find rest unto your souls."

## The Value of Ashland College to

### The Brethren Church

Roger Darling

This is a most important subject to every loyal member of the Brethren Church for he is or should be interested in the progress of his college. To me the main value of the college to the Brethren church is the training of young men to be better equipped for the pulpit, for service to the members of his congregation and to his community. No more pathetic picture than to see a young man attempting to handle the Word of God, the sword of the Spirit, in an unskilled and incompetent manner, thus bringing reproach upon himself and the glorious gospel he attempts to proclaim.

One of the purposes and I think the main purpose of Ashland College is to send trained men into the harvest field to sow the peculiar teachings of the church, teachings though peculiar, nevertheless are biblical and which the world sadly needs.

Though many years have passed since I was at Ashland the influence of her teachings and associations have made me more efficient for service and thus opened many doors, Bible studies, the radio, etc., which otherwise would have been closed. Emerson tells us, "It matters not so much what you study as with whom you study," and we should ever support the self-sacrificing, efficient instructors at Ashland College who are an inspiration to nobler achievements and higher hopes.

Ashland College may not have great buildings, beautiful quadrangles, costly courses and rich Rockefellers to endow her with millions, but what is all this compared to the beautiful characters, purely trained intellects and righteous radiant spirits she cultivates? She not only helps one to make a living, but her main object is the making of a LIFE which is far more important.

San Jose, California.

### "FIRST COPIES"

First copies of the Dutch Bible and the Second Edition of the Frisian Bible published by the Netherlands Bible Society in Amsterdam, Holland, from cloth, glue, thread, crash, headbands and gold supplied by the American Bible Society have been received in this country. These first copies are signed by Dr. H. C. Rutgers, general secretary of the Netherlands Bible Society, and will be placed in the Society's library for historical purposes. On the title page of the Dutch Bible, Dr. Rutgers has written, "In the autumn, 1945, the Netherlands Bible Society still had many thousands of Bibles in loose sheets, but could not distribute them because the binding material was lacking and could not be had in the Netherlands. The American Bible Society sent them as a free gift the necessary binding material. This copy is the first Bible which was bound in this material which enabled the Netherlands Bible Society to go on distributing the Bible."





# EDITORIAL COMMENT

Dr. Charles F. Yoder

## FOR THE LAST TIME

"The mill will never, never grind  
With the water that has past."  
Humanity will never find  
Its Goal in things that cannot last.

1. **The great Babylon of imperialism**, as represented by the statue in the dream of Nebuchadnezzar (Daniel 2) will go down before the kingdom of Jesus Christ, and will not rise again. Verse 44.

2. **The present world order**, based upon competition, impelled by greed born of the lust of the flesh and the lust of the eyes and the pride of life, is not of God and must pass away. "But he that doeth the will of God abideth forever." 1 John 2:15-17.

3. **The scarlet woman of apostasy** sits a queen and says, "I shall see no sorrow," so shall her plagues come in one day, death and mourning, and famine. Rev. 18:1-24. She is losing her last chance to repent. Rev. 3:21.

4. **For the last time the Gospel invitation is being proclaimed**, and "Whosoever will may come and take of the water of life freely." Soon the message of mercy will be followed by one of judgment. Armageddon is coming. Rev. 19:17-21.

5. **For the last time the Gospel of God's grace is the message of the church to the world**. In the coming dispensation the humble Savior becomes the mighty King, and His servants with Him shall share His kingdom. Rev. 2:26, 27; Rev. 19:14, 15.

6. **For the last time the present generation of believers may share in the evangelization of the world**. Very soon they, and the unbelievers as well, will have passed on. Now is the day of salvation. Matt. 24:46-51.

7. **For the last time the present generation of unbelievers has a chance to accept the Savior**. When He suddenly comes in His glory it will be too late. "For when they shall say Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

"Therefore let us who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him." 1 Thess. 5:8-10.

71 West Fifth Street, Stockton, California.

Striking while the iron is hot is all right, but don't strike while the head is hot.

Honesty is the one business policy that never needs to be changed to keep up with the times.

# Ashland College News Letter

By Arthur Petit

As you read this, the freshmen will have arrived on the campus, perhaps as many as 300 of them, football practice will have started and the activities of the school will have been pretty well planned. In the next regular issue of the **Evangelist**, we will attempt to report the actual number of students in the various classifications.

The number of Brethren Students will probably be the largest ever enrolled here. It appears that there will be 12 students from Nappanee, Indiana alone. Dayton will send five. Other cities and churches who will send unusual groups of students include Milledgeville, Ill., Falls City, Nebr., Johnstown, Pa., Canton, Ohio, St. James, Md., and a number more which will be reported later. This is gratifying to the authorities on the hilltop.

Miss Mildred Furry, daughter of Mr. and Mrs. Arch Furry, Johnstown, Pa., will replace Miss Doris Stout as Dean of Women and will teach several classes in English. Miss Stout has accepted a similar position in St. Lawrence University, Canton, New York. Miss Furry was recently discharged from the Waves where she was engaged in library work. Prior to her entering the service, she taught in the Johnstown schools. She graduated from Ashland in 1928 and holds the degree of Master of Letters from another university. Dr. Bixler has announced that the faculty is now complete for the coming year.

The campus is engaged in getting back to normal following the record breaking general conference recently held here. The administration hopes that the many friends of the college will not wait a whole year before returning to the campus to visit. Homecoming, October 26, would be an ideal time to see Ashland College in action. This is not only for alumni but for all friends of the institution. Elaborate plans are being made for a large celebration and it is hoped that all who can will participate.

George Guiley, Dean of Students has arrived at the college after spending a month in the guidance workshop of the North Central Association of Colleges and Secondary Schools in Chicago. Mr. Guiley has the responsibility of finding shelter for the students for the coming year. In his absence during August, Mr. Miley of the speech department handled this work.

The Lord would have us put off the spirit of heaviness and put on the garment of praise.

Be so in love with God and man that sacrificial labor will be a delight.

Faith in Jesus is more than a match for the worldly trials, temptations, unbelief and overcomes them all.

With an enthusiastic love for Jesus, difficulties are surmounted, sacrifices become pleasures, sufferings are honors.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 15, 1946

## WHAT ARE YOUNG INDIANS DOING?

Scripture: Joel 2:28, 29

## For The Leader

This is the second and last in the present series of Mission-directed topics. The topics have led in the general direction of India. When we come to understand the problems of our foreign populations we will better understand their spiritual needs. This world, with its new and speedy methods of transportation, is making it vitally necessary that we know what other nations are doing. What affects our neighbor nations will affect us to a larger degree than ever before. Missions are going to be most important if civilization, as we have known it, is to survive. Last week we dealt with the young people of India, as to their thoughts and their feelings. Tonight we are to deal with them as to their activities and enterprises. And what is true of them is largely true of other foreign peoples as well.

## DISCUSSION

1. TO KNOW IS VITALLY IMPORTANT. In years past we have more or less considered people of other nations as being remote and far removed from our interests. To say that we should be concerned about people living in India was literally "talking through your heat." Our knowledge of them was limited to one paragraph in a Geography book, and perhaps a lone missionary's "sad" tale of teeming millions dying without Christ. These things made their impression, but as far as we were concerned, India might as well be on the planet Mars. But today it is a different problem. New means of travel and communication have put this powerful human family right next door to us. And when we read the papers we see the trouble that England is having with India. Yes, for our future and our safety, we need to look into the activities of young people of India.

2. WHERE TO LOOK. Your libraries and schools and daily papers are full of material on the conditions and life in India. To be better informed we should spend time reading about this country. A better understanding of their conditions and customs will help us to understand their missionary problems.

3. MUST THEY ALWAYS LIVE IN SPIRITUAL DARKNESS? As stated before, we have always considered India as a country of backward people, living in superstition and poverty. But must they always live that way? Young Indians are beginning to "break their shells." The ignorant and backward nation is showing signs of progress. The next twenty to thirty years may see this backward nation rise up to the status of a world power. Our commercial merchants see the great possibilities in developing the country with western inventions and ideas. This will bring progress in one direction. But commercial men are not going to be very much interested in the

spiritual welfare of the people. That is up to us. No, India need not, and will not, remain always in spiritual darkness. The light will shine. And we must go in with the gospel of Jesus Christ for the souls of their people.

4. WHY THE GOSPEL IS NECESSARY. As we have stated times past, we insist that modern inventions without the controlling love of Christ in men's hearts will be made instruments of death. Show a man how to make and drive an automobile. But leave him with hate in his heart, and he will mount a gun on the fender and go out to kill his enemies. But convert his heart, and he will go out and take his enemy for a pleasant afternoon's ride in his car. We can only imagine the terrible consequences of advanced civilization in India without Christ in the hearts of its citizens. We must go in there and establish mission points, pouring into it millions of dollars and millions of man hours for Christ. In that way, and only that way, can India be won for Christ.

5. WHAT WILL IT TAKE? It won't take the "other guy." Who is this fellow "George" that everybody wants to have do their work? Have you ever met him? We haven't. And yet he is the fellow that we insist should do the work we should be doing. And getting right down to it, isn't it about true that most missionaries we "support" are named "George?" When we hear a missionary challenge, we say, "I'm too busy, let George do it." India will never be won for Christ if George has to do it. For George is a myth that stands for our own laziness, lack of desire to share our burden of work, and our indifference.

To win Indians for Christ we must go ourselves, we must pray for others to go, we must give, and we must pray for the souls of the Indians. If a close relative of ours scratches a finger we rush them to the Doctor to "save their life." But we let millions of Indians die in their sins without even the slightest tremor in our hardened hearts. A certain pastor told the writer that one of the families of his church paid income tax of \$15,000 for a certain recent year, but that their contribution in the mission budget envelope for the year was \$.50. Can you top this? We wonder if they thought what the government-allotted 10% for churches on their income would do towards supporting a mission station in India. Figure it up.

6. WHAT IT TAKES. To do the job, it will take consecrated sacrificing individuals. Those who are willing to leave home and family and country to witness for Christ in that land. It will take giving on our part. Not the rich man's tenth of a mite, but the pouring out of dollars by us. Yes, we who are the "poor" people of the land. We must give and give and give and give, and give some more. When we consider that we are giving that people just like ourselves can hear of the way to eternal life, then giving is far more than dollars and cents.

## QUESTIONS

1. Approximately how much would you say it costs to maintain a mission station a year in India?
2. About how many souls could such a station, fully manned, reach in a year?
3. What churches or groups have mission stations there now?
4. Explain the process of preparing as a missionary to go to India.
5. Wouldn't you like to give your life in this work?



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## ARE YOU WASHED IN THE BLOOD?

Rev. 7:14

When the Bridegroom cometh will your robes be white,  
Pure and white in the blood of the Lamb?  
Will your soul be ready for the mansions bright,  
And be washed in the blood of the Lamb?

Lay aside the garments that are stained with sin,  
And be washed in the blood of the Lamb;  
There's a fountain flowing for the soul unclean,  
Oh, be washed in the blood of the Lamb.

—Rev. E. A. Hoffman.

## THE 144,000

Rev. 7

In the first three verses we see the world exposed to judgment. "The four winds of the earth" are symbols of judgment (Jer. 49:36, 37; Dan. 7:2). Angels are the ministers of God which He here employs to execute his judgments (Deut. 33:2; Psa. 48:17; Matt. 24:30, 31; Ex. 12:22; 2 Sam. 24:16, 17; 2 Kings 19:35; Matt. 13:39-41; 25:31; 1 Thess. 4:16; 2 Thess. 1:7-9). But our great Redeemer holds back the hand of the destroying angel until the 144,000 are sealed. The image of sealing is derived from the book of Ezekiel (9:2-6, 11). It marks certain persons as belonging to God and saves them from impending judgment. In the New Testament we read of a Divine "seal" on believers (2 Cor. 1:21, 22; Eph. 4:30). "The seal is a token of redemption; a mark of possession; an indication of resemblance; a badge of service; a pledge of security." It is invisible to the human eye (2 Tim. 2:19).

In verse 4 we learn that 144,000, 12,000 out of each of the twelve tribes of Israel (5-8), will be saved during the Tribulation. In the names given of the twelve tribes we observe that the names of Levi and Joseph are substituted for Dan and Ephraim. According to Deut. 29:18-21 the tribes that introduced idolatry into Israel would have their names blotted out from under Heaven and be separated out of the tribes of Israel. Dan and Ephraim were guilty of this sin. But, according to Ezekiel 48:1-7, 23-29, they will receive their inheritance during the Millennium. Thus they do not wear the "seal" during the Tribulation.

These 144,000 literal Israelites are not members of the Church because the Church is in Heaven (4:6). After the Church age God turns again to the Jew bringing about the national conversion of Israel at the end of the Tribulation (Isa. 4:3; 10:20; 17:7, 8; Hos. 5:15). A large number will be saved during the Great Tribulation, but martyrdom will be the price of faithfulness.

In verses 7:9-17 we learn of a great multitude of Gentiles who are saved during the Great Tribulation. They have washed their robes and made them white in the blood

of the Lamb. The great doctrine of the Atonement in Jesus' blood will be believed in even in the Tribulation. The religion of the antichrist will be a religion without Calvary. Death will be a blessed relief in that terrible hour in which the believer follows his Saviour "all the way to Calvary" (vs. 16, 17).

"I heard the song of triumph  
They sang upon that shore,  
Saying, 'Jesus has redeemed us,  
To suffer nevermore.'  
Then, casting their eyes backward  
On the race which they had run,  
They shouted loud, 'Hosanna,  
Deliverance has come!'"

Then palms of victory they bear, and crowns of glory they wear! "Lord, I want to be of that number when the saints go marching in!"

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for September 15, 1946

#### THE PERILS OF COVETOUSNESS

Lesson: Ex. 20:17; Prov. 11:23-24; Luke 12:13-21

Do you want something the other fellow has? That's covetousness. Do you want it so much you will go to any length to get it? That's the sin that follows the early coveting. It is not wrong to desire something like the other fellow has, so long as it does not deprive him of what is rightfully his—that is, if you can afford it.

Is it ever right to covet? One would so judge from the word of Paul, who says, "Covet earnestly the best things." But in the spiritual realm things thus desired and worked for are not to the detriment of others, but for their good. For the more earnest we are in the work of the Master and the more we desire the best things of the spiritual world, the more we are of benefit to humanity.

The danger of coveting is that it may so work on the mind of the individual until he will finally leave the path of righteous behavior and, taking the path of unrighteousness, will obtain by "foul" means that which he has set his heart upon.

The Lord knew the danger in the covetous heart, for He said, "Take heed and beware of covetousness."

Covetousness leads to the sin of the rich man of our lesson. It became "my barns," "my land," "my grain," to the exclusion of the Lord. That is what the sin of covetousness leads to—self-gratification, with no thought of the consequences.

The urge to the sin of covetousness comes, like all other sins, from without; and the sin itself is the response of the inner person to the urge from without.

We should covet the best, and divide the rest.

A Holy Week is meaningless to an unholy life.





## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
Milledgeville, Illinois

### INTERMEDIATE SOCIETY OF THE THIRD BRETHREN CHURCH OF JOHNSTOWN, PENNSYLVANIA

Our Christian Endeavor Society was organized about five years ago with a membership of boys and girls ranging from the ages of twelve to seventeen. There are now seventeen on the roll. During the school term we meet on Sunday evenings at 6:30, but during the summer we meet at 8:30 each Sunday morning. We have no meetings in the month of August because of vacations.

The officers of our society are as follows:

President ..... William Rose  
Vice-President ..... Delores Thomas  
Secretary ..... Glenn Grumbling  
Assistant Secretary ..... Barbara Arehart  
Treasurer ..... Donald Rowser  
Pianist ..... Barbara Arehart  
Assistant Pianist ..... Delores Thomas

Our advisers are Mrs. Clara Smith and Mr. Robert Blough.

During the year we have contributed to our Church Building Fund, the Missionary offering at Easter, and at the Christmas season we brought used toys and games for children in Kentucky. We also contributed to the Brotherhood Truck Fund and to the Cameron, West Virginia, Church.

Each quarter of the year all the Christian Endeavorers of Cambria County Brethren Churches hold a rally. A Christian Endeavor Banner is awarded to the society with the highest attendance at the rally and three chorus books awarded to the society with the most points earned by doing things, such as passing out tracts, tithing, Quiet Hour members, etc. Our society has won six of the twelve song books and are hoping to win the remaining six. Also we have met ten of the twelve National Christian Endeavor Goals.

We all know that God will guide and direct us in the right way and that our society will grow bigger and better only in God's will.

Glenn Grumbling, Secretary,  
Barbara Arehart, Assistant Secretary.

## Educational Day Offering

Date

Sunday, October 6

## A Call to Service

Someone has said that God always leaves an unfinished task on the workbench of the world. These tasks of God expects us to finish. Do not get the idea that God's tasks are easy, even with God's help. God does not build strong souls by easy work. The easy-going Christian, whether he be man or woman, boy or girl, is not the faithful disciple.

We do not look for easy things in every-day affairs. Why should we expect God's tasks to be of that nature? This is a day for strong Christians—a day for Christian service that is heroic. It requires all the courage, strength, ability and daring that one can muster. God wants heroes, not cowards. That's why he called Lincoln to bring healing to the nations from the wounds of slavery. That's why Washington was chosen to be a light of patriotism to which Americans continue to look.

Our Lord is constantly calling us to daring adventure with Him—adventures that require courage, determination, faith. An adventure with that may mean denial, or loss of things we value greatly. It may mean misunderstandings with those close to us, or doubt, mistrust, criticism, by so-called friends. Ah yes, it may mean all of these. But on the other hand, it will certainly mean a closer fellowship with God.

## » » » » Our Poet's Corner « « « «

### BETWEEN TWO GARDENS

By Thomas Morgan Bard

John 18:1—"He went forth with his disciples over the brook Cedron, where was a garden."

Between two gardens stood a cross,  
Upon it the Christ, my Savior, died;  
This meant for many a moral loss—  
They had against a good man cried.  
They cried, then nailed him to a cross,  
And he, in terrible agony, died.

In vision of my heart, my mind,  
I watch men leave Jerusalem's gate;  
In thinking over it I find  
A tear or two now falls too late.  
Jesus in midst of angry men—  
Jesus, my Savior, suffering hate.

Upon that cross he suffered death,  
He paved the way for me to live;  
Water and blood came from his side  
As he his life for man did give.  
And some in that day were satisfied  
That such as he would never live.

Down from the cross, his mangled form  
Entered the arms of anxious men;  
In haste, while body still was warm,  
They carried it to a garden glen.  
Between two gardens he suffered much—  
Jesus, my Savior, in the hands of men.



From a garden where sweat was as drops of blood,  
 To a garden where man had built a tomb;  
 From men of earth, as an angry flood,  
 To a rest within earth's glorious womb.  
 Jesus, my Savior, through blood and tomb,  
 Satan can never a heart consume.

John 19:41—"Now in the place where he was crucified  
 here was a garden."

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### THERE IS NO GOD

We have the sun with its beautiful rays,  
 And rain, which is helpful in many ways;  
 We have the earth, on which Christ once trod,  
 And still some say, "There is no God."

We have the moon and stars that shine,  
 And flowers made by a God divine.  
 We have the blue sky, and birds that fly,  
 Believe there's a God they'll say, "Not I."

We have the Bible which doth unfold,  
 The sweetest story ever told.  
 But still there are many, though it be odd,  
 Who yet will say, "There is no God."

You know it's tragic but it's true,  
 Here's what the unbelievers do;  
 When tragedy strikes, this is their plea,  
 "Oh my God, my God, save me."

Yes, there's a God, at last they admit,  
 But somehow they're ashamed to say it.  
 I wonder if we, who know God's above,  
 Unashamefully tell of His wondrous love,

—Dot Custer, Pittsburgh, Pa.

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### FOR HIM WHO DOUBTS

Has he not crossed a morning clover-lot  
 In bloom, and not forgot?

Not sensed the Source that fired the zenith sun  
 Of a drowsy day, half-done?

Nor in amaze stood still when coral dressed  
 Clouds lit the dying west,

Seeing an artist's brush within God's hand  
 Before a canvas-band?

Nor marveled as He laced the lightning threads  
 Of sharply vivid reds?

Not in bass-throated thunder heard Him call,  
 Ever, at all—at all?

—Annabelle Merrifield.

## The American Bible Society Says

### MANY SCRIPTURES USED

Over 14,500,000 copies of the Scriptures, in more than forty languages, were distributed by the American Bible Society in its War Emergency Program over a six-year period ending June 30, 1946.

The largest number of the books (8,923,355) was supplied to the various branches of the Armed Forces where distribution was made by chaplains to those who indicated a desire to own and read the Scriptures. At the height of the war, calls for the Service Testaments were so large that a special assembly line was installed at the printing plant. During the peak period a record run of 10,000 copies a day poured from the presses.

People in liberated areas, many of whom had lost their homes and personal belongings, were eager to own Bibles or Testaments in their own languages. It required more than three million copies in 23 languages to fill these needs.

Scriptures in languages running the gamut of the alphabet from Afrikaans to Yiddish found their way behind the barbed wire where, chaplains reported, prisoners of war cut off from the ordinary activities of the daily routine, welcomed the Books eagerly. Bibles, Testaments and Portions of the Bible to the number of 2,494,148 were distributed to these men.

### BIBLE PAPER FOR CHINA

Thousands of pounds of Bible paper have been shipped by the American Bible Society to its agency in Shanghai to be used in the production of Chinese Scriptures. The demand for Scriptures in China is so great the orders cannot be filled.

Shipments of paper have been made from Helsingfors, Boston and New York. The total amount of paper that has been sent to China is 148,247 pounds for printing Testaments and 117,300 pounds of newsprint for printing Gospels. The American Bible Society is now publishing 100,000 Chinese Bibles in the United States as it has not been possible to forward to China paper thin enough for publishing Bibles there.

### A CHRISTMAS GIFT

A letter dated December 25, 1945, received by the American Bible Society, reads as follows: "Enclosed is \$2.50. Would you see that it is properly handled for Bibles for Japan? I am 16 and feel that this is the best gift I could get or give this Christmas. It hope it will be enough to buy a whole Bible and will go to some Japanese boy my own age."

### MANY LANGUAGES

A miniature Tower of Babel has set up headquarters in the library of the Bible House in New York, where the proofreader of the American Bible Society, Robert Lundgren, has been working on the Cuzco Quechua New Testament (Peru), Totonac Mark (Mexico), Russian Bible, Quiche New Testament (Guatemala), Karre New Testament (Africa), Nancheri Mark (Africa), Bolivian Quechua Luke (Bolivia), Maya John (Mexico), and Yupounou Acts (Africa).

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A risen life is the best testimony to a risen Christ.



## NO BIBLE PLATES

The photographs for the Japanese Bible plates have arrived in New York from Tokyo through the assistance of a chaplain of the Army of Occupation. These negatives appear to be all that is left of the Japanese Bible plates suitable for present reproduction. Electros will be made by the American Bible Society from line cuts. These will be sent to Japan after conditions return to normal, as far as printing and binding are concerned. The Bible Society is planning a printing of 100,000 Bibles for Japan.

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## Laid to Rest

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STUTZMAN—Mrs. Mary Martha "Mollie" Benshoff Stutzman, widow of Lewis S. Stutzman, departed this life July 10, 1946, at the age of seventy-seven years, two months and seven days. Sister Stutzman had the background of the Brethren faith in the Conemaugh Valley of Pennsylvania, and was a loyal, active and beloved member of the Third Brethren Church, Johnstown, Pa. The youngest daughter is married to Rev. P. C. Miller, of Vandergrift, Pa. To Brother and Sister Stutzman were born four daughters and five sons. One son preceded her in death. All living were able to be at their mother's bedside during her last illness. The end came at the home of Mr. and Mrs. Wm. D. Goughnour, near Brush Valley, Pa.

Funeral services were held from the Stutzman family home, near Cramer, north of Johnstown, Sunday afternoon, July 14th. Rev. William S. Crick and Rev. Joseph L. Gingrich, both former pastors of Johnstown Third Church, were in charge. Interment was in the Benshoff Hill Cemetery. Life, both here and beyond, is richer for all who knew this godly sister, wife and mother.

William S. Crick, Pittsburgh 24, Pa.

LONGWORTH. We of the Williamstown Brethren church mourn the death of Philip Longworth, a faithful member of the church. He has been a member and a loyal worker for the past 25 years. He has held many offices, and his work at the time of his death was teaching the adult Sunday School class. He will be remembered for his loyalty and faithfulness to his Lord.

His death came Monday night, July 29, at 11:50 o'clock; just 10 minutes before his 77th birthday. Funeral services were held Thursday afternoon, August 1st, at the Williamstown Brethren church.

Charles Munson, pastor.

RITCHIE. The body of the wife of Ezekiel Ritchie was laid to rest in the cemetery at Rowdy, Kentucky, August 13, 1946. This sister, who was such a faithful helper of her husband in his church work there, was a sufferer from tuberculosis. At one time it seemed that the Lord had healed her body, after an anointing service. But by overwork or some cause, the disease came back, and she went

to be with her Lord whom she devoutly loved. Services by the undersigned.

G. E. Drushal.

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## Wedding Announcement

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ROLLINS-WHATMORE. James H. Rollins and Anna M. Whatmore of Johnstown, Pennsylvania, were united in matrimony by the writer, in the home of the groom, in Dale. The writer was formerly pastor of the family while serving the Conemaugh church.

Our prayers and good wishes accompany the young people in their new life and relationship.

George H. Jones.

GAVLOCK-RETORICK. Andy J. Gavlock and Lillian P. Retorick of Moshannon, Pennsylvania, were married by the undersigned in the Second Brethren Church of Johnstown, Pennsylvania, at a quiet wedding ceremony, attended by a few intimate friends of the young people. The groom has just a short time ago returned from the armed services.

May our heavenly Father bless the union to their mutual happiness.

George H. Jones.

MAUZY-EPPLEY. In an impressive ceremony which was performed at three o'clock Sunday afternoon, August 11, 1946, at the Dutchtown, Indiana, Brethren Church, Miss Katherine Eppley of Winona Lake, daughter of Rev. and Mrs. H. E. Eppley of Ashland, Ohio, was united in marriage to Leonard Mauzy, son of Mrs. Rilla Mauzy and the late Howard Mauzy of the Dutchtown community. Ferns, white gladioli and blue delphinium were used at the altar, which was lighted on either side with white tapers in tall candelabras, before which Rev. Eppley read the marriage service in the presence of two hundred and thirty guests.

Preceding the ceremony a program of music was given by Mrs. Ruth Rodeheaver Thomas, soprano of Winona Lake. She was accompanied by Mrs. J. N. Rodeheaver.

The traditional wedding marches were used and during the reading of the ceremony "Ava Maria" was softly played.

The bride was given in marriage by her cousin, Glen K. Elliott of Chicago. Mrs. Charles McDaniel was matron of honor and the bride was attended by Mrs. Paul Lichtenberger of Warsaw, Indiana.

Lorene Mauzy acted as flower girl and Charles McDaniel was best man. The ushers were Paul Lichtenberger and Lewis Engle.

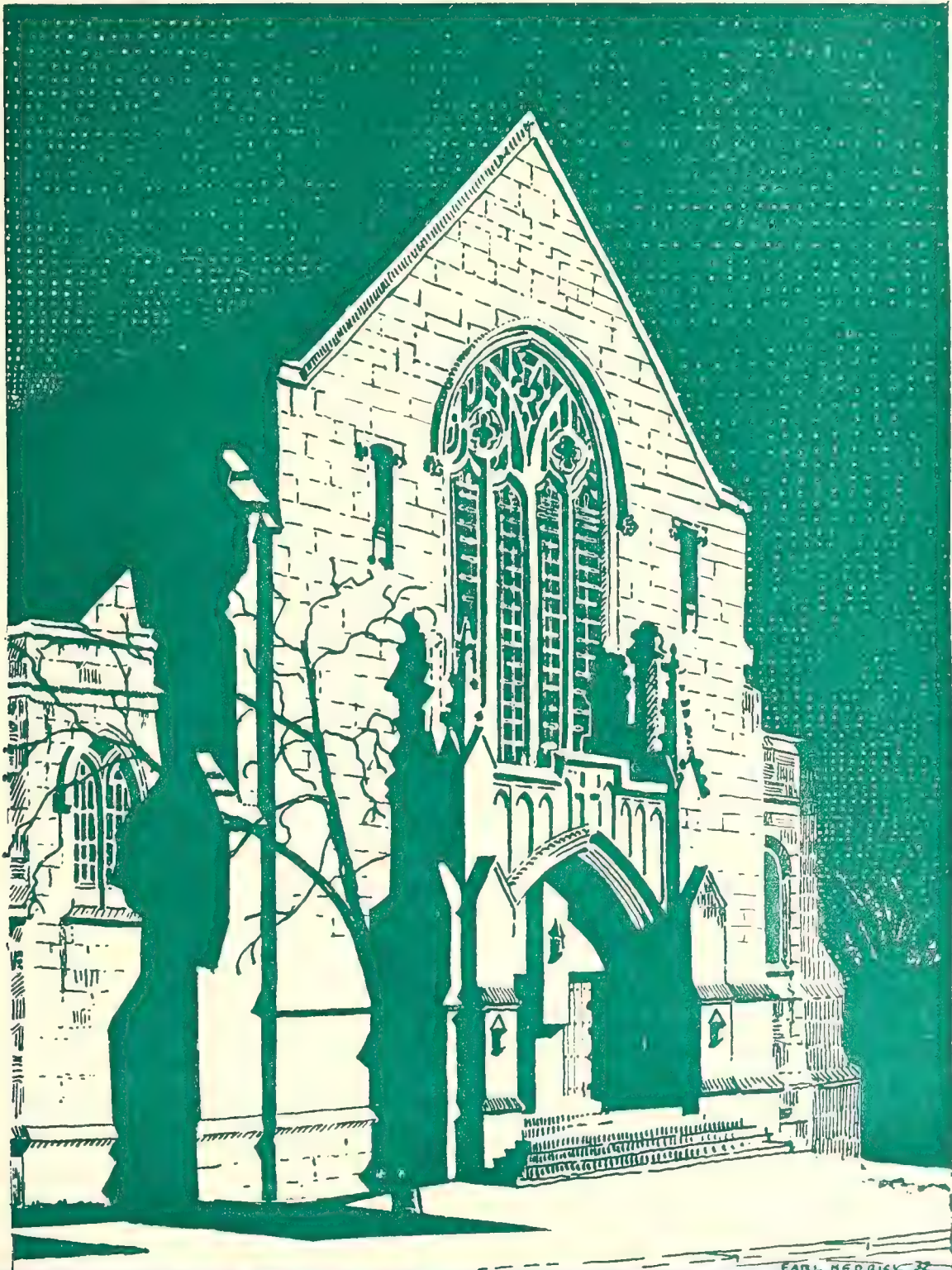
The bride is a graduate of the Warsaw, Indiana, High School and also of Ashland College. She was formerly a teacher in the Wayne Township schools. Mr. Mauzy is also a graduate of the Warsaw High School and is a well known farmer of the community.



MANCHESTER COLLEGE LIBRARY  
NORTH MANCHESTER, INDIANA

# *The Brethren Evangelist*

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## A New Adventure

During the very last hours of our General Conference some folks began to think of a proposition that had been considered a few years ago. That is, the idea of merging our two secretariats. To be more explicit, it was suggested that the College Field Secretary serve both the College and the Missionary Board of the Church.

Now—this is nothing short of an adventure. No one is sure as yet, that it will be the most successful move. However under present circumstances, when we do need every preacher so much in the pastorates and too since our college is having such a wonderful response from the standpoint of students this year, we are willing to make an attempt.

Many college officials and also many laymen of the church who have been counselled on this matter have expressed themselves freely and enthusiastically for such a move.

There are a number of times when the work of the two boards overlap. This will be dealt with later. While speaking in churches, conferences and camps both interests can be stressed. When the Secretary is in any community for the Missionary Board, he can also make contacts where expedient for the College and vice versa. It will eliminate heavy expense and long trips in many instances such as we have in these days; by having one secretary in the field for the institutions of the Brethren Church.

Both the College and Missionary Boards solicit the prayers and interest of the Church and friends in this new adventure in our denomination.

E. M. Riddle, Secretary.

## CAN THE STATE "PURIFY" THE CHURCH?

The attention of churchmen throughout the world has been focused with unusual interest upon the relationship between the allied military commands in Germany and the German church. The military authorities, often through junior officers who have had no training in matters pertaining to the church, have endeavored to put into effect certain disciplinary and "purification" directives. They have checked on the past conduct of ministers to see whether they have been "pro-nazi" and have gone so far, upon occasion, as to censor their sermons and to give them preaching directives.

This has been denounced by both Catholic and Protestant church men in Germany as a "nightmarish" condition. They have maintained that military supervision of Christian practice and Christian preaching is wholly out of accord with the generally accepted understanding concerning the supremacy of the Christian church in the field of religious teaching and practice.

That the church must be free and independent is an understanding which is held everywhere by Christian peoples. In the early years of the last war the American government sent suggestions to ministers throughout the United States concerning the things of which they should preach. Sample or "canned" sermons were included. From

one end of the country to the other there arose at once such a protest that the government very quickly withdrew from so obvious an attempt to direct the church.

Because the relationship of church and state must be kept clear in Germany, both for the good of the civil governments involved and for the church, an attempt is being made to have leading churchmen advise with the government and act as liaison officers between the military and the German church. One representative will be appointed by the Protestant bodies, one by the Catholic bodies and a third by the Jewish bodies. It is hoped that by this means the German church may be allowed to become a real leader in the rehabilitation of Germany. For certainly one of her greatest needs is a sincere spiritual rehabilitation.—From "The Gospel Messenger."





# Missionary Highlights

## from

# General Conference

*Rev. Claud Studebaker*

### ANNUAL MEETING OF THE MISSIONARY BOARD

The Missionary Board being composed of members from the various districts of our churches finds it difficult to assemble for every matter to be considered. However at the annual meeting at conference time we have meetings of full board membership and consider the work of the year and plan for the year before us. Matters are discussed freely but there prevails the finest spirit and votes are usually unanimous. This is as it should be and I am convinced that every member of this board desires to do the very best to carefully administer the work and the funds entrusted to our care. The questions involved in building new churches and carrying on the missionary work in a foreign land are many and varied and it is difficult to know the proper word to say many times. We are anxious to go forward in an aggressive program of church building and an expansion of our foreign missionary work, but we, too, want to move with wisdom and not rashly waste the money given to the Lord's treasury for investment in the building of his church in this country and into the uttermost parts of the world.

### THE ANNUAL REPORT

The financial report shows a good balance—in fact, a larger balance than we desire to carry, for we well know money is given for use and not to be kept in the treasury. However, if we had been able to proceed with our building program, our balance would have been reduced to an amount that would be barely sufficient to carry on our work. We have more churches in a building program than ever in our history—Cheyenne, Wyo.; Mulvane, Kans.; Canton, Ohio; Akron, Ohio; Washington, D. C.; Cameron, West Va.; Muncie, Ind.; two chapels are to be built in the Lost Creek,

Ky. mission field, and Nappanee, Ind., is proceeding with a fine new church. The best investment for good returns on mission money is building churches, for they soon begin to pay back into the treasury and make possible a much greater work. We can well afford to be as generous as our funds will allow in establishing new churches. A strong church will receive a great blessing in making possible the building of another church and supporting a mission pastor.

### BRETHREN YOUTH

It is the purpose of the Missionary Board to encourage all missionary and evangelistic activity throughout the entire church. We assist to make possible a Pastor's Institute, believing that this is a stimulant to our pastors to build more and better churches and to extend the preaching of the gospel in a more effective way.

We gave our encouragement to Gil Dodds in his fervent desire to stir up missionary and evangelistic zeal among our young people. With his recognition as a champion on the track, which he has turned to channels of spiritual activity and the preaching of the gospel of Jesus Christ, he at once becomes a great attraction to young people everywhere. He headed up a Brethren Youth movement seeking to gather them to conference to share in our national conference. It was very encouraging to have so many young people at conference. The various youth organizations—Sisterhood, Brotherhood, Christian Endeavor, Sunday School Camp Movement, Friends of Alexander Mack (which grew out of a camp group studying church history with Rev. James Ault as teacher). All of these groups are to be represented and of course others could be represented by a director. Conference recognized "Brethren Youth" by electing a board of directors consisting of one



from each organization of young people and three directors at large elected by conference, one of which shall be a member of the Missionary Board and Gil Dodds, and that Gil Dodds be approved as director of evangelistic and missionary activity among our young people. The board of directors for Brethren Youth as now constituted consists of Harvey Amstutz, Pres., Claud Studebaker, V. Pres., Ruth Clapper, Sec'y, with representatives from each organization of young people. We are hoping that every group of young people will do their best in their field of activity and that Gil Dodds will be able to visit many of the churches again this year and out of this unified endeavor there shall come a great youth movement in our church which shall have their important part in conferences, both district and national, and out of these various groups and their united activity there shall come many capable leaders which shall give us a greatly enlarged field of service and that the Brethren church shall come to a large place in giving the whole gospel to a lost world.

#### A FIELD SECRETARY

Since the resignation of Rev. J. Ray Klingensmith, the Missionary Board has carried on with

the service of our office secretary, Miss Helen Musser, and various members of the Board rendering such service as was possible. We have had a good year but we need some one whose business it is to give his time and thought to the missionary work of the church. The Board has kindly insisted I give my time to this important work, but I personally desire the pastoral work as we are so short on pastors. I did not feel that I should accept this work and leave the pastorate. Through the past eight years, since a former secretary left our Board and organized a rival Board which with other things has resulted in an unhappy division in our church, I have given much time gratuitously, while always carrying a heavy pastoral obligation. This I did willingly and thank our people for their response. However, we are glad to inform our people that Rev. E. M. Riddle will share his time in service for the missionary program of the church with his work for Ashland College. We believe this is a wise move for our church and bespeak for him a most happy relation to our churches and pastors and a generous response.

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### OUR MISSIONARY PROGRAM AT CONFERENCE

The Thursday afternoon missionary session was in charge of President Studebaker. After some remarks, he introduced as the speaker for the hour, the Rev. Paul Weaver, returned missionary of the Church of the Brethren and now pastor at Huntington, Indiana. His was a most enthusiastic message concerning African missionary activity.

The evening session of the same day was in charge of Rev. C. A. Stewart. He presented Mr. Weaver again for a short message on Africa.

Dr. C. F. Yoder, our own beloved missionary to South America, spoke at this hour also. His was a fine report of what we are getting done in that sister continent. He spoke especially of the fine new church at Rosario and its dedication. The native workers have done excellent service. A further report of the Rosario church building with pictures will follow in next issue.

The main speaker at this evening hour was Dr. M. R. Zigler of the Church of the Brethren. Mr.

Zigler is one of the very busiest men in church promotion that we know. He has been in different countries of the war-torn world within the past year to give aid, advice and direction to the greatest Relief program ever known. He plans another trip to Germany and other parts of the world within a few months. His message was based upon the great NEED in the world, what is being done by their church, and so many others. He commended the efforts of Brethren people in giving assistance to the needy. He also spoke of our help to the Bosler project among the lepers. He made one unusual appeal to the church to offer some men who would be willing to go to other countries to drive tractors. Also he stressed the need for men to accompany shipments of cattle going to other countries for Relief work.

Our conference was exceptionally fortunate in being able to secure this busy, tireless servant for an address.

The conference Sunday morning offering totaled almost \$800 and was designated for assistance to the missionary project at Cheyenne, Wyoming.



# NEWS

## From the Christian World



### MORMONS IN BRITAIN

When Christian orthodoxy is weak, the sub-Christian cults grow. There are said to be 6,000 Mormons in Britain and seventy-two chapels. Britain's Mormon chief, President Hugh Brown, of Utah, told the press recently that 150 Mormon missionaries were waiting in Salt Lake City for the opportunity to enter Britain and carry on a membership drive. The Mormon community plan to build a London Church, a good, solid temple in the city area, but at present the site, license, material and labor problems forbid. Polygamy has long been abandoned by the sect, and persecution of them has, of course, ceased. The best defense against the progress of this and other cults is more Bible teaching.

### FAMINE AND WASTE

If men will destroy the natural resources of the earth they must face famine. The allied countries alone lost fifteen million people during the war including the military and civil deaths, while 350,000 German civilians were killed in air raids.

Wastage, however, is still to go on even in the face of grave international shortage of the essentials of life. The Chancellor of the Exchequer, reporting the prospects of 1946 expects to get in taxes 389 million pounds from beer and spirits, 425 million pounds from tobacco and 51 million pounds from entertainments. Britain, out of her meagre resources offered to contribute 200,000 tons of cereals to meet the world food shortage, but on the same day as the offer was made public, the Minister of Food spoke in the House of Commons of the issue of licenses to brewers to buy 814,000 tons of cereals for beer.

The Churches' Committee on Gambling states that as soon as paper restrictions are removed and post office facilities are restored, the people of Britain will be spending 50,000,000 pounds on football pools. So the waste goes on and increases. Surely many non-Christians should see the tragedy of this gamble with necessities in a world of scarcity.

### EXCEPT YE REPENT

In the charred remains of one of Nuremberg's Gothic churches, a gaunt, ascetic figure in the black robe and white neck-piece of a pastor of the Lutheran church rose recently to tell his German flock some unpalatable truths. He was Dr. Martin Niemoller, one-time U-boat hero of World War I, fearless opponent of Nazis (who kept him

in a concentration camp for over ten years), and now foremost religious leader in Germany.

Niemoller chose the city where Hitler organized his most grandiose shows and where the Allied Tribunal has so far failed to impress the Germans with a sense of their own guilt, to make his most outspoken appeal to the conscience of his compatriots.

Said he: "Before God and our Christian brethren we openly and humbly confess the sin and guilt of our people for this war and for the crimes committed in our name. In particular, we confess ourselves guilty of the death of over 6,000,000 Jews, hunted, persecuted, and massacred in the most iniquitous mass-murder recorded in history."

### PALESTINE—A WORLD CHALLENGE

Who has a more honorable right to possess the sacred soil of Palestine than the Jews, God's favored children? God gave this land to Abraham and the children of Israel, and ever since that time it has been the Jewish homeland—though they have been scattered and dispersed to the farthest corners of the globe.

Yet the Arab Voice is loud and menacing, challenging our peace-making leaders into action. They, too, deem the Holy Land as sacred and their claims cannot be ignored. The Arab League demands independence for Palestine and an end to further Jewish immigration. The problem of Palestine is in the headlines of today's news—A CHALLENGE to the WORLD.

### THE JEWS—A CHRISTIAN CHALLENGE

The cauldron of Jew-hate is still boiling in many parts of the world. The war's end in Europe has not brought love and a sense of pity for the persecuted Jews to the hearts of those who were Hitler's followers. In the western world and even in the Christian world, Jews are despised and misunderstood by many thousands.

Yet the Jew is the center of God's universal plan. Before this age can end Jews must be brought to the knowledge of Christ as their Messiah. And we as Christians have been appointed the task of witnessing to them. Is there a greater CHALLENGE for CHRISTIANITY?

Your mission is accepting this challenge with a program of missionary activities in Palestine. Missionaries are now on the field—in Jerusalem—Bethlehem—Beersheba—Tel-Aviv, and out in the villages and tribes.

—From "Palestine Pictorial News."



# Report on Kentucky

*by Miss Adah Drushal*

We appreciate the prayers and gifts of friends during my father's recent illness and we are grateful to our heavenly Father for restoring him back to health. Father is now able to conduct the church services and with considerable resting can direct other activities.

Our Lost Creek Church attendance has almost doubled this summer and during the absence of my father from the pulpit, local preachers have conducted the services. We were especially glad to have one of the graduates of Riverside, Emory Haddix, to take charge of the services for one Sunday. At Haddix, Miss Carrie Stoffer and Mrs. Myrtle Kessinger have been working faithfully and have recently started a Sunday School near there at Dry Bread Branch. Working out from Lost Creek, Absalom Parry conducts Sunday services at two points near here. Besides these services, on Sunday afternoon, services are held at four other outposts. This last summer, during the absence of our teachers who always assist in this work, two of the local young men, Harold Barnett, a high school student, and Hobert Mullins a college sophomore, assisted in conducting these services. At Stacy, we have a fine Christian man who assists with the services and preaches after the Sunday School session. Ezekiel Ritchie is not an ordained minister, but he helps in any way he can with the work of the church in that community. At Big Branch, Mrs. Geraldine Combs has been taking care of the Sunday School there this summer. As a mother with other duties, we appreciate her faithful service.

We are especially grateful for the efforts of the Martin Shively Boys' Brotherhood of Ashland and their leader, Charles Munson, who like to tackle big jobs and thus have been able to secure funds to purchase a pick-up truck as soon as one is available. Since a careless driver relegated our car to the junk heap, the need is very great for some motor vehicle and the arrival of this truck will be received with much joy and thanksgiving.

This last spring we had our first Workers' Conference with Gil Dodds as the principal speaker. It is hoped that this might be a yearly affair, for

those especially who assist in our outposts. Since in every Sunday School we have local people who assist, we planned this as a time of Christian fellowship and inspiration. The school was dismissed so that the young people would be able to attend and we were pleased with the attendance for this first venture.

We welcomed, as always, the Young Men's Gospel Team from Ashland at Easter time. In June we had one week of Bible Camp with thirty-eight young people in attendance. We appreciated very much the services of Rev. Woodrow Brant, who was the Camp Director, and Rev. Keith Bailey who was the Camp Evangelist.

But one of our biggest jobs during the summer months is canning fruits and vegetables that are brought in in exchange for the used clothing which you send. This exchange takes place every Thursday morning and it was a common thing this summer for at least seven bushels of beans, all broken and ready for canning, plus other fruits and vegetables to be brought for canning.

The school year has begun at Riverside and the children will appreciate very much the recent donation of the Waterloo, Iowa church of over a hundred dollars' worth of books for the school library. The recent gift of the Linwood, Maryland Church was also an outstanding one of two hundred dollars.

On August 23rd a surprise birthday party was held for my father and he received at that time besides an overflowing table of fried chicken and its counterparts, several gifts and tokens of affection from the local people. A local minister spoke briefly to the group regarding their appreciation of the services rendered to this community during the past forty years.

We are happy to have friends from other churches visit us and the work at Lost Creek. During the fall the hills are especially beautiful and anyone bringing a camera with color films could make some especially fine shots. Since we have the dormitories, we can always accommodate those who visit and you need not make any other provision for your visit.



## Mid - West Gleanings

*by Wilbur Thomas*

Greetings to all the Brethren and other friends scattered from one end of this great continent to the other from the churches in the Mid-West District of Brethren Churches. As District Evangelist it has been a real privilege to contact the different churches and to help in any way that they have seen fit to use me. And now it affords me another real pleasure to let the other Brethren know a little of what we here in this district are planning to do.

First, let us look at the churches that have pastors—Carleton, Morrill, Hamlin and Falls City. These churches are going along very nicely and helping out in many ways to keep the faith that was once for all delivered unto the saints and to spread the good news of salvation to all. Carleton is the only one in this group that has been receiving help from the National Missionary Board. So I feel it is my duty to let you know more about the Carleton church. Here is one of the finest of our smaller churches, but due to the drouth years from 1932 through 1939 we lost many of our members as they moved to more fertile fields and of course with their going the church lost many of its best workers and only now are they in anyway recovering from these losses. The future looks very good for Carleton, but at the present time they are in need of a pastor to go forward with them. They own a parsonage and have it partly furnished so that a pastor coming here will not need to bring all his furniture.

As to the other churches in the district, let me present them to you one at a time. Many friends are wondering about Fort Scott, Kansas. We visited Fort Scott last February and found there a fine group of Brethren people with a nice church plant and hopes for the future. With a good leader this church could be developed into one of the best of our churches. The church is located in a fine residential section of the city and the people are willing to work if and when they get a pastor who will go along with them to instruct and encourage them in the work. They have one fine young man in Ashland College now who is studying for the ministry and they have other talent here for future ministers if someone will help them along. They ask for your prayers that they might continue to keep looking up.

More recently the one church that has attracted

attention has been the Bethel Brethren Church at Mulvane, Kansas. This church, until the past year, has been a rural church but they have now moved their building into the city and at the present time are concerned with building a place of worship near to all the members. In looking over this field we cannot help but see the opportunity that is open to the people here. In a town of about 2,000 people there are only three other churches and they are rather inactive being concerned only with holding what they have and keeping their own children in their own churches. During the war years many new people have come into town and hardly any effort has been put forth to reach them. It will be necessary to obey the great commission and go to them. This group is willing to work and they believe in the power of prayer. So, putting these things all together we see a great future for the work in Mulvane. Pray for us that God's will may be done.

Cheyenne, too, has come in for a great deal of attention and it was a real treat to be the Moderator of the Conference when Cheyenne applied for membership in the Mid-West District and to assist in the ordination of Frank Garber to the Eldership and pastorate of this fine Brethren group. Cheyenne has many things in its favor as a mission church in that it is located in a state that has many openings for the Brethren church and some of them are located within a 50 mile radius of Cheyenne. This church is also located in one of the faster growing sections of the city and with proper care will continue to grow for many years. Brother Cecil Johnson has been in touch with this church from the beginning and he says that he can see Cheyenne developing until some day there will be another district come into the brotherhood.

Brother Johnson has been with me in most of my travels as Evangelist for the Mid-West District. We have found several other places where there is a need for Brethren Missions, but in order to develop these points it is necessary that we have more workers. The opportunity to do Home Mission work is great and we would like to hear from any that are interested in doing this kind of work. Sunday Schools can be started, prayer meetings conducted and in a number of ways we can use help. The Lord still says, "Go." Will you?





THE WEBBS

This is the July report from Ruth and Charles Webb of the Church of the Brethren and the Brethren Church respectively. They are working with the American Relief for France and at the same time representing the Brethren Service Committee. It is interesting and inspiring to read of the actual good being accomplished through their efforts and your contributions. Our Missionary Board has taken the Webbs as a project and is taking care of their maintenance and support while they are engaged in this field of work. Your gifts of clothing, food, etc. are being distributed by them in the wisest manner possible.

## I. WAREHOUSING

During the first week in July it was necessary to move from the large warehouse in Couderque Branch as the owner, Mr. Lefevre, needed the space for canning peas and other vegetables.

Some things were taken to the magasin across the Petite Chapel. Although comparatively small, this warehouse is located near both the Social Center and Cite Guillemot where we now live. During the month electricity has been installed, a door and lock placed at the entrance of the door which leads to the area above our ground floor space and windows have been installed in the offices above, making this warehouse safe. At the present time things for the Center are on one side and a space is being reserved for the personnel food boxes which will be arriving. Space is being reserved also for the 400 bales of clothing which the Brethren are sending.

The sorting area has been set up in one of the two Social Center barracks. Empty boxes turned on their sides form shelves which honeycomb the place.

On July 1st a boxcar of relief goods arrived from the Entr'Aide warehouse in Paris. Since the Petite Chapel warehouse was not yet arranged, this load was divided and stored temporarily at the Woets' warehouse in Malo des Bains and at the Mairie of Rosendaël. Since that time these things have been picked up and what has not been distributed is in the Petite Chapel warehouse. The work is facilitated greatly by having one central warehouse. Mr. Woets, who visited America once and knows how to

say "OK," has offered us the use of his warehouse any time we might have an overflow. It has the disadvantage of being down below in a cellar so that everything must be lowered and raised by means of a rope and pulley, requiring at least four or five men so we hope we never have to return.

## II. DISTRIBUTION

Our original plan was to distribute the things we had on hand and then do very little in the way of distributions, but rather concentrate on the development of our Community Social Center. The idea was to meet the back demands which had accumulated, clear the warehouse, then close the door as far as large distributions were concerned. But as we began to answer some of the requests from working groups, others heard about it and now we are receiving requests from the many Enterprise working in and around Dunkerque. About the same time we received word that the Brethren were sending 400 bales of clothing here for distribution, so we keep on accepting demands, telling them that it will be several weeks before we will be able to serve them. On July 26th we asked Mrs. Porter in the Paris ARF Office for more men's work shoes and clothing as this seems to be the greatest need for the present.

It is our policy at this time to discourage individual requests. Rather, the chef or the delegate of a group must submit a list of all his workmen, stating the size of their families, etc. We then make up a box and deliver it to them. They then sign a paper stating that they have received the things and usually write a letter after their distribution containing the signatures of everyone who received something.

### The Distribution "Brethren"

Upon our arrival in Dunkerque we found waiting for us fifty bales of second hand clothing, two cases of used household utensils, one case of used "silverware," one case of used carpentry tools and one box marked Cod Liver Oil from the Brethren Service Center, New Windsor, Maryland which had arrived on April 30, 1946.

We decided to distribute the most of these things through the churches of this region since this channel had not been utilized so far and since the articles had been gathered and prepared by a church group. We asked



however that they not limit the distribution to their own members but to distribute the things as they were able to discover need.

On the afternoon of July 8 the following people met to formulate plans for the distribution of the Brethren supplies: Pastor Dubois of the Reformed Church, Pastor Smette of the Methodist Church, Pastor Ray Teeuwissen who is an American working with the French Protestant Youth organization CIMADE, Monsieur l'Archiprete Marquis representing the Catholic churches in and around Dunkerque, Allen Smith ex-Friend's Ambulance Unit ARF worker, Mlle. Denys who had been in charge of ARF distributions, Mme. Melis ARF Assistante Sociale and the Webbs. Teeuwissen interpreted for us, saying that the Church of the Brethren, a Protestant group in America had collected these materials and had sent them to France, that the Webbs were working here in Dunkerque with the American Relief for France but at the same time representing the Brethren Service Committee and that this distribution was being made through the churches at our request. The list of things available was read with the explanation that some of the things would be retained by us to be utilized in connection with our Social Center and some for distribution through regular ARF channels. To Pastor Dubois, 13 bales of clothing and 10 boxes of shoes—to Pastor Smette, 11 bales, 10 boxes of shoes and 76 pieces of "silverware"—to Archiprete Marquis, 13 bales, 11 boxes of shoes, 200 pieces of "silverware" and two barrels of dried skimmed milk—and to Teeuwissen for the 5 CIMADE Foyers in this region, 7 bales, 6 boxes of shoes, 75 pieces of "silverware," one barrel of milk and 37 carpentry tools. The Protestant pastors will give a portion to a Pentecostal pastor who has a small mission in Couderkerque and another part to some other churches in the Department NORD.

(Following are letters of appreciation received by the Brethren Service Committee from folks in France who have had actual contact with the good-will message being carried out by the Service Committee. These two letters were written by workers who are aiding the Webbs in the distribution of some of the Service Committee donations.)

Couderkerque—Branche (Nord)  
July 30, 1946

Brethren Service Committee

Dear Friends:

We are very grateful to be able to send a brief note of thanks through Mr. Webb to the good people of our church. At this very moment I can hear the chatter of some fifty old people waiting for their weekly cup of coffee along with which we have been able to serve them a 3 oz. little bread made of Brethren flour.

For several days I've been having small boys in my room trying on shirts and pants—also gifts from your committee—so that they'll at least have some good clothing to wear when they leave Monday next for a month's stay in Alsace.

So there you are—into our work of relieving those who have suffered there go these precious gifts, always filling a need, always bringing cheer.

From all of us here at Cimade: Thanks, or rather, un grand MERCI!

Ray W. Teeuwissen.

## THE SOCIAL CENTER

At the present time we have two Dallas huts located on the Glacie on the Avenue des Bains. The North Barracks contains an office in the front and a sorting room in the large back section. Requests are made here and orders made up in the sorting section.

The South Barrack which we had conceived as the Foyer part of the Center now contains a ping pong table and a box hockey game which our carpenters constructed for us.

Both barracks have been painted on the inside and one of them is half finished on the outside.

During the month we have received three shipments of things from the Commission Mixte de Secour de la Croix-Rouge Internationale for the Center—a radio, furniture, electrical fixtures, kitchen utensils and other diverse articles.

On Tuesday afternoon, July 16, Monsieur Chazanoff, an architect from the Reconstruction in Paris came to discuss plans for our Center barracks with us. He had the idea, to which we agreed, that it would be better to have all of the buildings joined together from the heating standpoint. He said he would return to Paris, draw up a plan and return the following Monday or Tuesday to go over them with us. We have not seen or heard from him since that time. He had stated that he could have everything completed in two months so we are anxious for him to get started.

July 31, 1946

Ruth and Charles Webb,  
Dunkerque (Nord)

Dunkerque, France

Dear Friends:

I am pleased to express to you our gratitude and admiration for the Christian spirit which animates the Church of the Brethren, through which our churches have benefitted this year on two occasions.

It was first the distribution of your flour at the beginning of the year, especially appreciated since it arrived at the moment when the bread was extremely bad. Then, just recently through the intermediary of Mr. and Mrs. Webb of the American relief, we have been able to share out shoes and clothes among the members of our church who had the greatest need. What we have not utilized will be sent to Calais and Boulogne for the parish of the Reformed Church in those districts, which have been just as badly hit by the war as our Dunkirk Churches, from which they are relatively not far distant.

I cannot really exaggerate the pleasure shown by all our known and unknown friends to everything we give to them on your behalf.

That is the reason why on behalf of the parishes of the damaged regions of Dunkirk, Calais, and Boulogne, I ask you to accept our sincere thanks, and to convey them to the members of the Brethren Service Committee who devote themselves entirely to this work of help, as well as to the members of the Church of the Brethren, who participate in one manner or another.

Francois Dubois,



## Appreciation of a South American Seminary Student

Rosario, Argentina

Mrs. J. J. Wolfe  
Box 55  
Howey-in-the-Hills, Florida

Our dear Sister in Christ Jesus:

Pablo F. Espinosa, Argentine youth, wishes to attentively salute you in Christ Jesus with brotherly love and hoping that you may have the most abundant blessing from above.

Answering to the gentle desire and kind wish of our dear Sister, Mrs. J. J. Wolfe, to know more about the Argentine seminary student which she is supporting, and about my conversion to the Lord Jesus, I would like to write the following lines:

"In short and cordial sentences, I wish to express to our dear Sister, Mrs. Wolfe, and also to all my dear brothers of the Brethren Church that I feel in my spirit the precious words of the Divine Master: 'Mi reino no es de este mundo' (My reign is not for this world).

"My conversion was not the result of a sudden thought, much less a changing sentiment caused by the talk or speech of the preacher, but as the rising of the sun that slowly increases, dispersing the shadows of the night. This way has been my conversion—something gradual because the light of the Gospel made me feel and see the sins of my life.

"And still more, the light of the gospel made clear the secret of a new life and a new way of living in God manifested to the world by the expiatory sacrifices consumed on the cross.

"Understanding this, I resolved to take the Lord's love and through it I saw my aspirations reflected and later discovered that my vocation and sincere desire was to be a servant of the Lord, being useful in His ministry while I am upon the earth.

"For this I wish to study and progress in the teaching of the Divine Master, because this is one of the greatest purposes of my being.

"Also, dear Sister and dear Brethren, I see that the intellectual progress of men requires that a Christian youth should possess the necessary knowledge, arguments, and thesis to be able to destroy the distrust of men and above all to be a fit worker of the Lord's vineyard.

"I wish to say also with all sincerity that owing to the humble conditions of my home and the needs that there are in it, I have been obliged to do greater sacrifice, not going directly into the Seminary classes, as our Pastor Adolfo Zeche wished, but I did have the pleasure of registering this year in the same Seminary at Buenos Aires, where Magdalene and Jose Esteban Anton study.

In my home I work and study at the same time. Every month I make a trip on account of my examination with the Professors there and help Brother Anton some days in Gerli's church.

"I understand that for the moment my studying is a

sacrifice, staying up until very late at night. But I am trying to use my time to a good advantage now until I have gone through the difficulties of my home. After one of my brothers comes back from his military service, I hope to be a regular boarding student.

"My classifications until the present time have always been outstanding and I hope in the Lord that they will always keep the same for the enthusiasm with which I am studying.

"That is why I wish to thank you sincerely for your gifts and efforts to encourage me in this great hope and desire.

"With no other news, dear Sister Mrs. Wolfe, and Brethren in Christ Jesus, I send you my most cordial greeting in the love of the Lord.

"Sincerely I remain truly yours,

"Pablo F. Espinosa."

### I DARE YOU TO DO SOMETHING ABOUT THIS!

We believe that there is someone in the Brethren denomination who knows someone in the human race who is connected with someone who might be able to get a pick-up truck for Kentucky.

The Brotherhood of Martin Shively of Ashland has enough money to purchase a truck—\$959 to be exact—but we cannot get one until some time next year. If you know anyone who might possibly help us to get the truck soon, please write to Charles Munson, 829 Grant St., Ashland, Ohio.

In a letter received just the other day, Rev. Drushal states how urgently the truck is needed, especially since the car has been wrecked. **IT IS IMPORTANT THAT THEY GET THE TRUCK SOON! REMEMBER THIS, TOO—THIS IS NOT AN ORDINARY NEED—THIS IS THE LORD'S WORK.** It means that the sooner we get the truck to them the sooner the work of the Lord can be carried on more efficiently.

Thanks to contributions of canned goods and clothing during Conference we have a sizeable gift to give to them. We had hoped that we could deliver these things in the truck, but unless we get one shortly we will have to ship it.

**PERHAPS YOU HAVE BEEN SAYING, "I WANT TO HELP MY LORD."** Brethren, here is your chance. Will you see what you can do to help us get the truck?  
**SOON!**





# Let's Keep

# The Faith

*by Dr. Isaac D. Bowman*

The whole Bible as the only written creed of the Brethren Church should necessitate it to be apostolic in evangelism. Consider the following:

**I. DO NOT ATTEMPT TO EVANGELIZE UNTIL AFTER YOU ARE ENDOWED WITH POWER FROM ON HIGH.**

This power should be received after baptism and regeneration. The gospel and early church history are perfectly clear upon this subject.

A. The apostles were regenerated three and a half years before they received the gift of the Holy Spirit. Christ's program is:

1. Repentance and remission of sins should be preached in His name among all nations BEGINNING AT JERUSALEM. "I send the promise of the Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Lk. 24:47, 49. Acts 1:8 gives God's program a little plainer. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem (at home) and in all Judea, and in Samaria (love and evangelize your enemies) and unto the uttermost part of the earth." This program means preaching the whole gospel to every creature in the world. The home church was Jerusalem. Some of the apostles were slow to learn God's evangelistic program. They remained at Jerusalem until they had thousands of members and would not enlarge their borders until God drove them out by persecution. Then the apostles who were the ordained elders of the church remained in Jerusalem to direct the Home Missionary program.

2. The laity (men and women) were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. "They that were scattered abroad (the laity) went everywhere preaching the word." Acts 8:1-4. Like eaglets, big enough to fly, the mother pushes them out to fly or die. So God permitted persecution to compel the laity to preach the gospel. This unorganized propaganda, with its many disadvantages, did many times more in spreading the gospel than the organized.

**II. LAY EVANGELISM OF THE CHURCH AT ROME.**

"I thank my God through Jesus Christ for you all that your faith is spoken of throughout the whole world." Rom. 1:8.

A. Here all the laity of the church of Rome were spoken of through the whole world.

B. The laity of the local church at Thessalonica.

"From you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to God-ward is spread abroad." 1 Thes. 1:8.

Paul was in debt to the whole world. He was an honest man and paid his debt. "The gospel" was preached to every creature under heaven: whereof I, Paul, am made a minister." Col. 1:23. "I am debtor both to the Greeks and to the Barbarians: both to the wise and the unwise." Rom. 1:14. This apostolic plan of evangelism, every minister and every layman a preacher and the whole world the field, is but an idle tale to all who have not received the GIFT OF THE HOLY SPIRIT and who do not daily pray for refilling by the Holy Spirit.

Until this almost universally neglected truth is understood and emphasized by our college and our seminary boys receive this power after regeneration, and our pastors experience and teach this same truth to the laity, we shall do but little in evangelizing the world. Until this is done, the gospel message of evangelism will be an idle tale.

**III. CONFOUNDING THE NEW BIRTH WITH THE GIFT OF THE HOLY SPIRIT IS ALMOST THE UNIVERSAL MISTAKE OF OUR SO-CALLED FUNDAMENTALISTS.**

The seminaries, radio speakers, the pulpits, and religious journals cry, "You receive the gift of the Holy Spirit in regeneration" instead of the gospel teaching. You must first be born of the spirit and after this new birth, receive the gift of the Holy Spirit. I say with all the power that God gives me that until we emphasize the reception of the Holy Spirit for evangelism after salvation, we shall accomplish but little in evangelism. To emphasize and ex-



perience this truth is the greatest need of the Brethren Church. After the enduement of this power, every layman should be a witness in evangelism.

Among Protestant churches, all the branches of the Dunkard fraternity (excepting the Grace group) emphasize obedience to the gospel more than any other people. The Brethren Church is the nearest in complete literal obedience of all the Dunkard fraternity, but like the church at Ephesus, I fear we are losing our first love, and when we have lost that we have lost all. Paul, say forty years before Revelation was written that the Ephesian church was losing its first love. He fell on his knees and said "I bow my knees to the Father of our Lord Jesus Christ that he would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of God that passeth knowledge that ye may be filled with all the fullness of God." Eph. 3:14, 16-19. Perhaps this prayer was answered: but forty years later Jesus from heaven told them they were losing their first love: still later he removed its candlestick and the church died. Ephesus had John the Revelator as its pastor, followed by Timothy (the spiritual sons of Paul) who had inherited the good traits of his mother and grandmother—members of this church. In spite of all these favorable conditions, it lost its love and died. WHAT A LESSON FOR US! With our good background and orthodoxy, we should be the warmest hearted church in the world. Indifference, jealousy, envy and anger are often found even in our ministry.

We ought to bring Paul's prayer up to us. Get on your knees and pray that we might be strengthened by might in the inner man that Christ may dwell in our hearts by

faith that we may be rooted and grounded in love, that we might have the love of God that passeth knowledge. Offer this prayer for our churches, our pastors, especially for our college and boards of the denomination. This power and love will do exceeding abundantly above our highest asking or thinking.

Here is a concrete example of this power:

Fifty years ago I attended a two weeks' missionary convention in New York City. The last Saturday night 300 preachers were on their knees most of the time from 10 P. M. to 4 A. M. On Sunday Moody gave the closing message. He wept like a child and said, "I never say anything like this before." Without asking for an offering men, women, and children walked up to the table and put down ONE HUNDRED AND TWENTY-EIGHT THOUSAND DOLLARS for missions. In addition there were 19 watches, many diamond and gold ear rings, and diamond studs. Some of the New York papers said the people were mesmerized. The 300 preachers who were on their knees for six hours knew why it happened.

I slept for two weeks with the warmest hearted preacher of the 300. I told him the Brethren Church accepted literal obedience to the whole gospel. He said, "You Brethren ought to be the warmest hearted people in the world." With shame I confessed that often the word was death unto death instead of life unto life. If they did not obey from the heart the form of doctrine, it made our membership worse than if they did not obey it at all.

#### IV. WE MUST BECOME A PRAYING PEOPLE TO BE SCRIPTURALLY EVANGELISTIC.

Fifty-two years ago, upon going from Ohio to Philadelphia, as good a theological teacher as we ever had at Ashland said to me, "You can preach triune immersion, feet washing, the Lord's Supper in the country and towns and be successful but you cannot do it in the large cities and succeed.

In Philadelphia I preached for a little cold, selfish, dying church which had one warm-hearted member and sixteen formal members. In less than twenty years it increased to 300 and from six to 100 at prayer meeting. It established ten churches and missions as outposts. It, with the outposts, ordained more than forty preachers. The leading members entered into the higher life and that was the result.

After our unfortunate division, we now have more than a hundred churches, better in every way than the First Church of Philadelphia was fifty-two years ago. What should be our policy?

1. Pastors should pray daily to be refilled with the Holy Spirit. Their families should be set on fire for service. The deacons and their families and the laity should also be set on fire for service. If this could be done, it would be possible to open up a hundred new places this coming year. It could be done if the pastor and church were filled with the spirit and had a mind to work.

#### 2. DISTRICT MISSION BOARDS.

Each District Board should start at least one new mis-

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### ONE VOICE

*Let the whole body lie long and still;  
Forget that you have a desire or will,  
And listen.*

*Close both lids on your tired eyes;  
Forget to be strong or good or wise,  
And listen.*

*Let the tears come if you want to;  
Remember that no one is watching you—  
And listen.*

*Make no confessions, nor try to pray;  
Forget that tomorrow is on its way.  
And listen.*

*Into your silence God's voice will speak  
And then, like Jesus, gentle and meek—  
Listen!*

—Ellen Whitten.



sion each year. If the Board cannot find a good ordained minister, put in a layman or laywoman. Do not wait for something to turn up, but go out and turn something up.

3. THE GENERAL MISSION BOARD should go into new fields—preferably into large cities and as much as possible outside the church districts. Put the ablest and consecrated men we have into these places. Support them well.

4. FOREIGN FIELD. Send one or more into the foreign field every year. No doubt many will think this wild and visionary but it is not.

A. B. Simpson of the Christian Missionary Alliance started the same year the Brethren Church did in 1882 or 1883. In fifty years he had one thousand missionaries in foreign fields. They had two things: Consecration and zeal. These two things produced by the reception of the

Holy Spirit for evangelism after salvation, the Brethren Church needs above everything else.

### Conclusion

In this article I have tried to show clearly the apostolic method of evangelism. By this method in less than forty years every creature under heaven heard the gospel.

With all of our boasted claim of literal obedience to the whole gospel, we are positively not apostolic in evangelism and then with great zeal and courage try to move heaven and earth to put it into operation. In the gospel message there is no place for a lazy preacher or layman. The gospel method will give you a "Can't help it movement" that will drive you out with irresistible power to save the unsaved. Let us pray as never before the Lord of the harvest to thrust our laborers into the ripened fields.

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## The Stewardship of Pain

*by Roy L. Smith*

"The thing that made me a Christian was the way she faced her pain," said a certain man of his mother. "I watched her endure agony without becoming bitter; I saw her suffer without becoming resentful; I watched her win the victory over pain such as I never expect to suffer."

In her younger years she had been a woman of sharp speech, and caustic tongue, but from the first day of her illness to the day of her death she never uttered one harsh or critical word. There had been times, before she was stricken, that she had exhibited impatience with delay, but beginning with the hour when first she lay upon her bed tortured with unceasing pain she seemed to rise above all petulance and become a spirit transformed.

Toward the close of his life John Wesley is reported to have said: "Thank God, our people die well." By this he meant that there was something in their faith that enabled them to walk into the very presence of death, unafraid.

Every Christian who becomes ill has entered into a stewardship. It becomes his responsibility

to exhibit to the world what God is able to do for, and through, a sick man.

A certain famous preacher was taken suddenly ill and moved into the hospital. Within thirty minutes the word had gone the round of the institution that he was there. Included among the nurses, internes, and other employes were many who had heard him preach from his pulpit, and more than one girl said that day: "Let's see what kind of patient he is going to be."

Through nearly three weeks he was waited upon, and often when he was suffering intensely, but not one impatient or petulant word passed his lips. Never did he fail to thank the nurse who adjusted his pillow or brought him the glass of cold water. By every possible bit of thoughtfulness he saved the overburdened girls steps and unpleasant tasks. When he came to leave, they crowded about him to bid him goodbye, and one impulsive youngster—a student nurse who had been especially impressed—said: "Doctor, you have been the best sermon you have ever preached." He had won that hospital staff by the way he had accepted his stewardship of pain.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 22, 1946

## MAJOR GOALS OF CHRISTIAN ENDEAVOR

Scripture: Matt. 4:18-22; Phil. 3:13-16

## For The Leader

Christian Endeavor, has, is, and promises to continue to be a power and a factor in the training of young people for Christian service. The key note of the goal of Christian Endeavor is found in our passage from Matthew, "Follow me, and I will make you fishers of men." How many young people have been led to accept Christ through our C. E. meetings? How many young people have, through C. E., been led to consecrate their lives to full time Christian service? The record speaks for itself, and it is an enviable record. C. E. gets us when we are still in grade school, and keeps working with us until we are ready for life. Tonight and next week, we want to look to our goals for the year. With the help of the Lord, we can improve our record.

## DISCUSSION

1. WHAT THE RECORD SHOWS. Look at the report of the National Secretary of the Brethren C. E. Board. (It appears in next issue of the Evangelist). How did your church rate? There were some very fine reports. Others were very promising in the work which was to be started this fall. Now, it is time to be at work. The record shows that we have made progress, but it also shows that there is yet much to be done.

2. STUDY YOUR GOALS. This is the beginning of a 9 months' Brethren C. E. year. It is still not too late to work for a banner society. Someone in your church, Pastor, or leader, received a copy of Brethren C. E. Goals this summer. Hunt for it, and go to work on it now. You will be surprised how interesting your C. E. meetings can become if you will plan them with your goals in mind. Then when next summer comes around, and we have all worked good and hard for Christ this winter, we can all be proud of the results of our C. E. meetings.

3. IT IS THE LORD'S WORK. As you attend your C. E. meetings, you will be learning how to serve Christ. You will learn how to pray, sing, read the Bible, take part in discussions, and to lead meetings. All of this will help you later on in your church work. Your church will need teachers, workers and leaders for every office. Only as you train now, will you be ready. Make your C. E. meeting the topmost thing in the services of your Church.

## QUESTIONS

1. Explain why C. E. satisfies a particular need in the training of young people for Christ. Do your Church leaders believe that it does? If they do not, convince them!
2. What is the main goal of Christian Endeavor?

## A PROJECT FOR NEXT WEEK'S MEETING

Delegate a member or members of your society to get that copy of the goals. Then have them prepare a chart large enough to be read in your meeting room, on which the goals can be printed. Then mark off the chart with squares in such a way that you can keep a record of your progress through the year. Allow enough blocks for the checking of each weekly meeting. Allow space also for the keeping of attainments on the other goals. This is work, but it will get you off to a good start. Do it now!

## SUGGESTED PROGRAM FOR TONIGHT

Piano prelude:

Chorus singing; (10 minutes).

Announcement of topic, and leader's talk.

Sentence prayers by the group. Have your President open them, and the leader close.

Scripture lessons.

Discussion of topic and questions.

Song: (or special number).

Bible study of the evening.

Business.

Benediction.

## BIBLE STUDY OUTLINE FOR TONIGHT

Phil. 3:13-16.

## I. The Challenge. v. 13.

1. Past victories and failures to be forgotten. v. 13.
2. Profit by our mistakes and lessons we have learned.
3. Press onward to greater victories.
  - a. entering new fields of service.
  - b. renewing efforts in old fields.

## II. THE GOAL IS WORTH IT. v. 14.

1. The prize is the upward call of God in Christ Jesus.
  - a. worth far more than earth has to offer. Phil. 3:8-11.
2. Paul attained that goal. II Tim. 4:6-8.

## III. Demands Consecration.

1. Cannot serve two masters. Matt. 6:24.
2. Two fold choice. (Flesh vs. Spirit). Rom. 8:13.
3. The happy and victorious choice. Phil. 3:21.

## SCRIPTURES FOR EUROPE

Chaplain Paul J. Maddox called at the Bible House, the headquarters of the American Bible Society in New York, on his way to Europe to take over his duties as European Theatre Chaplain to place a large order for Bibles, Testaments and Portions in the languages of Europe. The books, furnished through the Society's World Emergency Program, are being forwarded to the chaplain's headquarters in Frankfurt, Germany. Scriptures, in the following languages, have been delivered to the New York Port of Embarkation—German, Italian, Spanish, French, Russian, Bulgarian, Czech, Danish and Greek.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## THE SLAIN MUST MARCH

By James Barnhart

The Son of God will bring the peace.  
I saw a million warriors slain,  
A million, million warriors slain;  
Dead men they were, and yet not dead.  
I saw a million stricken eyes,  
A million, million stricken eyes,  
Like dying flames, too long unfed.

I heard the tread of marching feet,  
A million, million marching feet  
On the sands of eternity.  
I heard the sighs from weary throats,  
A million, million weary throats,  
Like pounding surf before the sea.

"Peace, peace!" the sickened voices sighed,  
A million, million voices sighed,  
"Find peace at last and we will rest.  
Is there for man no peace, no sleep,  
All selfishness and war, no sleep?  
How far is peace? How long its quest?"  
Thumbing the final bloody page,  
The Son of God will bring the peace.

## AN AERIAL WARFARE YET FUTURE

Rev. 9

The star which falls from Heaven could not have been Martin Luther as the Catholics identify, nor Mohammed who slew the rejectors of his doctrine with the sword, nor could it be Christ for He never "fell." The fallen star is Satan, "the prince of the air" (Eph. 2:2), and the event is future as the bottomless pit has not yet been opened. This star is a personal being, bearing the pronoun "him" (vs. 1). The term star when used figuratively is created being (Job 38: 6, 7). Lucifer (Isa. 14:12) clearly signifies "a bright star," and his brightness is also spoken of in Ezekiel 28:17. The word translated "fall" in the original tense means "fallen and continuing to fall." The continuation of his falling is denoted in Luke 10:18. In fact, Satan has four falls before he hits the final landing. In his first fall he revolted against God (Isa. 14:12-15; Ezek. 28:15, 16). During the Great Tribulation he will be cast down to earth (Rev. 12:9). At the end of the Tribulation he will be cast into the bottomless pit (Rev. 20:3). At the final judgment he will be cast into the lake of fire (Rev. 20:10).

Christ already has "all authority." And so this "star" who was given a "key" by the Lord's permissive will is the devil. He is the commander of the demon hosts of the abyss. Satan, who has ruined the world, attempts now to utterly torment with his army, which is described in vs. 9-11, the inhabitants of earth whom God had not sealed (Rev. 7:4).

When the sixth trumpet is sounded four angels are loosed and one third of the earth's population will be slain in the bloodiest war in history. The Scriptures treat of angels who lost their first estate (2 Pet. 2:4; Jude 6). An army of two hundred million men is mustered on earth (vs. 16). the description in vs. 13-21 indicates craft suitable for aerial warfare. The means of destruction here are highly developed. All manner of new war weapons are being highly developed. Truly, science with its many inventions has turned on man as a false messiah. Read Luke 21:36.

In verse 20 we read of the fatal stubbornness of man's will. How merciful has God been to spare man! He has pled with men by His Spirit in their conscience. By His goodness He has sought to bring them to repentance. He has spoken to them by the prophets, His Son, and the apostles. When milder methods fail, sterner ones are used (Jer. 5:3; Rom. 2:4, 5). All should profit as did the Psalmist in Psalm 119:67.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for September 22, 1946

#### THE PRACTICE OF NEIGHBORLINESS

Lesson: Ex. 22:21-23; Deut. 24:14-15; Matt. 25:34-41

"Who is my neighbor?" is still one of the most often asked questions that we find confronting us. Particularly is this true in our present day aftermath of the war and the necessity of feeding our neighbors of the war-torn countries.

It would pay us to examine the Old Testament portion of our lesson and note again the attitude of Israel to the strangers within their gates, as demanded by God. But the matter of definition of "who is our neighbor" has changed, for what was formerly constituted as the thought of neighbor has widened until it compasses the entire world.

Our life today has enormous responsibility. Every deed instantly crystallizes into destiny and will bear its final fruit on the day of Judgment. No good deed is ever lost, but is stored up for us against that day. Every deed of kindness and courtesy is built into our very being, and every act of ill is a remembered flaw in the building.

Jesus made it rather plain in the scripture we have before us from the pen of Matthew, that the deeds done in the body are a test of our relationship to the Master. "Come ye blessed," is the word to those who have neglected or are forgetful to their neighbor.

The needs of society are far more complicated today than in the time of Jesus. Christians cannot escape responsibility in the matters that pertain to society any more today than could the disciples of old. And when those of old said, "Send them away," Jesus said, "Give ye them to eat." The emphasis has not changed.

Today we should consider how Christ met the need of mankind and substitute that attitude for the selfish and self-content that is manifest in the man of the world. For we are Christians.



# MISSIONARY BOARD

## Projects To Be Remembered at Thanksgiving Time

### CANTON, OHIO

One of the very finest of reports comes from this church. There were eleven baptized within the past three months' report. The Canton folks want to build their new church in two sections, the Educational section to be first. This is a city of over 115,000 with many people living in this section of the country who have had a Dunker background.

### MUNCIE, INDIANA

This is also a thriving city. This group expects to complete their church building as soon as is possible. They have used the first unit for some years. We have promised to assist them with \$5,000 to finish this structure.

### CAMERON, WEST VIRGINIA

We have here another promising field. Brother Arthur Baer reported at conference time that there was an increase in attendance of 33-1/3% during the first three months of this year. The Missionary Board will contribute \$3,000 to them for use in the building of their church.

### PERU, INDIANA

Our Board last year helped to clear the indebtedness on this fine church building. They just recently called the Rev. and Mrs. Samuel Adams to shepherd this flock. Please remember this group and their new helpers in your prayers.

### CHEYENNE, WYOMING

A most encouraging report comes from this new field. These people need a new church. Every pastor who has visited these folks is convinced that this is a promising group. Gifts have been coming in for this work.

### BUCKHORN AND STACY, KENTUCKY

These are new fields in our Kentucky mission work. It is the plan to build chapels in this locality. Some very fruitful dividends are constantly realized from the Kentucky fields.

### MULVANE, KANSAS

The Rev. Wilbur Thomas is soon to leave Carleton, Nebraska to become pastor of this church. The Mulvane people have bought a lot on which to build. Our Board will help to support their new pastor and also help with the church building.

### AKRON, OHIO

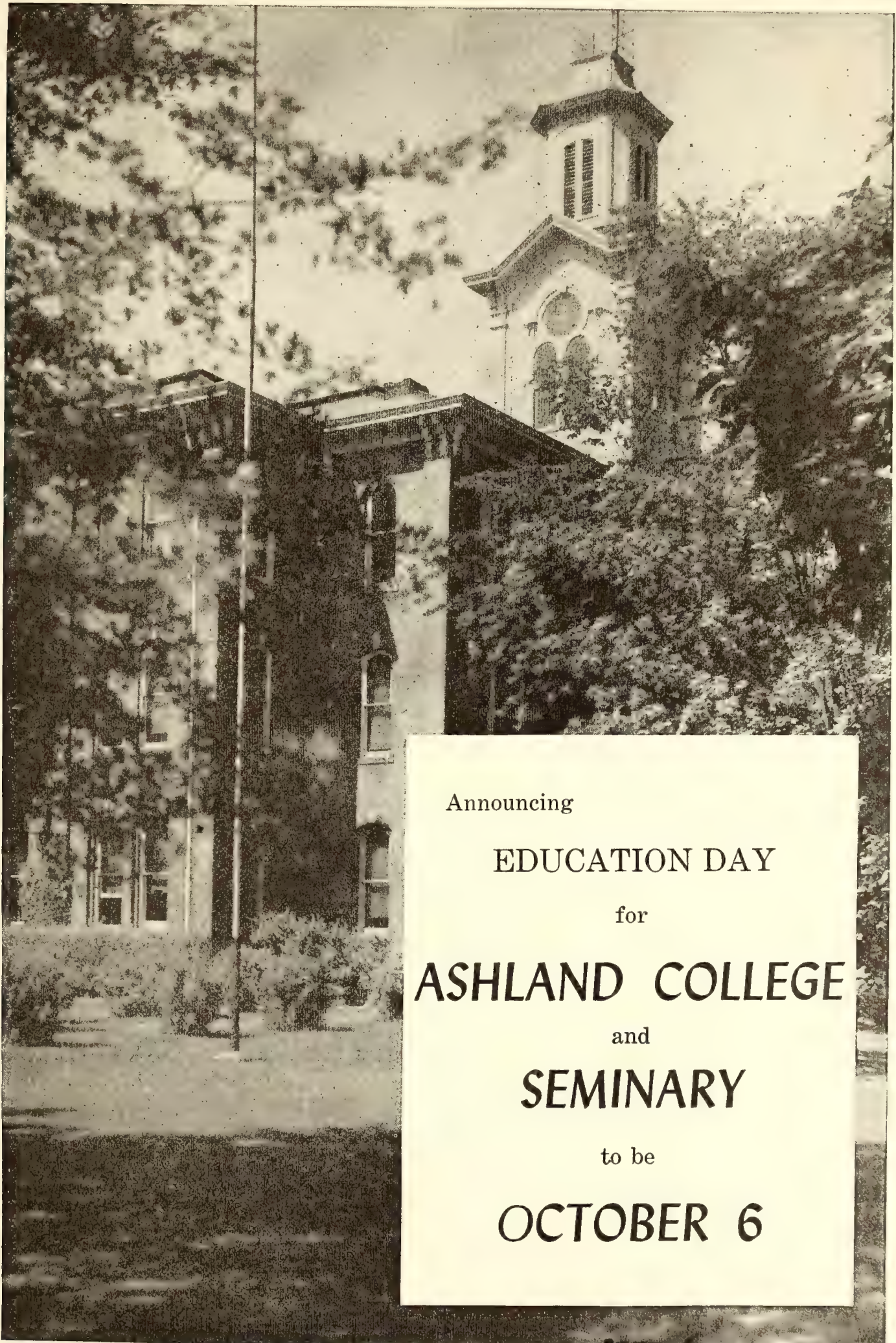
The newest addition to our Home Mission program is here. The Rev. J. G. Dodds who has served so well at Smithville is to become the pastor at this new church. This is a fine, optimistic, spirit-filled group of workers. The Ohio Mission Board and also the General Missionary Board will aid these folks in this fine effort.

### FORT SCOTT, KANSAS

One of our Seminary men recently preached at this place. He gave a very good report of his visit. We have promised them aid in their work. Their first need is a good leader.



# *The Brethren Evangelist*



Announcing

EDUCATION DAY

for

**ASHLAND COLLEGE**

and

**SEMINARY**

to be

**OCTOBER 6**



## The Brethren Evangelist

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\* tion in the Evangelist must be in the hands of the \*  
\* editor at least three weeks before the desired date \*  
\* of publication, to assure same to appear in desired \*  
\* issue. This refers to announcements particularly. \*

## INTERESTING ITEMS

Milledgeville, Illinois. In the bulletin of September 1, Brother W. S. Benshoff has a number of reports from the various delegates to the late General Conference, each one taking a separate part of the conference and giving a brief resume of the same. The reports went on to considerable length on the various messages of the conference and carried some departmental reports.

Brother Benshoff announces the close of his pastorate as of October 1, and the beginning of the pastorate of the incoming pastor, Brother D. C. White, former pastor at St. James, Maryland, at that time. Brother Benshoff will assume the pastorate of the Vinco, Pennsylvania, Church on that date.

Masontown, Pennsylvania. Brother Freeman Ankrum announces the following under "Dates to Remember:" October 13—Home Coming; October 20—Holy Communion.

We note that Brother Ankrum was the guest speaker at the Johnson-Honsaker reunion at Masontown on Sunday afternoon, September 8.

Canton, Ohio. We note that Brother E. J. Beekley is the morning devotional speaker each Friday morning during the month of September over radio station WHBC at Canton at 9:15. This is a fifteen minute program. If your radio picks up this station, tune him in.

We also note that Station WCMW of Canton is making our church announcements over that station each Saturday evening at 6:45.

Waterloo, Iowa. Brother Virgil Meyer reports that "Family Night" was held on Friday evening, September 13. The Junior Choir furnished the entertainment.

The Central District Conference. Word has come to us that the Central District Conference will be held at Udel Iowa, beginning on Monday evening, October 14, and closing Wednesday, October 16. Brother W. R. Deeter is the pastor of the Udell church. It is to be the editor's privilege to attend both this and the Mid-West Conference.

Berlin, Pennsylvania. We note that "Rally Day" in the Berlin Church is announced for Sunday, September 2, and that the "Father and Son Banquet" is to be held on Friday, November 8. Brother Whetstone believes in getting his announcements out in plenty of time.

We also learn that the Berlin Church is participating in "A Christian Education School" which is being held in the Somerset Church of the Brethren, each Thursday night, beginning September 26 and continuing through December 5, with courses offered as follows: "The History and Ideals of the Brethren," and "How to Teach in the Church School." Each of these courses are to be taught by professors from Juniata College.

New Paris, Indiana. A revival is now in progress in the New Paris Church, with Brother Claud Studebaker as the evangelist. Brother Stewart, the pastor, gives us the dates as of September 9 to 22.

Nappanee, Indiana. We note from Brother J. Milton Bowman's bulletin that there are fifteen students in Ashland College from Nappanee this year. If every church in the brotherhood would send Brethren students to Ashland as does the Nappanee group, there would be no need to canvass outside the denomination to fill the full quota of the student body.

Gratis, Ohio. We learn from Brother Edgar Berkshire's bulletin that Dr. L. E. Lindower of the Ashland Theological Seminary, will be the guest speaker at the morning services of the Gratis Church, on Sunday, September 22.

\* \* \*

### COMMUNION NOTICE

The First Brethren Church of Fremont, Ohio, will hold Communion Services on Sunday evening, September 22, at 7:30 o'clock.

All of like faith are cordially invited.

R. R. Teeter, pastor.



## The Editor Thinks Aloud

Fred C. Vanator

### ARE YOU CONSECRATED TO YOUR TASK?

Phillips Brooks once said, "It does not take great men to do great things; it only takes consecrated men."

As I read this sentence a few days ago, it set me to thinking. We have only to look about us to see that really great teachers are but individuals consecrated to the task of imparting knowledge to others. I have a memory of one of my grade teachers who, through her kindly spirit and loving thoughtfulness, was able to bring her own ideals and character into such closeness to her pupils that they literally "caught" the essence of her teaching and carried it away with them in a manner they could not otherwise have done. Many a foundation did she lay, upon which the boys and girls under her care built for later years—just because she was consecrated to her task.

Great physicians and surgeons are fired with their responsibility to humanity and in most cases they would not call themselves "great." Rather they would care to be simply classed as humble servants of the human race.

Men who make this world would not seek to be classified as "great men" but rather they would efface themselves for the good of others.

And the greatest of all great, the Master Himself, never applied the word "great" to His person. Rather He said repeatedly that "He was among his disciples as one that served."

Some of the most magnificent accomplishments that have been recorded have been the work of men and women who would spurn the thought that they were great. That they were humble and deeply consecrated to their task, they would readily admit, but great—never.

Truly Phillips Brooks was right when he said, "It does not take great men to do great things; it only takes consecrated men."

Think it over!

### SMILES MAKE SUNSHINE

Someone has said, "There is nothing better to warm up a cold heart than the bright sunshine of a smile." How true this is. There is nothing more heart-warming than to meet someone on the street and be greeted by a cheery smile and a bright salutation. Even when it rains or snows, when it is hot or cold, a smile does wonders to chase away the cares of the world.

Even though we do not care for very many of the so-called popular songs of the day, there was one a few years back that carried a very fine philosophy. Most of you remember it—"Let a Smile Be Your Umbrella on a Rainy, Rainy Day." Maybe it wouldn't keep you very dry, but it would make such warmth of heart and soul that it would soon dry out the dampness of your disposition.

## Business Manager's Corner

George S. Baer

### The Dr. Miller Memorial Book

Order Your Copy Now at \$2.50 Postpaid

Brethren homes are being given the first opportunity to possess the book that contains the best of lectures and sermons of our beloved brother, the late Dr. J. Allen Miller. His life-time study of the Bible, his many years given to the teaching of Brethren preachers and to leadership in every department of our church life, make this book a worthy guide to the whole Gospel plea of the Brethren Church. Don't delay getting your copy of "Christian Doctrine—Lectures and Sermons," a posthumous publication, sponsored by the National Ministerial Association of the Brethren Church, in response to a demand for the continuing guidance of this great teacher's grasp of the truth.

### Special to Churches for 10 Copies

A special offer of ten books to one address for \$2.25 each, sent postpaid. This is a very special rate inasmuch as the book at the full price is considerably below what similar books are selling for that are coming on the market right now. One of our ministers, who has had experience in having books published, said to us at Conference time, "That book is cheap at \$2.50; other books of the same kind and size are selling for \$3.00 and \$3.50. But the stock was bought and most of the work was done before prices went up as high as they are now. So the book is a bargain at the full price, and at \$2.25 each for ten copies to one address, it is a very special bargain. But price aside, the book's contents makes it worth any price to a Brethren home. Order now, we will soon put it on the market to others besides Brethren.

### Quarterlies Have Been Mailed

We have tried to be very careful to see that every order was correctly filled. If for any reason you fail to get yours, notify us immediately.

### New Books in Stock

Pocket Bible Handbook, by Henry H. Halley, \$2.00.

The Bible Speaks, by Francis Carr Stifler, \$2.00.

Youth and the Homes of Tomorrow, Edwin T. Dahlberg, \$1.00.

Problems of Young Christians, by Martin Hegland, \$1.00.

Trumpets of God, by N. M. Ylvisaker, \$1.50.

The Quest of Holiness, by Adolf Koberlis, \$2.50.

Under His Wings, by O. Hallesby, \$1.00.

A set of six books by Dr. O. Hallesby nicely boxed and suitable for gift for \$5.00 postpaid. They are all \$1.25 books and are as follows: "Conscience," "Why I Am a Christian," "Religious or Christian," "The Christian Life," "Under His Wings," "Prayer."

Charioteer, A Story of Old Egypt in the Days of Joseph, by Gertrude Eberle, \$2.50.



# "Will We Lose Our Venture?"

*Dr. R. W. Bixler, President Ashland College*

*"There is a tide in the affairs of men  
Which taken at the flood leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries.  
On such a full sea as we are now afloat,  
And we must take the current when it serves,  
Or lose our ventures."—Shakespeare.*

The present large enrollment is the "flood tide" in the life of Ashland College. The future of the College depends more upon the continuance of a larger student body than upon any other factor. It is true that the College has three sources of income; namely, endowment, gifts, and student tuition fees, but we have found that student income is by far the most important financial asset in meeting the operational expenses of the school. While endowment income has been greatly decreased through the years, student income has become larger and larger. We not only have many more students than we have had in the past, but we have also increased the tuition fee. The regular student enrollment heretofore has never exceeded approximately 360; in the present year it will exceed 500. Student enrollment is not only an important essential in the financial expansion of the College, but it is the justification for the existence of the College itself. Colleges do not exist for their faculties—they exist for the training of young men and women. These trained young men and women will provide the Christian leadership for tomorrow; they will keep the Church alive and healthy; they will provide its ministers, its missionaries, and its lay leadership. Their support as alumni is essential to the progress of the College; their contributions to mankind as graduates redound to the prestige and honor of the College.

Our greatest problem then is to find ways of keeping young people coming to Ashland. This can never be accomplished unless the Church itself shows a vital interest in the College. The future of Ashland College will be assured only if the Church not only gives financial support through gifts, but also encourages the young people of the Brotherhood to attend their own Church College.

I do not believe that church loyalty is entirely sufficient to keep Brethren young people coming to Ashland. The College must have an adequate

faculty, comparable to the faculties of other institutions of higher learning. It must have men and women who are well trained, who are capable teachers, and who have zeal and enthusiasm for their work. The College must have adequate buildings. If young people feel that other institutions have more attractive buildings and better working facilities, they may not come to Ashland. This means that the College must have a building program. It especially needs a women's dormitory, a chapel and a student union. These buildings would greatly increase the likelihood that young men and women would continue to be attracted to the College. In this way the present large enrollment can be maintained.

The Educational Day offering is of the greatest financial importance at the present time. We have accumulated a large debt through the years that must be reduced. The present expansion of housing and teaching facilities of the Institution has greatly increased expenditures; the houses which the College has purchased need to be furnished. We are hoping that the Church will come forward with a large Educational Day Offering and thus allow the College to take the "tide at the flood" and sweep on to real success and advancement. A large educational day offering will allow us to take advantage of the present favorable circumstances to create a more attractive and efficient school so that Brethren young people of the future will be proud to attend and to be graduates of their own College.

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**Educational Offering Date**  
**Sunday,**  
**October 6th**



# Reasons for Supporting Ashland College

*By Art Petit, Director of Public Relations*

With the great increase in enrollment at Ashland College this year, perhaps the question has arisen in the minds of Brethren as to why the Education Day Offering is necessary. In the first place, no institution of higher learning, regardless of whether it is the smallest junior college or the largest state university ever operates on the tuition of its students. Large appropriations from tax monies are necessary to operate state schools. In the same way, wealthy benefactors frequently make large bequests to the larger denominational colleges. In the Brethren denomination it is necessary for everyone to participate in the support of their educational institution since there are no larger givers who can individually endow Ashland College.

The second reason for the continued support of Ashland College this year above all others is because more Brethren students are enrolled this year than for many previous years, perhaps in the present century. The denomination owes a debt to its young people to give them the best, whether seminary or arts students. Steps to promote youth were taken this summer and continuation of that program at Ashland College is a necessity. Brethren youth deserve only the best and the spiritual, moral and financial support of the college can help to make this possible. Each young man or woman who enters Ashland will return to his own community and church more efficient for having been here or he will go into another community to sow some of the seeds of Christian living learned in his home, his church and his college. Certainly this is one phase of missionary endeavor. Sound financial support for Ashland College will allow it to add some of the departments which will make it more attractive to Brethren youth so

that it will become increasingly popular to them. Thus, our young men and women will increasingly look toward Ashland as the proper place to continue their education. Physical Education, Art, Sciences and Business are now being expanded with more contemplated.

Still another reason that this year above all others should see a record Education Day Offering is that Ashland faces the greatest opportunity in her history this year if she has the means to grasp that opportunity. Students have come to us from communities which have not been represented in the student body for many years. If we can offer them the first class education for which Ashland is known, more students will keep coming from those towns and cities for a number of years. But this means the adding of costly equipment to keep Ashland at the fore as a liberal arts college. Whether she stays at the van of the education field will depend upon the Brethren Church on October 6.

There are many other reasons why Ashland should be supported, especially this year, but the most convincing is perhaps the fact that the cost of equipment and of services on the campus has increased much more rapidly than the tuition and board. Ashland has endeavored to allow Brethren youth to attend Ashland at the lowest possible cost but to allow that, the church itself must help to educate its young people just as the childless must pay taxes to educate the children of other parents. Ashland shall continue to offer Brethren every opportunity at the lowest cost but the co-operation of the entire church is necessary.

Ashland deserves and needs but your prayers and its share of your tithes.

—Ashland, Ohio.

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## The Ashland College Field Secretary Speaks

*Rev. E. M. Riddle*

Educational Day, October 6th is soon upon us. Many people during the Summer months have spoken of it, as if desiring to be ready for this date. Many Brethren folks have made nice contributions to our College and Seminary during the Summer. Besides many organizations and dis-

trict groups have had a share in the equipment for the new housing projects. All this is very commendable. It is the very spirit of giving which is most needed. Gifts have come to our office, without solicitation which denotes a most loyal support, and a genuine sense of stewardship.



Our institutions face their greatest day yet. No time in the past many years has held forth such an opportunity as NOW. With 500 students here to train and mold into useful spheres of service, to challenge and stir to greater usefulness to this generation, we, as leaders and instructors, face a serious responsibility. Changes are being made, buildings are being better equipped, new houses are arranged for students, the government project is being rushed to completion, all of which requires time, money and energy. People of the past have made tremendous sacrifices to get this institution started. Others have sacrificed to help it meet every requirement. Still others must lend a willing hand and heart to maintain it for the Brethren church and her friends.

Youth from every walk of life will fill our classrooms and halls by the time this is in print. They will seek different kinds of training. They will enter many fields of service and labor when they leave. They need the best Christian training that is possible for us to give.

We want to uphold certain standards in their presence. Our position must be safe and sound. Morally and spiritually, we must, as a Christian institution, do something that some others cannot do. Preachers, missionaries and Christian workers must be trained and correctly influenced here. Strength, power and progress in our church cannot be thought of apart from our institutions. These institutions are such a fundamental part of us as a church, that we cannot hope for any-

thing less than a genuine spirit of loyalty and support.

Nearer the end of the year, it is our plan to present a detailed report to the brotherhood through these columns, by churches; the amount of each church's gift for the year to the Christian educational program of the Brethren Church. This will include the gifts of some churches which have during the year made contributions to the college program.

Variety has been added to the Secretary's work during the Summer by having the opportunity to visit and speak in camps and conferences. Three groups were contacted in Juniata camp in Pennsylvania; two groups at Shippshewana and one camp at Penial representing three different age groups. The conferences were Maryland and Virginia, Ohio and Pennsylvania. Many very interesting contacts were made with our young people who are interested in a Christian education, also from these conferences have come gifts for the college and also the housing projects, in particular. Two other conferences will be visited yet this fall.

As was said before in this column, we want this office to be of greatest service to the entire denomination, that is possible to be made.

This is the day to have a greater Christian institution than ever before. Will you help to attain such a goal? Your prayers, your students, and some of your money all spells LOYALTY to our BRETHREN INSTITUTIONS.

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## *Why I Believe in The Church*

By Rev. C. H. Gehman, Pastor of the Pleasant Hill, Pa., Church of the Brethren

(Delivered at the late Pennsylvania District Conference)

Perhaps we do not clearly understand Peter's relationship to the founding of the church, but this text ascertains Jesus' view as to the Builder of the church and the durability of the church. Jesus is the builder, and the church—His church—will stand against the onslaught of all the powers of destruction. The organized powers of evil shall not prevail against the organized society which represents the teaching and the Person of Christ.

Some years ago I began to question the value of preaching. Walking along Broad Street, Philadelphia, one evening on my way home from the seminary, I seriously entertained the thought of quitting the whole business. Suddenly I encountered a group of men crowding around the door of a vacant store room. I stopped, looked, and listened, and pushed my way into the room. What was the attraction? In the center of the room a man was stand-

ing on a box, talking for all he was worth, praising brand new patent medicine. When his fiery speech was ended he said, "Who wants the first bottle?" And in five minutes he sold fifty bottles at one dollar each.

I went away from that demonstration utterly ashamed of myself. Here was a man talking with high enthusiasm about a fake, cure-all medicine, and getting results—amazing results; and I, a minister of the gospel, was contemplating quitting the preaching of the Eternal Truth of Christ. For me, that was something like a shot in the arm. At any rate, I resolved anew that my word shall be for Christ and the Church.

In pursuing further this meditation on "Why I Believe in the Church," consider first the origin of the Church. Antioch, under the leadership of St. Paul, began the world-wide missionary outreach of the church. In Jeru-



Jerusalem at Pentecost, began the church as the mystical body of our Lord. In another sense the church began when Jesus called twelve apostles to represent Him in the promotion of His Kingdom. But all in all, we may say the church has its origin in God. The church is as eternal as God's love and as abiding as man's desire for communion with the heart of the Infinite. In the broadest sense we may say the church began where the first fellowship between God and man was established, for the church is a fellowship of men with God and with one another.

Secondly, think of the **nature of the church**. St. Paul said the church is like a building. (Ephesians 2:20-22.) Christ, the apostles, and the prophets are the foundation. In 1 Corinthians 3:10-15, Paul speaks of Christ as the foundation and of himself and the other apostles as the builders of the church.

The church is also called the body of Christ. (1 Corinthians 12.) The body is the means by which man expresses his thoughts and performs his work.

"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way . . ."

Moreover, the church is referred to as the bride of Christ. (Ephesians 5:22-23.) This figure symbolizes full loyalty and devotion. One may also speak of the church as the family of God. All men are the children of God by creation, it is true, but believers and followers of Christ become His children in a special and most intimate way.

Going back over these figures we observe that a building denotes unity of structure, a body denotes unity of function, a bride denotes unity of devotion, and a family denotes unity of purpose. This kind of basic unity with the fellowship of the Christian Church is in keeping with Jesus' prayer "that they may all be one . . ."

I believe in the church because her basic technique is that of cooperation, not competition. Brethren dwell together in unity.

Note the **character of the church**. From the Gospels and the Book of Acts we learn that the early church was a waiting, praying, and praising congregation. They waited for the power from above; they prayed with one accord, and they were continually in the temple blessing (praising) God.

The members of the early church were not perfect. They had their short-comings and their sins, but they were pressing on toward the mark, "toward the prize of the high calling of God in Jesus Christ."

I believe in the church because she has a message for the man who has not yet attained, but who is facing forward.

Finally, observe the **functions of the church**. It is prophetic, regenerative, and communal. The work of the church is prophetic. She must announce, herald, proclaim the Gospel, the good news of redemption in Christ. She must speak forth the will of God for man today. She must draw a sharp line between that which is man's way and that which is God's way, for they do not lead to the same goals.

Again, the work of the church is regenerative. As the bride finds her highest and ultimate fulfillment in motherhood, so the church in the name of Christ brings new

life to men lost in sin. There is a new birth; a possibility of being born again, born from above, born of God. The church offers moral regeneration, intellectual regeneration, and even religious regeneration.

Moreover, the work of the church is communal. In Christ there is no east or west. In Christ there is neither Jew nor Greek, neither bond nor free. In Christ there can be no racial barriers, and no religious barriers. The church insists that the world is God's community, not man's battleground.

I believe in the church because in a dark hour she offers LIGHT, in a storm of hate she demonstrates LOVE, and in the midst of death she proclaims LIFE—LIGHT, LOVE, LIFE IN CHRIST.

"That they may all be one" has special significance to us as Brethren because of our common heritage, our like precious faith, and our common views on the mission of the church—"Go ye, therefore . . ."

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## Spiritual Meditations

Rev. Dyoll Belote

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### BUSY ABOUT NOTHING

". . . for there is a time there for every purpose and for every work." Ecclesiastes 3:17b.

The story comes from ancient history that when an enemy was threatening to besiege the city of Corinth, all the inhabitants of that great metropolis stirred themselves in preparation for defense. Some polished weapons, some gathered stones to be hurled from the walls upon an enemy attempting to scale its heights, some busied themselves in repairing the walls of the city. Diogenes, a cynical philosopher of that day, beholding all the activity, hurriedly gathered his mantle about him and then began rolling the tub in which he slept, up and down through the streets. When someone questioned him as to the meaning of such action, he replied, "I wish to be busy like all the rest, and so I roll my tub lest I should be the only idler among so many industrious citizens."

Activity without an objective is wasted motion. Busy-ness without a purpose is purely ridiculous. The dog who chases his tail makes a circle in the sand. His time had better been spent in safeguarding his master's interests.

We need to be sure that the work we are engaged in has meaning and real worth. Trundling an empty barrel up and down the street in a wheel-barrow to pay an election bet is only plenty of lost motion. We have only one life to live, and only the strength of one body to invest in service. Why, then, shall we not see to it that the capital we have shall be invested wisely? Someone has said that, "We work to a purpose when we work for a purpose."

Diogenes may have persuaded himself into thinking he was really accomplishing something toward the defense of the city, but we know that he was only "killing time." "Time is the stuff of which life is made," and he who kills it is a murderer. If we set high purposes for ourselves, determine that our lives shall add something to the sum total of greatness in the world, we shall find time for nothing small, or mean, or meaningless.



## The North Manchester New Parsonage

We are glad to be able to present the picture of our North Manchester, Indiana, parsonage, which we told you about in a recent issue of *The Evangelist*. We could not reproduce the likeness of this new building at that time because the cut had not come back to us.

We wish to congratulate the North Manchester brethren on this fine accomplishment. From the description we have had of it, and now the picture of it, we know that it is admirably built for a home for the pastor. We trust that the dedication day was one long to be remembered.



## A Billion Decrease in Church Giving

The National Stewardship Institute in compiling a statistical survey of the financial support rendered the churches of America during the last quarter of a century found that church giving had fallen off more than a billion dollars in contrast to the increased population, greater increase in church membership, almost doubled national income, and multiplied expenditures for both taxes and luxuries.

The total expenditure for luxuries alone has increased to the point where at least \$25 is being spent for luxuries for every dollar given for religious education and character-building purposes.

The survey reveals innate selfishness, greed for gain and thirst for power which unrestrained may lead to a third world war, declared Dr. Charles V. Vickrey, president of the Golden Rule Foundation and Vice Chairman of the Institute, Religious, educational and character-building agencies ready for service are tragically handicapped by lack of adequate financial resources with which to cope with so great an epoch-making opportunity in competition with heavily-financed government, secular and luxury-vending agencies.

Our present support of the church amounts to but little more than a penny per meal, less than a nickel a day, Dr. Vickrey added.

Instead of increasing at the bewildering pace set by science, industry, military and other secular activities, the church and related agencies during the past 17 years have actually suffered a serious decrease in total contributions for their support. This is in spite of the fact that during this period, the membership of religious organizations has increased more rapidly than the population, and the per capita income has approximately doubled; but contributions to church and character-building agencies have declined both in total of dollars and in percentage of income contributed.

The statistics of 25 national religious bodies from 1920 to 1945 revealed that during the 13 year period from 1920 to 1932 inclusive, the total gifts (\$5,534,906,178 for the 13

year period) was more than a billion dollars (\$1,055,345,483) greater than the amount (\$4,479,560,695) contributed during the more recent 13 year period, from 1933 to 1945 inclusive.

This 19% decrease, totalling more than a billion dollars, was in spite of the fact that the number of members reported increased from 12,359,545 in 1920 to 30,628,673 in 1945; our national income increased from \$69.8 billion in 1920 to \$160.2 billion in 1945; our per capita income increased from \$655 to \$1,194. But during this period the average percentum of income contributed to churches and related charities decreased from 3.49% for the earlier 13 year period to 2.01% for the recent 13 year period, and the percentum of income contributed in 1945 struck an all time low of 1.35%.

The highest percentage of giving was reached in the depression year of 1932 when the financial support of churches amounted to 5.25%.

If contributions from the entire church membership (numbering 72,492,669 Protestants, Catholics and Jews) decreased at the same rate that was officially recorded for the 30,628,673 reporting, the total decrease for the support of religion and related charities during this period was more than two billion dollars, and if the nearly 65 million non-church members were as negligent in giving to privately supported, public service institutions as church members were, the total loss to seriously under-financed religious, character-building and welfare agencies during this period was not less than four billion dollars.

What a privilege to meet the Blessing Priest, when returning faint and weary from the struggle of faith.

Ideas bring in nothing unless carried out.—B. C. Forbes

"There are things that even God can not do for us unless He permits us to suffer."

When love and skill work together expect a masterpiece —John Ruskin.



# Ashland College News Letter

By Arthur Petit

Ashland College opened its 67th year on September 11 under the most auspicious conditions ever experienced by the college. On that day, 522 students had registered and had started to classes. More came in later but the confusion evident in doubling the enrollment in a single year made an accurate count or a statement of the origin of the student body impossible. Perhaps such a tabulation will be possible by next week. The freshman class will be over the expected 250 and the total of students on the campus who were not here last year will probably be over 300. About 15 states will be represented if all who have applied come. Outside of Ohio, the greatest numbers will be from Indiana and Pennsylvania. Thirteen students and two faculty members are from Nappanee, Indiana. This, of course is the largest delegation in the entire denomination. Other places well represented are, St. James, Md., with five and Dayton, Ohio, with five. Johnstown, Pa. and Milledgeville, Ill. are also here in some force.

The resignation of Miss Doris Stout, for a number of years Dean of Women, left a vacancy on the faculty just as the college year opened and Miss Mildred Furry, Ashland College graduate in 1928 and a member of the Johnstown First Church has been appointed to that post. She is already on duty and is tackling the problems involved in the record student body. She is teaching English in addition to her administrative duties.

Allen Hall now houses over 60 girls and the two annexes about 30 more. This is in contrast to 1941 when only about 35 girls were housed in college dormitories.

The need for the new chapel was never more clearly brought to the attention of the college as last week when the first chapel service was held. It was necessary to hold the service in the First Brethren Church on Park Street. The church was completely filled, balcony and Sunday School rooms. An academic procession was part of the program. Chapel services for the entire student body will be held periodically in this church so as to have the entire student body attend. Chapel services will be held seven times each week with compulsory attendance at three of these. This is necessary because not even the freshman class can be seated in the chapel.

The business department is being housed in the old "Little Theater" which at one time was Hesperian Hall. The room has been split and houses the Engineering Drawing as well as the business classes.

Classrooms are at a premium here with some divisions of as many as 80 or 90 students meeting in the chapel because we have no rooms large enough to hold them. There are over 100 signed up for beginning Chemistry. Mr. Bixler meets over 80 in World History.

Materials are being prepared in the Publicity Office for the Education Day Offering and are being sent as rapidly as possible. Churches and individuals should receive them well in advance of the offering date. It is hoped that they will arrive at your church by September 25.

Many of the college staff are visiting a number of churches in the next few weeks in an effort to interpret Ashland to the denomination. Churches within several hundred miles will be included.

## Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

"William and Dorothy" by Helen Ashton. This is a delightful story of Dorothy Wordsworth and her brother William; of their youth together, their travels in Europe, their walking trips with the eloquent young Coleridge. Though she keeps faith with her facts, Miss Ashton glances behind the scene and draws her own deductions. The author writes, "I am very anxious that it should not be described as an historical novel, for it seems to me that the Wordsworths and their circle were all quite modern in their attitudes and their behavior. I have invented nothing except their conversions, and even these I have based on the family letters wherever I could."

Published by The Macmillan Co., N. Y. \$2.50.

"The Predicament of Modern man" by E. Elton Trueblood. "An able and profound analysis of the spiritual situation of our time."

Not only the predicament, but also the solution is the theme of this book. Most grievous of man's ills, says Dr. Trueblood, is the failure of his spiritual growth to parallel his technical progress. A genuine religious faith must be more than an individual belief—it must be an active expression of his daily life and thinking and a cooperation with like-minded people.

Published by Harper and Bros. \$1.00.

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### HELP! HELP! HELP!

\* The Boys' Brotherhood of Martin Shively of Ashland, Ohio, appeal to the entire Brethren Denomination for HELP in obtaining that New Pickup Truck for our Kentucky Mission Field.

\* WE HAVE THE MONEY TO MAKE THE PURCHASE.

\* If you know anyone who can help make the contact with a dealer who would rush the sale write immediately to:

\* Rev. Charles Munson,  
\* 829 Grant Street,  
\* Ashland, Ohio.

\* \* \* \* \*

Samuel said: "Speak, Lord, for thy servant heareth." Too often our attitude is, "Hear, Lord, for thy servant speaketh."



# The Heart of Our Church

Rev. Vernon D. Grisso

A girl once told me she wouldn't kiss me for love nor money. Since that day that girl has kissed me not once but many times for love and I presume as many times for money.

Our love is so akin to our money that what is touched by one is touched and blessed by the other.

Jesus said, "Where thy treasure is, there shall thy heart be also." The treasure of the Brethren Church lies in Ashland, on the hilltop to the south on a campus sprinkled with pines. Ashland College and Seminary is our treasure because it is our heart. The propagation and flow of the life stream of Brethren leaders must start here.

From Ashland College comes our laymen, our leaders, our missionaries and our ministers. When production at Ashland College ceases, shortly, Brethren will cease.

Let's start at the heart of our church. Let's give it all that we have of our youth, our love and our money. Then, if it fails, we have failed. If it produces, we have produced of our own heart and soul, in the spirit of love through Christ. If old A. C. gives and continues to give us a new flow of consecrated men and women in the service of God then we can build, organize and coordinate with real spiritual flesh. But it's useless to continue to dissipate our energy, spend money for machinery and organization with no flesh and blood to man the machinery. Men can make machinery but machinery cannot make men! Give love and money, men and the means to sustain them, give your prayers and your moral support—and A. C. must give back leaders. "What things soever ye desire, when ye pray, believe that ye shall receive them and ye shall have them."

The question has been ask me, "how much should the Brethren Churches give to Ashland College this fall?" No man can tell any individual or church in what proportion he can and must give, that depends upon the values he places on the life and the urgency of continuing that life. May I now ask a question of you? You are surprisingly told by your doctor that your body is in fair condition but that all is contingent on one source of vital blood supply. All will survive and recuperate IF the heart, which has just come through a crisis, can sufficiently be renewed to adequate supply that flow.

Now, the first thing you will do will be to put every energy, care and consideration, regardless of cost, upon restoring your heart. Brethren, we have a wonderful body. Our heritage is excellent. Our conference proved we have the soul and spirit to produce in every field of the Lord's vineyard. With love and money we can and will, NOW, restore the source of our life blood even our heart at A. C. With flesh and blood—through power in the spirit—"we can be made whole again." When our "heart" sends anew men into the field, the body, directed by the head which is Christ, will glow again in every field.

Now is the time, for every church as a member of that body and pulsating from that heart, to send both love and money to A. C. and complete restoration will flow in our veins enriched by the power of the Holy Spirit manifest by our gifts.

This year we are in love again. We will embrace our hearts desire in placing Ashland College among the first of our gifts. The vineyard will overflow with life recruits from Ashland because our heart is right.

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*Help Make Our College and Seminary Even Better*



*By a Magnificent Offering on October 6*





# CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for September 29, 1946

## WAYS OF ACHIEVING OUR GOALS

Scripture: Matt. 7:17-27; 1 Cor. 12:27-30

### For The Leader

Last week we discussed the matter of goals for our Society. Now this week we want to see how we can put them into effective operation. A whole sheet of goals mean nothing to us unless they are put into practice. We do better work when we have something for which to work. We can measure our progress from time to time by these goals. As we begin our year's work, we should have faith to believe that we shall reach the goals we have set up. Unless we believe in our program, we will not go very far in it. We shall suggest some ways by which we can reach the goals which are ours.

### DISCUSSION

1. A PROGRAM MUST BE PLANNED. To reach any goal, there must be some planning done. How can any man build a house unless he have a plan? How can any young person build a successful Christian life unless he or she will plan that life with the ultimate goal in view? When a person begins building a house, he sees not the ground, cement, stone, wood and paint. But he sees the finished product, complete in beauty, stability and usefulness. A young person starting out in life should see not only the present, but the finish of life, well lived, in the way God wants us to live. So is it with a C. E. program. We must see more than the present. We must visualize our goals completed, outline the work necessary to complete them, and plan our program with the aim in mind.

2. EVERYBODY WORKING. We have a wonderful set of goals for Brethren C. E. You will not as you study them that they require the efforts of everybody in the Society. Consider your society as below par if you have a member who is not on an active committee. A good society puts everybody to work. The more that work, the more work which will be done. Christ needs every young person working for Him. He needs those young people who are willing to stand out true and pure and clean for Christ. The world may forsake, it may tempt, but the Christian young people who are working for Christ will find His help at every turn of the road.

3. NOT IN OUR OWN STRENGTH. A well planned program for the Society will have its rough places and hardships at its best. But no program, however planned or manned, will succeed in Christ's work unless Christ is the power behind it. The Holy Spirit has been given to us to empower our lives. The Spirit, through constant praying on our part, will empower our lives. He will keep us as individuals in time of temptation. He will guide us into true paths if we will submit our wills to Him. And our C. E. programs will be much better if they are "lu-

bricated" with the oil of the Spirit, through prayer and trust. The best will come to us in God's good time, both as individuals and Societies, if we are empowered by the Spirit.

### QUESTIONS

1. How can we best help one another in C. E. work? Heb. 10:23-25.
2. What value does consecration play in a successful C. E. program? Rom. 12:1, 2.
3. Of what great work is the C. E. Society a valuable part? John 6:27-29.

### SUGGESTED PROGRAM FOR TONIGHT

Instrumental prelude  
Quiet meditation with soft music (personal consecration)  
Announcement of topic  
Singing of hymns (two)  
Sentence prayers  
Leader's talk and topics  
Discussion of questions  
Business and offering  
Special number  
Bible study  
Requests for prayer by members of the group  
Benediction.

### NOTE ON "REQUESTS FOR PRAYER"

In the program you will note an item "Requests for prayer." We young people must realize that in united prayer there is great strength. What is wrong then in asking each other to pray for problems which are in our own lives? We don't necessarily need to describe the problem, but just to ask the others to remember us in their times of prayer. Or perhaps you have a member of the family who is sick and you want prayer for them. You'd be surprised how much a mutual sharing of problems will unite a group before God and in His work. Where men pray together, they will work together.

### BIBLE STUDY—1 CORINTHIANS 12:27-30

- I. THE INDIVIDUAL AND CHRIST'S CHURCH.
  1. Members of the body of Christ. v. 27; Eph. 4:12; Rom. 12:4,5.
  2. Members in particular. v. 27, v. 14;
  3. Each has his work to do.
- II. VARIOUS DUTIES ASSIGNED.
  1. Apostles, prophets, teachers (ministers, S. S. teachers, C. E. workers, etc.)
- III. SERVICE IN CHRIST'S CHURCH.
  1. Demands purity, consecration. Rom. 12:1, 2.
  2. Demands separation from the world. 1 John 2:15, 16.
  3. Will include prayer, patience, and reward.

### GOALS RECORD

Your goals sheet we suggested last week should be in evidence tonight. Start keeping your record accurately and you will have no regrets when a "reward" time comes next summer.



## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### WITH PATIENCE WE MUST WAIT

By Ora W. Garber

Beset by many an evil thing  
The soul gives way to questioning.  
Why tarries Christ's great kingdom long?  
Why yet the curse of ancient wrong?  
Is not the hand of God still strong?  
We long to see the rough path smooth,  
The crooked way made straight,  
But while God works his purpose out,  
With patience we must wait.

He, who from all eternity  
The scope of human life could see  
Yet patient through the years has been,  
Desires to free the race from sin  
And bring the heavenly kingdom in.  
He longs to see the rough path smooth,  
The crooked way made straight,  
But while he works his purpose out,  
With patience we must wait.

Down through each long eventful age,  
Upon a far-flung, changing stage  
God's great world-drama has been played.  
Then let our hearts be unafraid;  
His powerful hand cannot be stayed.  
We yet shall see the rough path smooth,  
The crooked way made straight,  
But while God works his purpose out,  
With patience we must wait.

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### THE ANGEL WITH A BOOK

Rev. 10

As we witness the failure of man in his folly of trying to get along without God in human affairs for the last 6,000 years we feel like offering the prayer of Isaiah in chapter 64:1, 2. Man is a very dull pupil, made stupid by sin (Rom. 3:11-16). Man's depression of sin and failure will end when he is shown that he cannot run things better than God, at Armageddon when the last battle is fought and Satan is chained in the bottomless pit. The "mighty angel," Who is the Lord Jesus Christ, will rend the Heavens and come down to earth. He cannot be bound, neither can He fall. He upholds all things by the word of His power (Heb. 1:3). He is clothed with a cloud which veils His glory. Thus He appeared to Moses on Mt. Sinai, in the Tabernacle, in the Temple, on the Mount of Transfiguration, and thus He left the Mount of Ascension.

The only hope for this sin-cursed world is found in Rev. 1:7. This will be the second phase of the Rapture. The first phase is recorded in 1 Thess. 4:16-18. Our Lord will first come FOR His saints and then He will come WITH them (Jude 14, 15). When you weigh these things you

may know that Jesus is all the world to you and vastly more. When our Lord comes the second time He will come as your Lord and Saviour, or as your Judge. He comes with a rainbow upon His head, the covenant of redemption, that He will put down opposition and redeem the earth from the curse. His face will outshine the sun and His blazing feet will burn up the dross and put all enemies under His feet. No wonder "every eye shall see Him!"

In answer to Revelation 6:10 the mighty Messenger plants His feet on land and sea and declares the time of the execution of judgment has come. "The mystery of God should be finished, as He hath declared to His servants, the prophets" (vs. 7). Scripture speaks of the mystery of the seven stars (Rev. 1:20), of the kingdom of Heaven (Mark 4:11), of the resurrection (1 Cor. 15:51), of the Gospel (1 Cor. 2:7), of the proclamation of the Gospel to the Gentiles (Eph. 3:3), of the union of Christ and His people (Eph. 5:32), of the final completion of the Church (Eph. 1:9), of the Person of Christ (1 Tim. 3:16), of the Christian faith (1 Tim. 3:9), of the intricacies of sin (2 Thess. 2:7; Rev. 17:5), of the purposes of God (Rev. 10:77).

Now note Rev. 10:10. The Gospel is "the sweetest story ever told." But the rejection of the most gracious invitation is most bitter (Matt. 23:37-38). He comes to "finish" the mysteries of God, to crush the head of the instigator of all earth's troubles. As long as the devil is loose, man will be in trouble. It is strange how unreasonable man will blame the God of Heaven for his troubles when Satan is the god of this world! But when our Lord plants His feet on land and sea to unroll the seven-sealed scroll, He will take possession of the world as rightful Owner. It is His twice: once by creation, and again by redemption (Rev. 11:15). For the end of the reign of the man of sin, read Rev. 16:17-21.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for September 29, 1946

### JESUS AND THE LAW OF LOVE

Lesson: Psalm 119:33-38; Matthew 5:43-48

The passage from the Psalms expresses a desire that one may well be established in the laws and precepts of God. Note how the Psalmist gives expression to his desire that God shall be over and above him. He says, "Teach me the way of thy statutes . . . Give me understanding . . . Make me to go in the path of thy commandments . . . Incline my heart to thy testimonies . . . Turn away mine eyes from beholding vanity . . . Stablish thy word unto thy servant." Only a real love of God and for His law could ever place such words in the mouth of any man.

Such desire is the basis of all real Christian life. It is the foundation upon which Christian character is built. In fact these things are the minimum basic requirements of law keeping by love.



However, Jesus is not satisfied with this minimum requirement, and in our Matthew passage we find His insistence that His followers, out of a spirit of love, should strive to exceed the demands of the law. And he shows us that "love transcends the law."

Jesus always taught that love for God and one's fellowman is the basis of a successful society and acceptable worship and service to God.

Today we are finding that this law of love is more difficult than ever to follow, since there has been a great expression of hate on the part of men that surged forth during the war years just past. This "hate" is still found embodied in far too many people. "Love your enemies, and do good to them that despitefully use you and persecute you" has never been stricken from the Word of God. It is still the "Law of Love" that forms the basis of all good will and perfect fellowship. "You have heard it said . . . but I say," is still in the mouth of the Master.

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## The National Sunday School Association

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### WHAT IS YOUR ATMOSPHERE?

Chester F. Zimmerman

Missionary Education Director—National Sunday School Association

Nature's forces carry their atmosphere. Each day the sun gushes forth light unquenchable. The roses and violets are larger in influence than bulk. Every Christian also has an atmosphere. In our journey through life this atmosphere of ours is sensed and understood by those we know. The artist expresses this idea by the halo of light emanating from the divine head. We do not deserve a halo but we do deserve an atmosphere that speaks of Christ.

In thinking of the evil emanating from a bad man, Bunyan made Apollyon's nostrils emit flames. There are some who, in the Christian way, if measured by God's standard would be giving off flames of trouble. To my way of thinking the indifferent and antagonistic to the missionary appeal belong in this class. God has not left a shadow of doubt just what our responsibility is today and every day.

You may not be aware of any exhalation of moral forces from yourself, as some are utterly unconscious of the contagion of disease from the body. Hillis says "But if light is in him he shines; if darkness rules he shades; if his heart glows with love he warms; if frozen with selfishness he chills; if corrupt he poisons; if pure-hearted he cleanses." The atmosphere of every Christian should be such that it warms everyone at all times. Let us warm those here at home and abroad with the gospel of Christ.

On the Monday when the National Conference of the Brethren Church began I watched the sun rise in all its glory. It went in its apparent flight through space bringing light and warmth to the earth. But that is not half so wonderful as the passage of a human heart, glowing

and sparkling with ten thousand effects, as it moves through life. We jokingly ask one another "How is your temperature?" in reference to the spiritual and the physical life. When the bodily temperature goes up we begin to worry. When the spiritual temperature does **not** go up then it is time to worry.

What can you accomplish? "Ceiling Unlimited" is a phrase we hear used today. This expresses also the endless opportunity before us as individuals. The English people have erected a statue of Shaftesbury and placed this motto upon it "The reforms of this century have been chiefly due to the presence and influence of Shaftesbury." In his generation he served and labored in spite of all opposition and ingratitude. Dare we do less today?

The temperature of Youth in the Brethren Church is higher today than it has been for years. For this we should thank God. It is youth that goes out into the untouched mission fields. It is youth that upholds the faltering hands and takes over the unfinished tasks. There is a warmth and urgency present today in the matured wisdom of the leaders of the church that was not always present. Today is the time to serve for there may be no tomorrow.

I do not believe the world is dying for new ideas. It is the power of God we need; power that shall help us solve our practical problems, power that shall help us to realize a high, individual, spiritual life; power that shall make us daring enough to act out all we have seen in vision, all we have learned in principle from Jesus Christ.

Your influence—and I speak to the individual Christians of our Church—is what you let it be. The choice is yours. One of our Churches has had those who let shine their influence in the Christian way. As a result this church now has three who are now training for the Brethren Ministry. These young men received much of their training in the Young Men's and Boys' Brotherhood. Undoubtedly the influence of many persons motivated them to consecrate their lives to full time service. Think how easily one life not giving forth the Christian influence might have kept them from serving God in this way. I have known those who were kept from service by well meaning advice from friends or relatives. May God have mercy on them!

The temperature of one individual can boost that of an entire Church. The influence of one man or woman, or boy or girl can accomplish the impossible.

The supreme example of atmosphere and influence is Jesus Christ. His was a force mightier than intellect. His power is within us now.

—Johnstown, Pa.

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"God's promises are life preservers that keep the soul from sinking in the sea of trouble."

It is still the desire and the delight of God that His people should be satisfied with Himself.

The way into the deepest things of God often lies through self-sacrifice and active service.

I am God the **all-sufficient**. This is a divine plaster large enough to cover a human sore.

Being in the place of warfare, we are in the place where God has promised to bless.



» » » » *Our Poet's Corner* « « « «

THE ROSE

I'll never forget that one precious hour,  
As I sat and gazed at a gorgeous flower,  
Its fragrance was something to behold,  
As it stood so firmly, proud and bold.

When I viewed it closer, I could see—  
Thorns were mingled with its strange beauty.  
With eyes wet I had to blink,  
As of life I started to think .

Though a beautiful life, we may live—  
Being always ready and willing to give,  
Just as the rose with its wondrous hue,  
We find there are thorns in our lives too.

But in spite of this, life is worth-while,  
And we should face it with a smile;  
For although roses have thorns, 'tis true—  
Don't forget, thorns have roses too!

—Dot Custer, Pittsburgh, Pa.

*Christian Endeavor Goals*

1. Thirty-six devotional meetings during the year.
2. At least three planned social activities.
3. One public meeting, presenting the work of the Christian Endeavor with an offering received for denominational or interdenominational work.
4. Some form of evangelistic activity.
5. A local benevolent or missionary work.
6. Representation at some Brethren Camp.
7. At least one news item to The Brethren Evangelist every three months, and the return of the statistical report to the National C. E. Secretary by August 1st.
8. Stewardship instruction.
9. A monthly executive meeting at a regular and specified time.
10. Maintenance of a C. E. Bulltin Board and the use of posters, etc.
11. Special emphasis of the C. E. Pledge in at least 9 meetings during the year.
12. Instruction in the meaning of the Quiet Hour.

Jesus is to me all grace and no wrath, all truth and no falsehood.

If you would joy in Christ's glory hereafter, He must be glorious in your sight now.

*Report of the Ohio District  
Mission Board*

Report to September 12, 1946

Eleven Ohio churches have responded, to date, to the action of the 1946 Ohio District Conference that each of the churches of the District take an offering to help pay for the new church building that is being erected at Canton, Ohio, as soon as the go-ahead signal is given by the government. This money is sent to H. J. Amstutz, Smithville, Ohio, who is the Treasurer of the Ohio District Mission Board.

In order of the amount given by the eleven churches follows:

|                                   |           |
|-----------------------------------|-----------|
| Bryan .....                       | \$ 250.00 |
| Smithville .....                  | 180.10    |
| Dayton .....                      | 150.00    |
| Ashland .....                     | 111.10    |
| Louisville .....                  | 84.50     |
| Fairview (Washington C. H.) ..... | 80.00     |
| New Lebanon .....                 | 63.37     |
| Williamstown .....                | 28.50     |
| Mansfield .....                   | 25.00     |
| Gretna .....                      | 24.50     |
| West Alexandria .....             | 13.00     |

Total amount thus far .....\$1,010.07

The amount pledged at the Ohio Conference for this Mission project was \$2,000.00. Our District Mission Treasurer informs us that \$989.93 is needed yet in order to make up the amount pledged. Eight churches have not as yet responded, and we are informed that some that have already sent in as listed above have received other additional small contributions. According to the action of conference you were to take your offering in July for this work, so if possible, please send in the offering before October 1st.

J. G. Dodds,  
President Ohio District Mission Board.

HOMEcoming AT SMITHVILLE, OHIO

Our Homecoming Day will be observed on Sunday, September 29, with dinner at the church. Services will be held both morning and afternoon.

Rev. J. G. Dodds will bring his farewell sermon at the morning hour and Rev. Delbert B. Flora will be the guest speaker in the afternoon.

Our Fall Communion will be observed on Sunday evening, September 22. All of like faith are cordially invited to participate in this communion service.

An equally urgent invitation is extended to all the services.

Mrs. Maud Rutt, Cor. Sec.

The prodigal had, of course, to give up his rags when he got the best robe.



# Report of The Indiana District Board of Trustees

The Indiana Board of Trustees held a special meeting at Camp Shishewana on August 31, and decided upon some very important projects for the development of the camp.

The meeting was called to order by Chairman Charles Colip and Rev. W. I. Duker led in the opening prayer. A general survey of the entire grounds was made by the entire group and many possibilities were talked over regarding future developments. Our attention was especially attracted to the improvements of the beach which was made very recently by the lake front lot owners.

The Board unanimously decided to proceed with a new 12 ft. x 30 ft. modern rest room, depending, of course, upon the availability of certain materials. Anyone who has had the opportunity of visiting Shishewana the past summer realizes that we need this rest room very much. This improvement will cost us approximately \$3,000.00.

The Board also decided to erect a new picnic shelter on the lots recently purchased from Rev. M. A. Stuckey. Also along with this shelter it was decided to erect several new outdoor fireplaces.

One of the projects which we had hoped would materialize is the erection of a permanent croquet court on the south side of the Stuckey lots. The Young People's Class of our church at Elkhart has generously offered \$100.00 for this court. May other groups throughout the brotherhood take up the method of the Elkhart Young People in promoting projects for the benefit of the camp.

For those who have not visited the Camp in late years, you will be surprised to note that through the generosity of one of our good Brethren at South Bend, Indiana, we now have a beautiful vesper pulpit which will stand throughout many years. It is all built of concrete and stone. This was donated by Brother William Meinke of South Bend.

The Sunday School at Shishewana is doing some very fine work throughout the summer. Last year they provided funds for the greater portion of the lights for the Camp and then with the aid of our good brother Colip and some of the brethren from South Bend and the immediate vicinity, a lighted grounds is not realized.

Another worthwhile project was taken on by the Warsaw brethren in providing funds for additional lots.

We have been reaping very satisfactory results from our Shishewana Day offering. Many churches have sent in very commendable offerings, and we hope and pray that each church of Indiana and perhaps many from Ohio, who also realize benefit from Shishewana, will pick up the challenge and send in their offering. We are looking forward to the development of a greater and better camp where our own young people may enjoy the privileges of Brethren training. May we push forward to this end.

E. E. Miller, Vice-Chairman.  
Indiana Board of Trustees,



## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
Milledgeville, Illinois

### THE REPORT OF THE NATIONAL C. E. SECRETARY

#### GENERAL CONFERENCE—1946

Report blanks sent out—87; Reports returned—36; 17 churches reported no Christian Endeavor Societies.

#### Senior Christian Endeavor

Number of members this year—171; last year—142; gain during the year—29; three societies did not report their membership.

#### Intermediates

Number of members this year—78; last year—63; gain during the year—15; two societies did not report their membership.

#### Juniors

Number of members this year—42; last year—32; gain during the year—10; two societies did not report their membership.

#### Totals

Twenty-five societies reported; total membership—293; last year—237; gain during the year—56; seven societies did not report membership.

This year's totals for last year do not agree with the totals reported last year. The total last year was reported as 429 and this year, last year's totals were reported as 237. Evidently the same societies did not report this year, or their statistics do not agree with last year.

#### Banner Societies

The following were banner societies this year: Bryan, Ohio (Senior); Vandergrift, Pennsylvania (Intermediate); Ashland, Ohio (Intermediate); Dayton, Ohio (Senior).

#### Some Observations

1. Out of thirty-five churches reporting there are but twenty-five societies.
2. Ministers and laymen must back the young people and encourage them in C. E. work.
3. Where will the Brethren Church be twenty-five years from now if young people are not taught Christian principles and Brethren Doctrines?
4. Christian Endeavor is the place for this purpose.
5. All of us must work together for the cause of Christ and not for our own selfish desires.

#### Some Outstanding Activities Reported

1. Gave fruit to shut-ins at Christmas time and went caroling.
2. Sunrise services.
3. Watch-night services
4. Various kinds of parties and picnics.



5. Brethren Youth Rallies.
6. Attended six County C. E. Institutes.
7. Delegates to County C. E. Get-togethers.
8. Organized young people's choir for Sunday evening church services.
9. Gave plays for the benefit of the church.
10. Purchased new song books.
11. "Sacrifice Luncheon" raising offering for Foreign Missions.
12. Growing young people's prayer meeting.
13. Donation to Boys' Brotherhood towards truck for Kentucky.
14. Farewell party for boys going into the service.

Signed: Miss Lois Coleman,  
National C. E. Secretary,  
Ashland College, Ashland, Ohio.

## Laid to Rest

HARDY. Kenneth Hardy passed from this life after a lengthy period of affliction on September 4, 1946. For a few years Kenneth has been a victim of brain tumor which caused him to take to his chair some months ago. Then as time passed, speech failed and then, too soon, complete confinement became his lot. Death finally came as a result of pneumonia, at the age of nineteen.

Kenny entered into fellowship with the Gratis, Ohio, Brethren Church during the pastorate of Brother V. E. Meyer and remained faithful in attendance until such time that he was no longer self motivating.

The service was conducted by the undersigned in the Gratis Brethren Church.

J. E. Berkshire.

YOUNG. Mrs. Dessie Young, aged 57, died at her home at 2003 North Guilford Street, Huntington, Indiana, August 29, 1946. She was the daughter of John and Anna (Fruit) Brumbaugh. She was married to Webster A. Young December 15, 1907. She was a member of the First Brethren Church of Roanoke, Ind. Surviving are the husband, two sons, three daughters, eight grandchildren, and one brother George Brumbaugh.

Funeral services were held from the First Brethren Church, Huntington, Indiana by the undersigned assisted by the Rev. H. M. Oberholtzer.

Rev. S. C. Henderson.

WILLS. Mrs. Harry A. (Taite) Wills (nee Jeanette Wheeler) departed this life August 27th, 1946, in her sixty-seventh year, at her home in Beech View, Pittsburgh, Pa., following an illness of almost a year of carcinoma. She was a faithful member of Pittsburgh First Brethren Church, and served a number of years as secretary of The Woman's Missionary Society. She is survived by two brothers, her husband, and three children by a former marriage. While she is greatly missed, we go forward in the assurance that the Heavenly Father giveth his beloved release from suffering and rest from their labors.

William S. Crick, Pittsburgh, Pa.

## Wedding Announcement

MILLS-ROHRER. On Sunday afternoon, September 1, 1946, two pre-seminary students of Ashland College exchanged marriage vows in a quiet ceremony at the bride's home. Ralph Mills of Fairplay, Maryland, and Miriam Rohrer of Downsville, Maryland, both members of the St. James, Maryland Brethren Church, were the happy couple.

These young people have been very active in the work here, and we know that the prayers of their friends will follow them in their new relationship.

The ceremony was performed by the undersigned on his first day in this field.

Henry Bates, pastor.

BARNHART-MYERS. Virgil L. Barnhart and Miss Lois Myers entered into the state of holy matrimony on the eve of August 15, in the Gratis, Ohio, Brethren Church. A very beautiful service was witnessed by the families and a number of friends, after which a reception was enjoyed in the church basement by over a hundred friends and relatives.

Before the interruption of the war Virgil served as our efficient Sunday School Superintendent.

After his seventeen-day furlough he returned to the Walter Reed Hospital, D. C., where he will continue as attendant to General John J. Pershing. Virgil expects to be discharged from the service the first part of the coming year.

May the best wishes of the many friends and the blessings of God go with these fine young people.

J. E. Berkshire.

ZIMMERMAN-SLOAN. Robert Zimmerman and Miss Jean Sloan were united in the bonds of matrimony by the undersigned at the parsonage at Gratis, Ohio. Robert is a member of the local firm of L. R. Zimmerman & Sons, morticians and is also one of our leading young men of our Gratis Church.

The newly weds are making their home with the groom's parents until such time as the local housing situation warrants otherwise.

May the blessing of our Father God rest and abide with this fine couple and enrich their lives from His abundance.

J. E. Berkshire.

HARPS-CONNOR. Wednesday evening, August 28th 1946, at 7:30 o'clock Marie Kathleen Connor, daughter of Mr. and Mrs. Ross P. Connor, of Johnstown, Pa., and Howard L. Harps, of Buffalo, N. Y., were united in marriage in Johnstown Third Brethren Church by the undersigned. The ceremony, in which the double ring ritual was used, was solemnized in the soft glow of candlelight. Mr. and Mrs. Harps will live in Washington, D. C., where Mr. Harps is a member of the Metropolitan Police.

William S. Crick, Pittsburgh, Pa.





## God's Church in Action

*Church of God,  
Messianic dream of human redemption,  
Of world brotherhood, peace, good will,  
Born of faith and hope and love,  
Of pain and persecution and blood and death,  
Growing up through ignorance, hate poverty suffering,  
Loving to serve, dying to live,  
Thou livest still!*

*Church of God,  
Perpetual peace, perpetual revolution,  
Eternal enemy of evil, individual and social,  
Of falsehood, hate, exploitation, war,  
Conqueror of infanticide, polygamy, duelling, slavery,  
Fearlessly range the centuries;  
Champion of Righteousness, fight on!*

*Church of God,  
Maker of men,  
Architect of faith, integrity, character,  
Rise, unite, and face the crisis hour—  
Danger, fire, blood, death, and God are calling:  
Love to dream, adventure for truth, dare to change, die to live,  
Watch over the births, lives, and graves of nations;  
Build God's everlasting Kingdom in every life and land.*

*Chauncey R. Piety.*



## The Brethren Evangelist

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**THE BRETHREN PUBLISHING COMPANY**

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**PLEASE REMEMBER:** All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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## INTERESTING ITEMS

S. O. S. It is not often that the editor has to send out an S. O. S. to the churches for NEWS LETTERS. But since conference there has been a very general let-down on the news from our churches that has come to the editor's desk. He has had several inquiries, quite a number in fact, as to what has become of the church news. The only answer he can make is "that the churches just haven't sent any in." We do our best from the bulletins that come, but they do not cover the real news. They make announcements of events that are to come, but they do not give the story of the accomplishments that are made when the announcement is fulfilled. Come on, brethren, get us that news that the readers are waiting for. **Need we say more?**

**Linwood, Maryland.** Brother Keck and family received a very pleasant surprise upon their return home from

General Conference. Let's let him report it. He says, "On returning from our conference it was announced that Harvest Home Day would be Sunday, September 8. On that day the platform, table, chairs and the space in front of the pulpit was well laden with a bountiful supply of household necessities. All these fine articles were presented to the pastor by Brother C. U. Messler."

Brother Keck also reports that their organ fund is nearly at the half-way mark, there being \$1,201.60 in that fund.

**Nappanee, Indiana.** We note that Dr. Schwalm, President of North Manchester College was the Guest Speaker at the Union Service at Nappanee for their annual School Opening Service. Our church participated.

Laymen of the Nappanee Church made Labor Day a real labor day for they helped to truck 7,000 bricks for the new church on that day.

**Waterloo, Iowa.** September 15 was set apart in the Waterloo Church as Harvest Home and Relief Sunday. Gifts of canned food were brought for the relief fund.

The Fall Communion Date of the Waterloo Church is set tentatively as of October 13.

**Berlin, Pa.** Brother Whetstone announces that the W. M. S. Rally will be held in the Berlin Church on Thursday, October 10. The women are urged to remember this date.

**Milledgeville, Illinois.** A farewell was tendered to Brother St. Clair Benshoff and family on Wednesday, September 4. Brother Benshoff says, "A fine group assembled in the basement of the church to tender a farewell for the pastor and family. The committee in charge did a very excellent job, and those who presented numbers did so in a way which was much appreciated by those honored." A fine purse of money was presented to the retiring pastor.

**Masontown, Pa.** Brother Ankrum announces that he is in a meeting at Kinsey's Run, some seven miles from Mathias, W. Va., of which church Rev. Guy Ludwig is the pastor. The meeting will close on Sunday night, September 29.

The laymen of the church had a weiner roast planned for the church lawn on September 27.

**Falls City, Nebraska.** Brother Cecil Johnson tells us that the "Campers" put on a fine program in the Falls City church on Sunday, August 18.

**Udell, Iowa.** Brother Deeter, pastor of the Udell church, announces the opening of an evangelistic service in the Udell church on October 21. The meeting will close on November 3. Rev. C. Y. Gilmer, pastor of the Brethren Church of Bryan, Ohio, together with his good wife, will be the evangelistic party.

We are in receipt of a fine hand-made walnut cross from Brother Deeter, which graces the counter of the Publishing House. We want to thank Brother Deeter for this work of his skill and to assure him that this cross will find its place before all those who come to the counter of the office.

**Bryan, Ohio.** Rev. C. Y. Gilmer announces the evangelistic campaign at the Bryan Church as of November 10 to 24. He states that he will act as his own evangelist and that the singing will be in charge of Brother Charles Hineman, the choir director of the church.



## The Editor Thinks Aloud

Fred C. Vanator

### THE VOICE OF THE TEACHER

I have been meditating again on the meeting of Jesus and Nicodemus. I like to think of this meeting between a seeker after truth and the Divine Master of truth, as typical of the genuine seekers after truth today.

We read that Nicodemus "came to Jesus by night," and we are prone to condemn him for his secrecy. But we lose sight of the results. These results show two things, first, that he was a genuine seeker; and second, that he accepted the truth as it was taught to him. That he accepted the truth is made evident by his actions at the time of the crucifixion and burial of Jesus, for it was he who "brought a mixture of myrrh and aloes, about a hundred pounds weight." He gave testimony to his acceptance of the Master's teachings by the deeds that he did following.

It is a sad thing that we have no history of what followed in the life of Nicodemus, but we may rest assured that he was one among the first of the disciples who received and welcomed the glad news of the resurrection of Jesus "Teacher."

Jesus, the Master Teacher, gave evidence of His superb understanding of the principles of teaching in the manner which he taught men. He said, "Learn of me." That "learn about me." "Know what I am; know why I came; know your relationship with me"—in other words, find out all you can about me."

The best way to accomplish this is to live with Him. Or better still, have Him live with you. Make ready the "Guest Chamber" and bid Him enter in. For it is only by association that such intimate knowledge can be attained.

And He tells us to "learn from Him." Listen to His words of wisdom; hang onto His every sentence; view His purposes from every angle. For He is the Master of teaching, and He is able to tell you "all truth." It is His voice that breaks through the medley of false and confusing sounds and as it breaks upon our ears, attuned to His voice, rings true to the right.

Strange "voices" come through the air by radio, voices that confuse, that shatter faith, that would even deny the Word. But the patient "learner," the seeker after truth, listens for the voice of the Master Teacher, and listening he is not deceived, for the Master Teacher uses the Voice of His Word, and He does not distort it nor ever seek to explain it away. He merely teaches truth in its simplest form. And that is found in God's Word. So listen only to the Voice of the Master Teacher.

Think it over!

"Tomorrow's success may depend upon today's preparation."

All my life's whys and whens and whereas are in God's hands. Yea, "My times are in His hand."

## Business Manager's Corner

George S. Baer

### Publishing House Doubts the College

We are always doing that, but now in a special way we are urging the readers of The Evangelist to support our church college and seminary. The first Sunday in October is the special time set apart for taking an offering for the support of the great work of education in our church. We suggest that you talk up that work, pray for it and give to its support.

As business manager of the Publishing House we are anxious to see every department of our church activity go forward to greater achievements. The church is one united body and the welfare of every part is the concern of the whole church and of every other department of it. If we did not have a personal sense of loyalty to the college, we would boost for its support out of interest in the welfare of the Publishing House, for the welfare of one is bound up with the welfare of the other. They must both go forward together, and so must all the other departments of the church's work. So we say, from a business standpoint, let the whole brotherhood give its most hearty support to the College and Seminary on Educational Day.

### Don't Be a Backslider

Let no 100% church allow its membership to lapse from the front rank churches. Now is the time to plan for a renewal of the subscription list on the part of some. And it is a good time for others to make plans for putting the Evangelist in every home. Following is the list we have at present. If there are any errors, please notify us.

### Our 100% Churches

Vinco, Pennsylvania,  
New Lebanon, Ohio, W. Clayton Berkshire, Pastor  
North Manchester, Indiana, Bert Hodge, Pastor  
Ashland, Ohio,  
Johnstown, Pa. (Third), Chester F. Zimmerman, Pastor  
Louisville, Ohio,  
Lanark, Illinois, W. C. Benshoff, Pastor  
Washington, D. C., Clarence Fairbanks, Pastor  
Rittman, Ohio (Loyal Group), J. G. Dodds, Pastor  
West Alexandria, Ohio, Robert Byler, Pastor  
Bethlehem Church, Virginia, John F. Locke, Pastor  
Smithville, Ohio, J. G. Dodds, Pastor  
College Corner, Indiana, Arthur Tinkle, Pastor  
Loree, Indiana, Arthur Tinkle, Pastor  
St. James, Md., Henry Bates, Pastor  
Valley Brethren, Jones Mills, Pa.  
North Georgetown, Ohio,  
Waterloo, Iowa, Virgil Meyer, Pastor  
Hagerstown, Md., N. V. Leatherman, Pastor  
Muncie, Indiana, E. D. Burnworth, Pastor  
Mexico, Indiana, C. C. Grisso, Pastor  
Milledgeville, Illinois, W. S. Benshoff, Pastor  
North Liberty, Indiana, George Pontius, Pastor  
Cerro Gordo, Illinois, C. E. Johnson, Pastor  
Ardmore (South Bend), Ind. A. E. Whitted, Pastor  
South Bend, Ind., Claud Studebaker, Pastor  
Lost Creek, Kentucky, G. E. Drushal, Pastor



# A Christian is Loyal

Rev. Henry Bates

For a number of years, before entering college, it was my privilege to be a leader in the Boy Scout troop in our town. Since that time I have often looked back over the years thus spent and quite frequently find myself repeating the twelve-part Scout Law. At this moment I am reminded of the words which are found in the second part of that Law—"A scout is loyal. He is loyal to all to whom loyalty is due." Should not that same thought be true of Christian men and women? And more specifically—should not every member of the Brethren Church be loyal to all who deserve that loyalty? Certainly there can be no denying the fact that Brethren men and women owe an unreserved loyalty to the cause which is being presented to them at this time—ASHLAND COLLEGE AND SEMINARY.

In recent years we have been faced with a dearth of ministers for our churches. The future is beginning to look brighter for there are now between thirty-five and forty young men in Ashland preparing themselves for full-time Christian service. These boys are giving their lives in order that the great commission of our Lord might be realized, can we do less than to help the College and Seminary give them the very best training that can be had anywhere? The Board of Trustees of Ashland College has set a goal of \$25,000 for the 1946 Educational Day offering. In a denomination of approximately 10,000 members that means \$2.50 per member. Isn't it worth that much to you to assure your own church of properly trained pastors in years to come? If not, then you do not deserve to have one!

But let us not stop here. Your support of Ashland College means more than a guarantee of

well-trained pastors for future years. It means something even more vital and important. It means a supply of young men and young women with the education and training which will enable them to be desirable citizens in the new world.

The prophet of old tells us that men in his day were crying "Peace, peace! when there is no peace," and so today men cry of a new world when there is no new world. There cannot be, and there will not be, a new world until the men and women who make up the world are prepared to build anew; and there cannot and will not be such men and women if the Christian church colleges—such as Ashland—are permitted to become secondary to the un-Christian or non-church schools. Truly the church colleges are small when compared with the state universities, but let us not lose sight of the fact that fifty men and women educated and trained in such schools as Ashland will do more to bring about the new world for which we are vainly looking than will five hundred educated but spiritually dead graduates of larger schools. Only as the people of the Brethren Church demonstrate their loyalty to Ashland through their liberality on October 6th, will we be able to feel that we are doing our part in this great struggle to preserve peace.

Brethren, we have spent billions upon billions of dollars in recent years to destroy thousands of lives and homes. Emphasis upon patriotism and loyalty to one's country was strong. Why not exercise that same loyalty in our religious life by supporting, as never before, the surest guarantee of a better Brethren Church and a better world for the future—ASHLAND COLLEGE AND SEMINARY! —St. James, Maryland.

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## Ashland College and Seminary Moves Forward

By Dean M. A. Stuckey

Ashland College and Seminary, two Brethren institutions in one, is experiencing the greatest upsurge in her long and glorious history. It is almost unbelievable to witness before our very eyes, day by day, the moving panorama of interest and enthusiasm displayed in and around these ivied halls as I write.

The enrollment of regular arts college students has practically doubled at this point in the registration process. Last year the enrollment for the first semester was 268 students; today it is 520 students in the same department.

While the Freshman enrollment has been terminated at the 300 mark, the upper-class group



continue to return from day to day. Final figures for the arts college and seminary groups will be unavailable for about four weeks.

But it can be reported with high thanksgiving and abundant gratitude that the pre-seminary group has been greatly enlarged, especially in the ranks of the Freshmen. This great increase augurs well for the future.

The seminary program has been made more attractive and intriguing for the advanced students. A new catalog has been issued with many rich and interesting features, indicating past successes and future prospects. The additions of Delbert Flora and W. H. Miley to the seminary faculty, the former as professor of New Testament studies and the latter as a teacher in Sacred music, may be hailed quite properly as a new milestone in the history of our theological institution.

In addition to the special speakers or lecturers who will address our seminary and pre-seminary students on our Days of Devotion and during the Post-Easter Pastors' Institute on April 7 to 10, 1947, it is planned to bring to our campus several outstanding theological leaders from other seminaries for part time lecturing. It is hoped that the presence in our halls of other teachers in the theological world will add to the attractiveness

and general usefulness of the seminary program for students. Appropriate announcements will be made later to the church-at-large.

It is a thing of absolute pleasure to report that the housing problem for all the students has been solved for the present. This has been a major accomplishment of the administrators here who have had that program in charge. It is all the more amazing when I report to you that the government housing units will not be ready for occupation for perhaps several weeks or months. But when the government authorities and the contractor in charge do give us the go-ahead sign, then we can take more veterans who will be knocking at our doors for admission.

Therefore, because of the above upsurge indicating unparalleled success in our institution; because of the answered prayers which everyone has noted in the increased enrollment figures; because of the additional expense involved in carrying on an enlarged and more efficient college and seminary program; because of many other considerations which I might mention—Brethren, north, south, east and west, should arise with increasing vigor to support this radiant educational work for Christ and His Church on Educational Day, October 6, 1946.

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## Does The Brethren Church Need Ashland College?

*Rev. Delbert B. Flora*

First let us note that the world needs Ashland College because it is a Christian college. There never was a need of greater emphasis on Christian education in the history of any living person. The clash of ideologies during the last decade has shown that the doctrines of Christianity must come to the rescue of civilization. The recent attempts on the part of the nations to arrive at international understanding and mutual good will have availed so little, if anything. Everywhere people are asking, why? But the sober thinking Christian, the student of God's Word, the Bible, has some ideas about the whyfore.

The great need of the hour is Christian statesmen, Christian politicians, Christian scientists, teachers, doctors, lawyers, captains of industry, laborers and craftsmen. Certainly the anti-Christian college and educational institution will never send out such people into the world. Just as cer-

tainly the mere non-Christian educational institution cannot produce educated people with the principles of Christianity guiding them in their business and professional careers. Only the college which is a Christian college will encourage and cultivate people to practice the teachings of the Bible in their relationship with other people. Ashland College is a Christian college. In its halls your young people are taught and urged that the Christian life is *the life*.

The Brethren Church needs Ashland College because of her own future. The Brethren Church needs *Brethren* ministers. As good as other schools may be, they make no attempt to inculcate loyalty to the Brethren Church in the minds of their students. This writer was told, upon visiting a large seminary of another denomination, that if he should register to study there he must take their courses in their own denominational



history. He could study Brethren history and doctrine on his own initiative and time. And what is true with reference to ministers is true of other workers in the Brethren church. Our own Brethren College and Seminary will do more to make *Brethren* preachers and workers than any other school, regardless of great campuses, wonderful buildings and most learned faculties; or let them be ever so spiritual. If there is to be no Brethren college such as Ashland College (and her future

is most bright just now), then there shall likewise be no Brethren Church finally.

Ashland College and Ashland Theological Seminary are *ours*. The feeling of personal ownership should make us proud to give to and pray for this combined educational institution of our beloved church. Will you give? Will you pray? Will you send the best type of Brethren young people to grace the campus and thus guarantee the future of our church?

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## The Opportunity Is NOW

*Dr. L. E. Lindower, Veteran's Coordinator, Ashland College*

In the thirteenth chapter of Numbers we learn the lesson of the great cost of missing a mighty opportunity. Two years out of Egypt, Israel sent their spies into the promised land preliminary to entering according to God's promise. The two faithful spies, Joshua and Caleb were correct in stating that although the inhabitants were strong and the entrance would be hard, yet if God was with them, they could enter. But they heeded the majority report which advised against it, and as a result their inheritance of the promised land was delayed thirty-eight years.

The opportunity was theirs if they could have exercised sufficient faith. But having turned away, they could not recapture it, even though they changed their minds. The Spirit of God has preserved this lesson in our Scriptures in order that we might learn from their mistake. Peter and John did not make this error when they were confronted by the beggar at the Beautiful Gate of the Temple. It was not just natural quick-wittedness that made them seize the opportunity to glorify Jesus Christ through this needy person. They were "on their toes" spiritually because of their faith in, and their faithfulness to their Lord and Saviour. Because they had no money to satisfy the temporal whim of this beggar, they gave the Name which is greater than all riches. Because they promptly took advantage of this opportune moment they had the satisfaction of seeing new life brought to a needy body and soul, and the great-

est opening for the preaching of the Gospel to the multitudes since Pentecost.

Ashland College is in just such a position today. The Veteran's Administration of our government has opened the way for thousands of young men and women to get their higher education. Ashland is one of the many schools which has benefitted in numbers by what is called in educational circles "the GI bulge." Ashland College, therefore, has the opportunity of capitalizing on this extraordinary income at government expense. True, we taxpayers will pay for it eventually, but it will aid us in balancing our budget, a thing which denominational colleges were not able to do in recent years. Everything is being done here which is humanly possible to take advantage of these few years, to get ahead in needed equipment and money.

This opportunity is also open to the Brethren Church. If our Church cannot take advantage of these times to eliminate the indebtedness of her Ashland College and Seminary and establish solid financial footing for future lean years, then she may set herself back more than the Israelites did in the wilderness. This year's educational offering is the Brethren opportunity to make the future easier, bigger and better for Ashland College.

When we ponder the chaos of the world and consider that the only help for it in this age is the influence of CHRISTIAN EDUCATION, we can readily understand the cruciality of our "open doors" today. Let's learn by the mistakes of those who have gone before and "come through" for the cause of Christ through education.

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## Remember: The Education Offering - October 6



# Tentative Program of the Central District Conference

HELD AT UDELL, IOWA, OCTOBER 14 to 16, 1946

THE PROGRAM

Monday evening, October 14

- 7:30 Devotions .....Rev. Virgil E. Meyer
- 7:45 Address of Welcome .....Rev. W. R. Deeter
- Response by delegates
- Appointment of Committees
- Special Music
- 8:15 Vice-Moderator's Address .....H. B. Puterbaugh

Tuesday morning, October 15

- 8:30 Ministerium and Laymen ....Rev. F. C. Vanator
- Woman's Missionary Society ..Mrs. E. M. Riddle
- National S. M. M. Patroness
- 9:30 Business Session
- Devotions .....Udell
- Report of Credential Committee
- Election of Executive Committee
- Report of the Nominating Committee
- 1. Ministerial Examining Board
- 2. Member of Executive Committee for General Conference
- 3. Ashland College Trustee Nominees
- 4. District Mission Board
- 5. District Board of Evangelists
- 6. District Trustees of Property
- 7. Church School Board
- Unfinished and New Business
- 1:00 Moderator's Address .....Rev. V. E. Meyer

Tuesday afternoon

- 2:00 Devotions .....Lanark
- Special Music
- 2:45 Denominational Interests
- 1. Young People's Camp ....Rev. C. E. Johnson
- 2. Our District Missions .....Rev. W. R. Deeter

- 3. Our Church School .....Mrs. Pauline Wisner
- 4. College Trustee's Report ....Rev. G. T. Ronk

Tuesday evening

- 7:30 Song Service
- Devotions .....Milledgeville
- Special Music
- 8:00 Bible Lecture .....Rev. E. M. Riddle

Wednesday morning, October 16

- 8:30 Ministerium and Laymen .....Rev. C. C. Grisso
- Woman's Missionary Society ..Mrs. F. C. Vanator
- National W. M. S. Board
- 9:30 Business Session
- Devotions .....Waterloo
- Time and Place of Next Conference
- Unfinished and New Business
- 10:45 Ashland College and Seminary Rev. E. M. Riddle
- Our Publication Interests and Benevolent Board
- Rev. F. C. Vanator

Wednesday afternoon

- 2:00 Devotions .....Cerro Gordo
- Special Music
- Sermon .....Rev. D. C. White
- 2:45 Our National Mission Work ....Rev. E. M. Riddle
- National Youth Work .....Rev. V. E. Meyer
- National Sunday School Association
- Rev. E. M. Riddle
- National Laymen's Work .....L. L. RuLon

Wednesday evening

- 7:30 Song Service
- Devotions .....Moderator Elect
- Special Music
- 8:00 Bible Lecture .....Rev. F. C. Vanator
- Benediction

HELP! HELP! HELP!

The Boys' Brotherhood of Martin Shively of Ashland, Ohio, appeal to the entire Brethren Denomination for HELP in obtaining that New Pickup Truck for our Kentucky Mission Field.

WE HAVE THE MONEY TO MAKE THE PURCHASE.

If you know anyone who can help make the contact with a dealer who would rush the sale write immediately to:

Rev. Charles Munson,  
829 Grant Street,  
Ashland, Ohio.

## Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

The World of Washington Irving, by Van Wyck Brooks. A diverting account of the life and times of the creator of Rip Van Winkle and Ichabod Crane. Meet Cooper of the Leatherstocking Tales; Audubon of the birds and Poe of the Raven; William Cullen Bryant, poet and political crusader. Here is the sweep and color of America in cultural ferment.

The World Publishing Co., N. Y. \$1.49.



# A Holy Day and A Holy People

By Rev. Alvin Smith

(Submitted by Mrs. J. J. Wolfe and printed by permission of the author)

Texts: Exodus 20:8-11; 1 Peter 1:15, 16; 2 Peter 1:9.

\* \* \*

It has been demonstrated more than once, that a Revival of Christianity has come from the RE-EMPHASIZING OF NEGLECTED TRUTH. We know that revival is the great need today: revival of the return to God's House and His worship; revival of God's Word and of prayer; revival of Christian living.

In the hope of promoting such revival, the Ministers' Association recently took action to recommend that all pastors preach a sermon within thirty days on Observance of the Sabbath. Being in hearty and sympathetic accord with such action, it is my pleasure to voice such a message, that we, as individuals and families and churches and communities return to the respectful observance of the weekly day of rest as appointed from the beginning by the Lord.

This is an old subject, but a neglected one. I fear that many people who have become unfamiliar with the Bible have no proper idea or conception of the Sabbath or they would welcome its regular weekly recurrence and seek to preserve it from desecration. Yet the Sabbath Day which was appointed by the Lord AND WHICH HAS NEVER BEEN ABROGATED ANY MORE THAN THE REST OF THE DECALOGUE, has a vital place in the life of a holy people.

Let us consider these facts in their order:

1. God did appoint the weekly rest day—in the fourth commandment. It originated of course, with Himself upon the completion of Creation. God rested from all His works. But He laid special emphasis upon its observance by Israel.

The Sabbath became a symbol of the covenant which he established and was to be ever a memorial to them of their deliverance from the bondage in Egypt. (It is still the safeguard for the liberty of the workingman.)

Now take your Bible and read Exodus 20:8-11. Note how it provides rest for a man and his children, his servants, the stranger—even a man's cattle. God established it as a safeguard against oppression.

2. This commandment has never been abrogated—it still holds in force. Jesus showed in the sermon on the mount that he came not to destroy the law, but to fulfill it. Matt. 5:17, 18. There is still need for the Sabbath to supply rest and recuperation for man physically, for the needs of a man's family, for his employees, his work animals. We now know that even machinery needs a rest period. Also for the spiritual requirements of man who is made in God's image, destined for eternity, of much more value than an ox or a sheep.

Despite the misquoting and misapplication of the words of Jesus, "The Sabbath is made for man," by those who wish to abuse it, there has never yet come a time when it was not needed. Let it be remembered by everyone that

Jesus Christ has set his approval and command upon the continued observance of the fourth commandment till the end of time.

3. The Sabbath which is a holy day, has a vital place in the life of a holy people. By vital, I mean it is something without which a holy people cannot live or survive. It is well for us to stop and consider right here God's purpose and plan in redemption—namely, to bring forth and establish a holy people in the earth. The New Testament abounds in expressions which make this clear. 1 Peter 2:9—"But ye are a chosen generation, a royal priesthood, AN HOLY NATION, a peculiar people. See also Titus 2:14. The epistles of Paul are addressed to believers who are the called ones—saints (holy ones).

In the upper room, Jesus prayed the Father for the disciples: "Sanctify them (make holy) through the truth." John 17:17. See also 1 Cor. 3:17. Yes, the very bodies of Christians are temples—holy places devoted as habitations of the Holy Spirit (God in the Third Person).

This word HOLY means "set apart." Believers who are called with a holy calling are set apart and separate from the unrenewed world. They are not activated by the world's principles, but by the Spirit of God.

Again in 1 Peter 1:15: "But as He which hath called you is holy, so be ye holy in all manner of conversation (the turn of the whole life) because it is written, Be ye holy, for I am holy."

Now God has made it plain that the keeping holy of His day is vitally necessary for His holy people. There is a direct connection between respectful, delightful obedience to the fourth commandment and the producing of a holy people. It engenders a spirit of obedience to God's will. This is fundamental, for a life must have some guiding basic law. For the Christian, that law is GOD'S REVEALED WILL.

To do Thy will I take delight,  
Not my will but Thine be done.

If the Heavenly Father has appointed the keeping of one day in seven in His honor, that is enough to settle the question for the Christian. Friends, this is the first activating principle and motive among those who keep the Lord's Day—to show respect for the Lord's will.

It teaches respect for property not belonging to one's self. (Reverence for God's rights—His property). See Isaiah 58:13, 14. Oliver Wendell Holmes said, "There is a little plant called reverence that grows in a corner of my soul's garden, which I would like to have watered once a week."

One of the great losses of our time is this sense of respect for law, and the rights of others. A paying of respect for God's rights would change that.

This has a very practical application. There is a call NOW, a great call for the coming forward of Christian workers to man the fields for missionary expansion. We



All know that the Spirit of God has said, "Ye are not your own, for ye are bought with a price. Glorify God, therefore, in your bodies and your spirits which are God's." 1 Cor. 6:19, 20. If there were more respect to God's ownership of His day, with more young people along with their parents in God's House, to hear the Spirit saying, "Whom shall I send, and who will go for us?" there would be more respect for God's ownership of our lives, and more praying, here and there, "Here am I: send me!"

The Lord's Day gives the Holy Spirit an opportunity to do His work of grace, in a holy people. (If the day be spent in rest, worship and Christian service.)

Visualize such a day with attention given to public worship in the morning. It takes the mind away from the ordinary routine, the turning of the wheels of care, the struggle after daily bread. It gives the body a rest; provides a change of scene. Attendance upon God's House with all its associations and memories, with its atmosphere of worship, reverence, praise, supplication, confession, and the making of an offering . . . the spirit is set free to soar, to expand, to be lifted up and the heart becomes refreshed and strengthened.

Then there is the sense of fellowship with brethren, and a view of the "work of the kingdom"; there is the experience of being fed on the Word (which is both milk and strong meat). There comes the anticipation of eternity.

All this occupation **does something** to the human heart that is planned in the Lord's will for His people.

Now for a correction of present practice. **LET THIS SAME SPIRIT OF REVERENT RESPECT BE CARRIED ON THROUGHOUT THE WHOLE DAY . . .** not just in the morning. God asks more than just up to twelve o'clock noon. Let there be rest, meditation, reading, service, without indulgence in things in themselves sinful, or in pleasures meant for other days of the week.

Yet sadly we must confess that we have allowed greed and the desire for worldly pleasure to make inroads and to desecrate this garden of holiness (as pigs or cattle might ruin a garden of vegetables or flowers.)

**The automobile**—neither good or evil in itself—takes more people to the beach and other resorts, picnics, fishing trips, ball games, outings, and movies, and just plain business, than it does to God's House and on errands of mercy.

**The radio**, which is a blessing insofar as it carries the saving message to those who cannot GET TO THE SANCTUARY, is siezed upon by the devil to exploit advertising and worldly amusement, it would seem, more on the Lord's Day than any other day, **AND PROFESSING CHRISTIANS LISTEN**, to the blighting of their immortal souls.

**The Sunday Newspaper** receives more attention than the Bible or the Bible School Lesson, or than good books do. And the movies and the ball games and the rodeos and the beaches draw thousands, where God's House draws only tens.

It is clearly evident, therefore, that a holy people, activated by the Holy Spirit, cannot grow in grace without the opportunity and the stimulation provided by the Lord's Day, kept in the Lord's honor. Blackstone said, "It imprints upon the minds of the people the sense of duty to God so necessary to make them good citizens, but which

yet would be worn out without any stated times of recalling them to the worship of their Maker."

This lays upon us, therefore, who profess to be Christ's, the responsibility of self-examination, as to our understanding, our consecration, our keeping or failing to keep this great gift of our Redeemer, first to man, as man, and second, to those whom He calls His holy ones.

"A Sabbath well spent brings a week of content,  
And strength for the toils of tomorrow;  
But a Sabbath profaned, whatso'er may be gained  
Is a certain fore-runner of sorrow.

—Orlando, Florida.

## A Fine Opportunity To Travel and To Help

Robert S. Zigler

The Brethren Service Committee needs 2,000 men to assign to UNRRA livestock ships. Men are needed who have an ability to handle cattle, and have an interest in helping other people.

Since June, 1945 approximately 5,000 men have made these trips. They have been farmers, school teachers, writers, students, veterans, and conscientious objectors. They have come from all the states in the Union as well as Canada. While the ability to handle animals is important, the desire to personally do something in a positive constructive way to aid the world situation more than compensates. Men of good moral and ethical ideals who will conduct themselves in a manner which will be a tribute to their country and the program of which they are a part will be welcomed and respected by the people of Europe. It is felt that by learning to know these people and understanding their problems that the "cowboys" will become more valuable citizens to the country and the world.

On June 29, 1945 the first livestock shipment was sent to Poland in the UNRRA rehabilitation program. Since that time approximately 185 trips have been made carrying horses, mules, and cattle. These animals were purchased by UNRRA representatives and shipped to the ports town of Portland, Maine; Baltimore, Maryland; Newport News, Virginia; Savannah, Georgia; New Orleans, Louisiana and Houston, Texas where they were prepared for shipment to Greece, Yugoslavia, Poland, Czechoslovakia and Italy.

The trips usually last from five to seven weeks though many are of shorter duration. The minimum age is 18 years. The pay is \$150.00 and maintenance while on ship. Expenses to and from the port city are borne by the "cowboy." Shipments will continue at least until the end of the year.

God hath joined from the beginning—Pardon, Holiness, Heaven.

Future things are for the most part mercifully hidden from us.



## Ashland College News Letter

By Arthur Petit

The term has now opened at Ashland College for its 68th year in a most encouraging manner. Students fill the classrooms to capacity and many new sections had to be formed to care for the extra students. It seems peculiar to see so many students roaming over the campus. The beautiful weather in Ashland has been conducive to groups lounging on the front campus between classes.

The "Blarney Stone" is taking a painting at irregular but frequent intervals. One morning four colors were applied in one hour. Life becomes increasingly interesting daily.

The library has undergone several changes this fall. The reference section, now under the direction of Helen Shively as full time reference librarian, is more attainable and thus much more useful to the students.

The shape of "things to be" is revealing itself in the new "vetville" project and it will be a beautiful spot in keeping with the remainder of the campus when it is completed sometime this winter. A number of Brethren families have applied for apartments in this new village.

Education Day materials are being sent from the Publicity Office. Churches which do not receive their packages before reading this should contact the college at once.

The large number of students and the amount of work entailed in compiling their records has delayed statistics which normally would be announced to you at this time. Several more weeks may be necessary to complete them.

The social season at Ashland College started last week with two faculty receptions instead of one as in former years. One reception was held for the freshmen and another for the upperclassmen. It is estimated that over 400 students and friends passed down the receiving line in the two evenings. Dr. E. E. Jacobs spoke one evening and President Bixler spoke the other. Miss Deininger, pianist, and Mr. Kirsch, violinist, new instructors on the campus played both evenings.

Mr. Fair who has charge of the music education on the campus took his band to the Ashland County Fair last week. This is the first time that an Ashland College music organization has filled such an engagement for a number of years. Much favorable comment followed their playing. The organization shows promise of being one of the finest ever to represent the college.

On Saturday evening, at the time of the centennial parade at the fair, the founding of Ashland College and her present position were depicted by floats. Both were well done. They were in charge of the Play Production class.

The Seminary is coming in for its share of the increase in students. One of the indications is the fact that almost a score of students are enrolled in beginning Greek. Pre-seminary students have come to us from a number of states this year.

## Worldwide Bible Sunday

### Universal Bible Sunday

A Worldwide Bible Reading program to be observed between Thanksgiving to Christmas, sponsored by the American Bible Society, is announced by Dr. James V. Claypool, newly appointed director of the Society's department for the Promotion of Bible Use.

The Bible-reading program is a plan to get people all over the world to read the same Bible selections daily between the two days, November 28th and December 25th, and has as its central day, Universal Bible Sunday, December 8th. The theme, selected for the 1946 program is "The Word of Power for a Power Age" and the 28 daily readings feature some of the "Spiritual Pioneers" of the Bible who found its pages help for the problems that crowded the life of those days.

Last year people in over 20 nations shared in the reading. The program, inaugurated by the Bible Society in 1944, was the outcome of a letter sent by a lonely young marine in Guadalcanal, asking his mother to join him in reading each day, at the same time, a similar passage of Scripture.

A Laymen's National Sponsoring Committee assists the Bible Society in the promotion of the program. Members of the committee this year include Norman Corwin, Joseph E. Davies, General Dwight D. Eisenhower, Harvey S. Firestone, Miss Helen Keller, Admiral C. W. Nimitz, Drew Pearson, the Hon. Francis B. Sayre and Channing H. Tobias.

Every available method of distribution is sought by the Bible Society in making the bookmarks, listing the daily passages, easy of access to those planning to join in the daily readings. The bookmarks are also available in quantity, to anyone who is interested in helping to promote the program, from the American Bible Society, New York, or any of its branch offices. It is expected the distribution of the bookmarks will top last year's high of 20,000,000. During the war years, members of the U. S. Army and U. S. Navy formed a large bulk of the readers participating in the daily program, the bookmarks being supplied to them by their chaplains in all parts of the world. This year the members of the Occupation Forces will be reached in a similar way. The material will also be distributed by the Society's office in Geneva, Switzerland, as well as its other foreign agencies.

Packets of material for the observance of Universal Bible Sunday, December 8, have been mailed to approximately 115,000 pastors. These include an appropriate poster, bulletins for church calendars, and a brochure "The Book That Has Power" written by the well-known Sunday school writer and columnist, Dr. William T. Ellis.

Rugged strength and radiant beauty—

There were one in Nature's plan;

Humble toil and heavenward duty—

These will form the perfect man.

—Sarah J. Hale.





## News From Our Churches

### NORTH MANCHESTER, INDIANA

(From the North Manchester Bulletin)

The first of the Sunday evening fall services was conducted on Sunday evening, September 8. Brother Hodge is making every effort to make these evening services both attractive and of lasting value.

More than thirty-five responded to the call for special work at the church on Thursday evening, September 5. A splendid group and a fine accomplishment. When our church auditorium is re-decorated in the spring, we will more than ever appreciate our "church home."

The young people met on Sunday evening, September 8, for re-organization.

Brother Hodge is to be the afternoon speaker at the Southern District Sunday School Rally which is held this year at Denver, Indiana.

The following Sunday School officials were elected recently:

|                                    |                      |
|------------------------------------|----------------------|
| General Superintendenet .....      | George Welch         |
| Adult Superintendent .....         | Frank Conrad         |
| Young People's Superintendent..... | Gerold Faudree       |
| Children's Superintendent .....    | Mrs. Bert Hodge      |
| Assistant .....                    | Mrs. Dale Heeter     |
| Secretary .....                    | Donna Amberg         |
| Assistant .....                    | Mrs. Paul Burton     |
| Treasurer .....                    | Ralph Frey           |
| Assistant .....                    | Betty Warren         |
| Missionary Treasurer .....         | Lawrence Mishler     |
| Assistant .....                    | Mrs. Wayne Ruse      |
| Missionary Superintendenet ....    | Mrs. Lester Urschel  |
| Temperance Superintendent ....     | Mrs. Charles Gaebler |
| Chorister .....                    | Earl Grindle         |
| Assistant .....                    | H. D. Hunter         |
| Pianist .....                      | Emmajean Hunter      |
| Assistant .....                    | Willodean Pottinger  |

### LINWOOD, MARYLAND, OBSERVES THEIR TWENTIETH ANNUAL HOMECOMING, OCTOBER 13

The program of the Linwood, Maryland, Twentieth Annual Homecoming has been released as follows:

#### Morning

9:30 Sunday School  
10:30 Morning Worship Service  
Message by the pastor, Rev. Elmer M. Keck

#### Noon Hour

12:30 Basket Dinner in the church dining room

#### Afternoon

2:00 Afternoon Home coming service  
Music by the Mohny Male Quartet  
Guest Speaker, Rev. J. L. Bowman, former pastor, of Conemaugh, Pennsylvania.

#### Evening

5:00 Evening Luncheon in the Diningroom  
7:30 Evening Service  
Special Music  
Guest Speaker, Mayor McKeldin of Baltimore City

## Spiritual Meditations

Rev. Dyoll Belote

### LIVING WITH THE ROSE

"They brought forth the sick into the street, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." Acts 5:15.

A young woman slipped a sprig of redolent shrub into the bosom of her dress in the morning, and then forgot it. But all day she kept catching whiffs of a pleasing fragrance, without being able to fathom its source. In the evening when she unrobed to retire the spray of shrub dropped from her clothing, and then she understood.

All day she had been dwelling with the fragrance, and all day it had sweetened and made the day more pleasurable. It is said that ambergris taken to itself the odors of the objects with which it is placed, and so it becomes a base for perfumes, and because of this quality it is precious and much sought after.

It is a law of personal influence that men become like those whom they habitually admire. Of many students in a certain seminary it was said that those who knew the Dean of that institution could see and hear him reflected in his students. Much beloved, his students saw qualities in his life and speech that were worthy of adoption. And so his influence goes on living in the lives of his students.

Henry Drummond once wrote, "Since we are what we are by the impacts of those who surround us, those who surround themselves with the highest, will be those who change into the highest." It was because of the fact that Jesus exercised a divine impact upon His followers that the Bible tells us that men took knowledge of the apostles that "they had been with Christ."

There is a poem that tells of a man who in passing along a strange road stooped and gathered a handful of clay. At once he noted a strange, delicious odor coming from the clay. "Where did you get that glorious perfume?" he inquired. "I have been dwelling with the rose," was the quiet reply. Where are you dwelling? Live so men will know that you have "been with Jesus."

He who loses money loses much; but he who loses a friend loses more, but he who loses spirit loses all.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 6, 1946

### THE CHURCH IS A FELLOWSHIP OF CHRISTIANS

Scripture: John 17:20-23; Acts 15:1-12

#### For The Leader

Since C. E. is such a vital part of Church work, we will do well to refresh our minds on the make-up of the Church. What kind of an organization is it? What is its purpose? Who belongs to the Church, etc.? It seems that every Community has its churches. Some believe one thing, some another, and some believe little or nothing at all. Some seem to have crowds at their services and others have a pitiful few. Some seem to work together and others seem to be at each other's throats all the time. It is time then that we seek a true picture of the Church, that we might know where we stand and what we C. E. people can best do for the Church.

#### DISCUSSION

1. **WHAT IS THE CHURCH** We go to church on Sunday. What is the church we go to? Is it just the building and the minister and other workers? These are a part of it, but are only a means to an end. The Church is the entire group of believers in Christ. All peoples of all nations who have accepted Christ as their personal Savior from sin, and are living pure and clean for Him today, are members of this Church eternal. Christ knows the names of those that are His. There may be many in a particular church group who have never been redeemed. These are not Christ's. There may be those in a church group who live in willful and uncontrolled sin through the week. These are not Christ's. The true church is composed of those who are "called out." Those who have forsaken the world, to follow Him. All this is true, and we give a word of warning, that we ourselves do no judging as to whether or not some people we know are members of the true church. Let that up to God Himself.

2. **THE PURPOSE OF THE CHURCH.** We have the convenience of church organization, equipment, and denominations, that a great work can be accomplished. What is the work? Christ desires that the whole wide world might know of His salvation for them. He has chosen this method of evangelism through the Church to bring it to pass. C. E. workers can help to do this in their own particular way, by teaching the value of Christian living, Christian work and missionary activities. There is much opposition both within and without the church today to true evangelism, yet the fact remains that that is the true purpose of the Church.

3. **THE TRUE CHURCH IS A FELLOWSHIP OF CHRISTIANS.** This fellowship goes beyond denominational or racial barriers. It goes everywhere that men believe on Christ for salvation. It is a blessed privilege to belong to Christ's church. As long as we are on the earth we

can work for Him and at the same time enjoy this fellowship with others who believe in Him. Love is the key note of success in any individual church. Prayer is its power, and hope is its future.

#### QUESTIONS

1. How can we know who are true believers in a Church? Matt. 7:16, 20.
2. How many churches are there? Eph. 4:4-6. Gal. 3:26-28.
3. Suggest some thing we can do this year to make our church more helpful to others.

#### SUGGESTED PROGRAM FOR TONIGHT

Instrumental prelude  
Singing of choruses (let the group suggest)  
Announcement of topic  
Scripture reading  
Sentence prayers  
Offering  
Leader's talk and topics  
Questions  
Special number  
Bible study  
Business. (Emphasizing the C. E. Pledge tonight)  
Round table discussion: "How Can I Make Myself More Useful for Christ This year?"  
Benediction.

#### POSTER SUGGESTION

Get permission from your church fathers, to place a poster each Sunday in the front of your Sunday School and ( or ) Church auditorium. Each week, have a fresh poster advertising your meeting, leader and topic. Use lots of color, and make the letters big enough to read.

#### BIBLE STUDY

- I. **THE CHURCH** (John 17:20-23)
  1. Believers on Christ. v. 20.
  2. A called out people. 1 Pet. 5:10
- II. **UNITY OF THE CHURCH**
  1. United in Christ. v. 21
  2. One with God. 1 John 2:24
- III. **THE PURPOSE OF THE CHURCH**
  1. To proclaim Christ as Savior. v. 21
  2. That we may be made perfect. v. 23.
  3. That the world may know the greatness of God's love. v. 23; John 3:16
  4. We are the carriers of this gospel as members of the Church.

\* \* \*

If you want to belong to the kind of a church  
That's the kind of a church you like;  
Don't go and pack your clothes in a grip  
And start on a long long hike.

You'll find elsewhere what you left behind,  
'Cause there's nothing that's really new;  
It's knock at yourself when you knock your church,  
For it's not the church, it's you.

A church is not made by those afraid  
Lest some one else gets ahead,



When everyone works and nobody shirks,  
You can raise your church from the dead.

And if you work for the Lord, not praise,  
Your brother will help you that's true;  
Your church will then be what you want it to be,  
For it's not the church, it's you.

## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### SIN IS A FACT

By McKinley Coffman

Sin is the living worm, the lasting fire.  
Hell soon would lose its heat could sin expire.  
One sinless with infernals might do well,  
But sin would make of heaven a very hell.  
Look to thyself, then; keep it out of door  
Lest it get in and never leave thee more.  
Fools make a mock of sin, will not believe  
It carries such a dagger in its sleeve.  
"How can it be," say they, "that such a thing  
So full of sweetness e'er should wear a sting?"  
They know not that it is the very spell  
Of sin to make men laugh themselves to hell.  
Look to thyself, then; deal with sin no more,  
Lest he that save, against thee shuts the door.

\* \* \*

### "MY TWO WITNESSES"

Rev. 11

Men must see sin and the consequences of sin before they sense their need of a Saviour, Who has the only specific for sin. If men do not fear judgment they have no reason to look for hope. As long as man thinks he can get by and his sin will not find him out he will have no fear of the judgment against sin. Many ministers today fail to preach against sin because they know that the people do not want to hear themselves condemned by the Word of God (2 Tim. 4:3). Like Felix, they love their pet sins and do not care for the humility of the New Birth (Acts 24:25). With decreasing respect for the Word of God lawlessness naturally increases (2 Tim. 3:3). Coupled with the apostacy of the worldly church is the paralyzed condition of the sinner in the icy grip of the devil's quagmire of sin. We are facing something for we are promised the coming of "perilous times," and sometimes it looks like the twilight of the darkest mid-night is upon us. In that case, the time is short and every Christian ought to take his Bible under his arm and go from door to door to explain the way of salvation and relay the invitation of the Saviour (Acts 20:31).

It will be a Red world to which Jesus returns, and after the Church is taken out who will preach the Gospel? God will not leave Himself without witness (Psa. 139:7, 8). In this chapter the Jews have been restored to their land in unbelief. Apparently the temple and its worship has been restored to Jerusalem. After the Church has been

taken out God will deal with His people Israel for seven years, the seventieth week of Daniel's prophecy (Daniel 9:24-27). After the proclamation to rebuild and restore Jerusalem the deed was accomplished in seven Sabbatic weeks or 49 years. The proclamation was given April 1, 457 B. C. by King Artaxerxes (Ezra 7:1-10; 9:11-26). Then Messiah appeared and was cut off in 30 A. D. (Augustian Calendar). This was exactly 69 weeks or 483 years. The prophecy expired on Palm Sunday when Jesus presented Jesus was rejected, and was crucified (John 19:16-42). Jesus was rejected, and was crucified (John 19:16-22). The Dispensation between the Cross and the Return of Jesus was unforeseen by the prophets, thus creating a Gap between the 69th and 70th week. Thus when Jesus opened His ministry by reading for His text Isa. 61:1, 2 He stopped reading at a comma, saying: "This day is this scripture fulfilled in your ears." For the next clause, "and the day of vengeance of our God, etc." refers to His Second Coming (Lu. 4:16-20). Our Lord referred to this very prophecy in Matt. 24:15-21, and then described the Great Tribulation in vs. 21-28. Then read vs. 28-31.

After the Messiah was rejected God turned aside to deal with the Gentiles, to take out of them a people for His name (Acts 15:14). We do not know how long the Church Age will last. The Church will be the Bride of Christ to rule and reign with Him over the Kingdom. The seven year period in which God will deal with Israel is divided into two parts of 3½ years each. The antichrist will break his covenant with Israel in the middle of this period and starts the time of "Jacob's Trouble" with "the Abomination of Desolation." After this no one is allowed to preach the Gospel so two witnesses appear in Jerusalem to prophecy against antichrist, declaring that the tribulation will end in 42 months. For this they are slain, but revive and ascend into Heaven (vs. 3-12). One of these witnesses is Elijah (Mal. 4:5, 6). After the death of John the Baptist our Lord said, "Elias truly must first come, and restore all things" (Matt. 17:11). We are led by Jude 14, 15 to think that the other witness is Enoch. Enoch and Elijah, the only two men who went to Heaven without dying, evidently were reserved for this great work. Moses could not have been one of these because he represented the Law which could only bring death. They witness to the Jew of the resurrection, ascension and return of our Lord (Deut. 17:6). Hell gets missionary and sends out the beast from the bottomless pit (vs. 7). After the death of the two witnesses God sends immortal angels to preach, and finally the Lord Himself returns. Meantime Satan exercises great wrath because he knows his time is short.

### NORWAY RECEIVES SCRIPTURES

One hundred and twenty-six cases, containing 3,000 Norwegian Bibles, 15,000 Testaments and 75,000 Gospels have been received in Oslo, according to word received by the American Bible Society. These books were a gift from the Bible Society, as a part of its war emergency program, to the Norwegian Bible Society.

In common with other countries, the Norwegian Society faced many difficulties during the war. Although there was paper for printing Scriptures, there was no binding material, so that the many daily requests received for Bibles could not be filled. Many of the Norwegian sailors and soldiers were supplied with Scriptures by the American Bible Society.



# Young Men and Boys' Brotherhood

Program Supplied by Spencer Gentle, Ashland, College

DEVOTIONAL MEETING FOR OCTOBER

THEME: THE GREAT HARVEST

Scripture: Matt. 9:37, 38; Luke 10:2; Matt. 28:19, 20

We are all familiar with these three passages of scripture, the first two telling us that the harvest is plenteous, but the labourers are few, and the last passage being the Great Commission, commanding EACH of us to preach the gospel. All three were spoken by Jesus.

## The Harvest

In Western Kansas, where the great wheat fields are, each year before the harvest begins, the State Agricultural Department issues a request for men and boys to aid in this harvest. Many boys from all over the western part of the United States heed this call. Why? Because the pay is big.

Here, in our scripture, Jesus is issuing a call for men and boys to help out in the greatest harvest of all! That is the harvest of souls. If, in the time of Christ, laborers were few, and Jesus found it necessary to call for helpers, how much more do we need young people to heed His call of today.

There is nothing more precious in the eyes of God than a human soul—and so many are being lost, perhaps because some boy or some young man is not following His call. For a loss of one soul, no one feels so deep a sorrow as the Lord Himself.

Yes, the harvest is plenteous, but the labourers are few, too few in this day of ours.

## What Can We Do To Help?

Jesus tells us to go and teach all nations the way of salvation. This Great Commission does not apply only to preachers and missionaries, but to every boy, every girl, every man, and every woman. He tells each of us to preach the gospel.

You ask how everybody can teach? First, by living a good, clean, Christian life. All of us will not become preachers, or missionaries, or teachers, but if each of us live a truly Christian life, this life will witness for Him, and others will be able to see Jesus in us. If through our living a Christian life, some lost soul is brought to Jesus, we have truly helped in the Great Harvest. Let each of us strive to live closer to Him, and after all, being a Christian is a man-size job. It is important. We should strive to be like Him each day of our lives. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

We can help to spread the Word of God by our prayers. Every Christian should be a praying Christian, and the time to learn to pray is while we are young. Learn to pray in your Brotherhood service, in your Christian Endeavor service, or in your Sunday School. Set aside a few

minutes each day to pray to God, get into the habit of praying! Pray that God will send reapers into the harvest, pray with all sincerity. Pray for those who are already on the field. PRAY! PRAY! PRAY!

We can help in the Great Harvest by giving to God our tithes and offerings. Always remember that it takes money to send out missionaries. Maybe we can give but just a few pennies, but if everybody would only give "just a few pennies," there would be more missionaries out on the field today. We, as Christians, have a most wonderful opportunity in this day of ours to spread the gospel. There are millions of people starving, and it is our duty to help feed them. We can save food for those hungry boys and girls by not wasting food ourselves. We can send them old clothing to help keep them warm. As we send these necessities of life to them, let us send along a prayer, and pray that they might hear about our Saviour, Jesus Christ. The harvest is truly white today, let us help by helping to teach them the way of salvation.

## Heed To His Call

One of the hardest things in life is to heed the call of Christ. God calls young men and boys to carry on His great work. He calls some to preach. He calls some to teach in Sunday School, or even public schools. He calls some to be missionaries. He calls some to be doctors. He calls some to be in business, and through this business they are able to witness for Him. His call is definite, if we are willing to listen, there will be no doubt about His calling.

Here's the important thing—if the call is felt, do not hesitate to follow, do not put it off, do not be afraid to follow, act immediately. Remember this—God will take care of His own! A great promise!

There was once a young man who felt that God had called him to preach, while he was yet in high school. He planned to enter a college, and then to go on into Seminary work. Of course, the devil was on the job, and he began to work on this young man, finding for him excuses for not entering college. The boy soon found a job, which within a few years became a good paying position. However, he was never completely satisfied within his own soul. God was still working on his young heart!

In the meantime, he had gotten married, and had a little girl in the home. After attending church one Sunday evening, he and his wife dedicated their lives to full-time Christian service, and immediately made plans to enter college. But once more, the devil seemed to be working overtime. Why should they give up a nice home, a good job, and leave their relatives and friends to preach? Many of their friends and relatives told them they were foolish, but they finally made a very definite step toward preparing themselves for the ministry. Now they are happier than they have ever been, and he is preaching the gospel, leading many souls to God.

God took care of their every need, and truly took care of them through their College and Seminary work.

We have many such young men in our own College and Seminary. Let's each of us pray for these young people.

If you hear God calling you—heed, and do His will.

"The harvest truly is plenteous, but the labourers are few."

We can help in this great harvest by; living a Christian life; praying; giving; and heeding to His great call.

What are you doing to help?



## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for October 6, 1946

#### PAUL'S BACKGROUND AND EARLY YEARS

Lesson: Acts 21:39; 22:3, 27-28; 26:4-5; Phil. 3:5-6

It is always interesting to read and study about the background and family life of an individual. For many times the reactions of adulthood can be directly traced to the activities of youth.

We know that Paul's parents were intensely interested in his early education. They saw to it that he had the best of teachers and that every opportunity was afforded him to become highly proficient in the study of the Old Testament and in the interpretation of its meaning. He was carefully schooled in the traditions of the fathers and fully fitted to enter the field of religion after the manner of the Pharisees.

This is not strange at all, for all the time, from the very moment of his birth, God was watching his every move, directing his way, seeing to it that he became educated to the highest degree, "zealous" for his religion, and fully aware of his great opportunity. For God did not wait until Paul was converted to fit him to be "a chosen vessel to bear the Gospel to the Gentiles," but rather watched over him as he went forward, step by step, toward the high calling that was to be his.

How well we can fit the lesson of today into the lives of literally thousands upon whom God has placed His hands, to set them apart, to train them for service and to use them as instruments in His hands to accomplish the work whereunto He has called them.

Many times we criticize Paul for his tenacity in persecuting those of "The Way." We say that, being such a student of the Word, he ought to have known better; that he should have immediately recognized the Savior as the promised Messiah. But we forget that he did not then have a "zeal according to knowledge," but rather a zeal brought about by his early environment and training. That he lived the life of a Pharisee and as such, kept all the pent-up feelings of the sect to the fore. And remember that it was not until his real contact with Jesus came that he recognized Him as his Lord.

It is interesting to note that the word "obedience" often appears in Paul's writings. He learned that lesson of obedience at his mother's knee and in his father's presence. And that training is found functioning in each relation he had with his Lord.

You will never lead souls heavenward unless climbing yourself. You need not be very far up, but you must be climbing.—William Walsham How.

Heaven is a place of complete victory and triumph. This is the battlefield; there, is the triumphal procession.

## WITH THE LAYMEN

#### IF I WERE A LAYMAN

I have heard so often what would be done if So and So were a minister. I am a minister and I thought it might be well for me to say a few words on the reverse situation, of, if I were a layman. That is, if I were a layman I would:

1. Acquire the habit of getting to church on time.
2. When I arrived I would sit still and meditate or read my Bible till services began.
3. I would have a regular seat where I would try to have my entire family.
4. I would not whisper while sitting in my seat, lest attention be detracted from the church, as a holy place and the service as a spiritual occasion.
5. I would join in singing and do it whole-heartedly.
6. I would not chew gum, candy or tobacco in the church house.
7. If obliged to withdraw for attention to a child I would do it as quietly as possible.
8. While prayer is being offered I would offer my own prayer silently, then listen to what the leader prayed.
9. I would keep my eyes upon the minister while he talks because that helps the speaker and encourages him.
10. If called upon to assist in the services at any time, I would do it the best I could.
11. After dismissal I would not visit in the house. I would speak to strangers and make them feel at home. But visiting in the house after services drowns out impressions that have been made and lowers reverence for the place of worship.
12. I would frequently invite the minister to my home because his presence would increase our friendship and help my children.
13. I would not be slow to praise ministers for their efforts. When I have any suggestions for their improvement I will make them as tactfully and kindly as I can.
14. I would attend all council meetings and try to increase the spirituality, peace and prosperity of the church.
15. I would be careful what I talk before my children in the home so as to say nothing derogatory about the church and her ministers. I would be careful what I say before strangers about the church.

—Ezra Flory, in "The Gospel Messenger."

#### JAPANESE CHRISTIANS HELP

Japanese Christians, living in the New York City area, are raising a fund of \$5,000 which will be forwarded to the American Bible Society as their share in the Society's current campaign of \$600,000 needed for furnishing Scriptures to Japan. The Society has received requests from Japan for 100,000 Bibles and 2,500,00 Testaments in Japanese.



# The Brethren Church Should Support Ashland College and Seminary

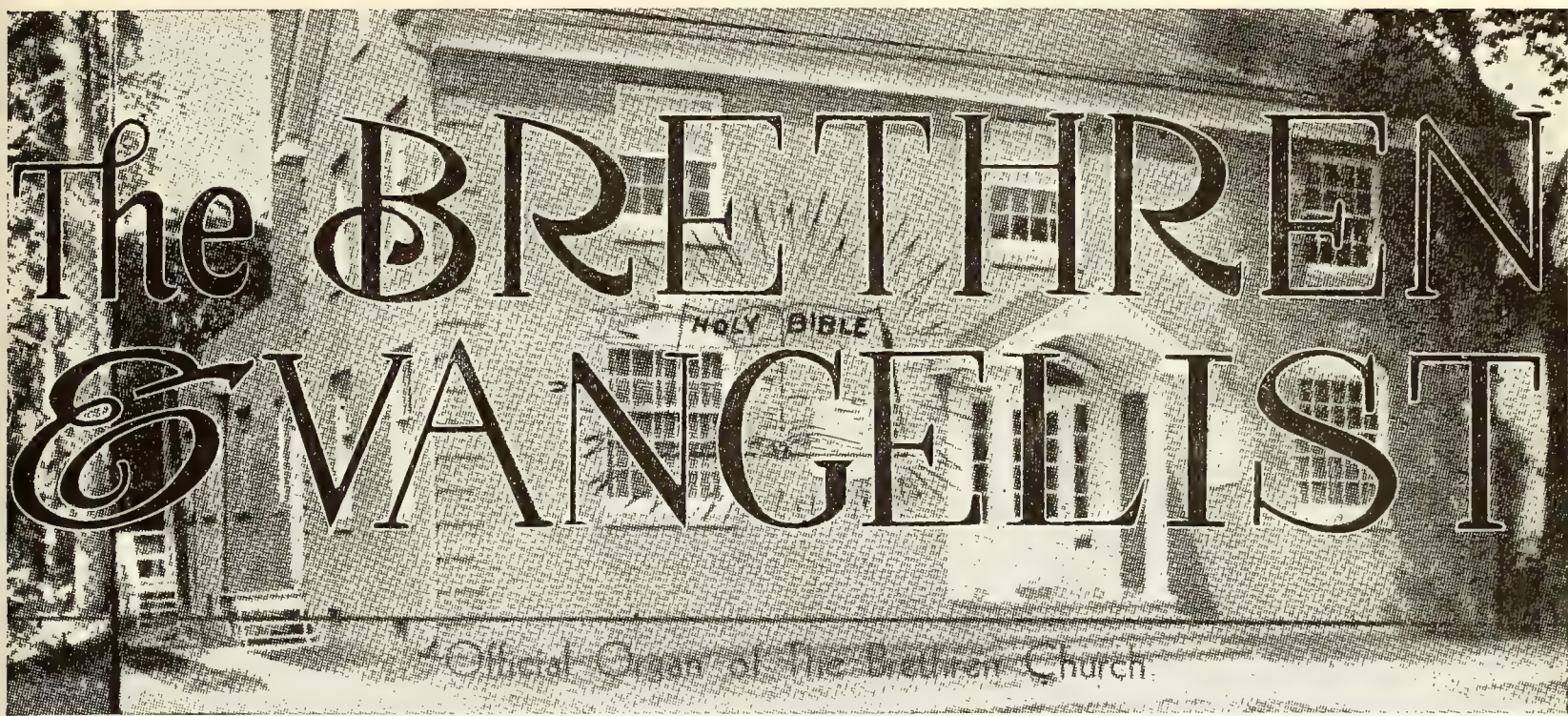
BECAUSE

It Is a Christ-centered Institution  
and

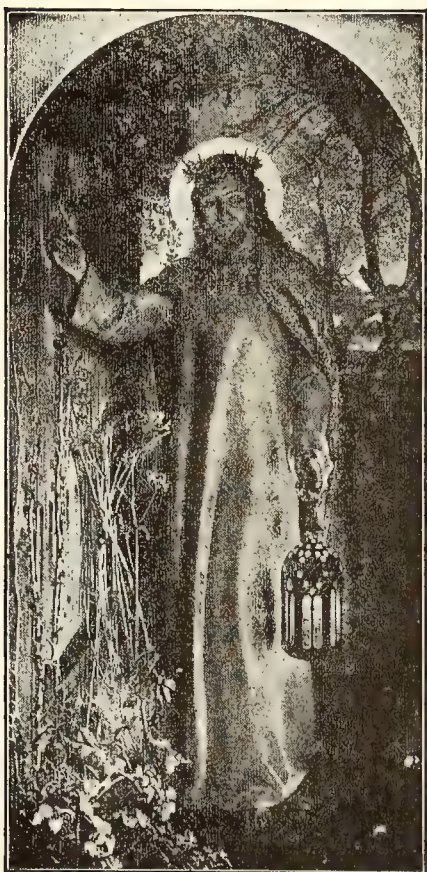


Support YOUR College  
With YOUR Offering  
On October 6





## *A Guest at The Door*



There's a well-known tread on my door-step,  
A familiar tap on my door.  
I know the tread, I know the tap,  
For I've heard them so often before.  
He's a kingly friend they call Jesus,  
Magnetic, but truly sublime.  
Some day I shall make His acquaintance,  
When I'm not quite so pressed for time.

It seems that whenever He calls here,  
There are so many things to be done,  
And oft with my hand on the doorlatch  
I've waited until He has gone.  
Some day when my work is all finished,  
I am framed in an armed chair and shawl,  
My appointments—forgotten fables,  
Ah, then I should like Him to call.

But there's one thing that vaguely disturbs me:  
His call seems to grow more rare,  
More faint is the tap upon my door,  
More light is the step upon the stair.  
Suppose some day I should need Him  
And prayerfully wait for His call,  
Would the tread or the tap be so faint at my door  
That I might not detect them at all?

—Margaret Livingston.



## The Brethren Evangelist

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the last week in December.

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**PLEASE REMEMBER:** All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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## INTERESTING ITEMS

**Waterloo, Iowa.** We note from Brother Meyer's bulletin that the Waterloo Church is soon to adopt a new constitution. The matter was being taken up at the business meeting of October 5.

The Fall Communion will be held on Sunday, October 13.

We note also that the Waterloo Chapter of the American Guild of Organists presented a recital in the Waterloo Church on Tuesday evening, September 10.

**Pittsburgh, Pa.** Brother Crick announces the treating of their concrete floors with a coating of "Evercrete" and a coat of dark lead paint—"the Janitor wielding the brush."

Home Coming and Rally Day is announced as of Oc-

tober 6, with Prof. J. Garber Drushal as the morning Guest speaker. Promotion exercises in the Sunday School and a basket dinner at the noon hour, are also on the program for the day.

Announceemnt is made that Rev. J. G. Dodds is to be the evangelist at the Pittsburgh church in a meeting scheduled for November 4 to 17.

**Mansfield, Ohio.** Rev. H. E. Eppley has assumed the pastorate of the Mansfield church. He succeeds Brother Henry Bates, now pastor of the St. James, Maryland church. Brother Eppley will still reside in Ashland.

**Ashland, Ohio.** The new pastor, Brother W. C. Benshoff will bring his initial message to the Ashland congregation on Sunday, October 6. The editor had the privilege of bringing the closing sermons of the church year on Sunday, September 29.

The date of the Ashland Communion has been set for Sunday evening, October 27. The morning hour of that day will be devoted to the worship services in conjunction with the Week-end Home Coming of Ashland College.

The Ashland Church is being used by the College for their general chapel services once each week during this school year. This is the only place that will accommodate the vast number of students for a combined chapel meeting.

**Mt. Olive, Virginia.** Brother John F. Locke, pastor of the Mt. Olive Church, is in the midst of a revival at this church. He is holding his own meeting here, it being five years, he tells us, since he has served as his own evangelist in this church.

**Udell, Iowa.** From Brother Deeter's "September Bulletin" we glean the following: "One of our Udell girls who attended Camp in Illinois, was voted 'outstanding camper' for her neatness in compiling her Note Book, and general attitude under all circumstances. Her name is Doris Evelyn Gordon."

**Nappanee, Indiana.** We note that a fine program of Promotion Day and Cash Day was planned for Sunday, September 29.

**Canton, Ohio.** It surely seems fine to receive bulletins from the Canton Church headed, "First Brethren Church, Canton, Ohio, Seventh Street and Gibbs Avenue, N. E." It is now possible for them to hold evening services, a thing which was greatly missed when they met in the Y. M. C. A. rooms. There will be a lot to say about this work as the weeks and months roll on. When you have opportunity, visit this church and encourage them.

**Berlin, Pa.** The Guest speaker at the Berlin Church for the evening hour on October 6, will be Prof. J. Garber Drushal.

**St. James, Maryland.** Brother Henry Bates, recently installed pastor of the St. James Church, announces the Communion Services of that church as of Sunday evening, October 13.

It should be noted that anyone wishing to correspond with Brother Bates, will address him at St. James, Maryland, instead of Lydia, Maryland which was the former Post Office listed. This change has been recently made.

(Continued on page 3)



## The Editor Thinks Aloud

Fred C. Vanator

### HONOR TO WHOM HONOR

The story is told that not so long ago the orchestra under the leadership of Toscanini, responded so wonderfully in his direction that they made as near a perfect rendering of Beethoven's Ninth Symphony as it was possible to give. The performance was so rich that it moved even the orchestra itself to a spontaneous ovation. They arose on their feet as one man and cheered the diminutive director, who, by his ability to carry them through bar after bar of the marvelous composition, had led them to a new and wonderful insight into the music.

In vain Toscanini endeavored to hush them, even waving his arms and shouting for them to cease, all to no purpose. When finally the cheering had stopped, he said in a broken voice, "It isn't me—it's Beethoven."

As I read this little story it set me to thinking. Here was a man who could have easily accepted this acclaim, and nothing would have been thought about it. For he had directed the orchestra; he had been the means of portraying what the composer had in mind; he had been able to cause the strains of the melody to reach the listening ears of man and bring forth from his heart all the pent-up emotions that were hidden there. But he didn't! He simply gave the honor to the one to whom it really belonged—the creator of the symphony.

In this act he reminds us of the words and attitude of John the Baptist, when he said of Jesus, "He must increase, but I must decrease."

A certain man said to me recently, "I received a letter from a certain group which made me feel very good, yet it made me wonder if I was really worthy of all the nice things that letter said about me." Then he told me of the letter of praise as it came, for what, he felt, was merely duty assumed and a task performed. But that he was pleased seemed evident, and, no doubt, he will work all the harder to make his efforts felt in even a greater degree. In his quiet acceptance of the praise of men, we felt we could detect his turning that praise to his God.

And, when the praise goes to the Creator, then it seems, so small portion of that praise is showered back upon the praiser" by the blessings and honor that are shown to the one who "lessens" self that he may glorify God. It is such that Paul speaks of in his letter to the Romans, where he says, "whose praise is not of man, but of God." Think it over!

## Interesting Items

(Continued from page 2)

Flora, Indiana. Rev. Bert Hodge, former pastor of the Flora Church is to be the Guest Speaker at the Rally Day services in the Flora Church on October 6.

Warsaw, Indiana. Rev. E. M. Riddle, former pastor of the Warsaw Church, now Field Secretary of the College, will be the Guest Speaker at the Home Coming of the Warsaw Church on October 6. The editor hoped to be able to attend this Home Coming, for it is his home church, but circumstances would not permit.



### LATIN AMERICA PRINTS SCRIPTURES

In order to relieve the paper shortage in the United States, an edition of the New Testament in Spanish has been printed in Argentina by the American Bible Society under the supervision of its office in Buenos Aires. Separate copies of the four Gospels in Spanish were also printed there.



## Business Manager's Corner

George S. Baer

### Our 100% Churches

Vinco, Pennsylvania,  
New Lebanon, Ohio, W. Clayton Berkshire, Pastor  
North Manchester, Indiana, Bert Hodge, Pastor  
Ashland, Ohio,  
Johnstown, Pa. (Third), Chester F. Zimmerman, Pastor  
Louisville, Ohio,  
Lanark, Illinois, W. C. Benshoff, Pastor  
Washington, D. C., Clarence Fairbanks, Pastor  
Rittman, Ohio (Loyal Group), J. G. Dodds, Pastor  
West Alexandria, Ohio, Robert Byler, Pastor  
Bethlehem Church, Virginia, John F. Locke, Pastor  
Smithville, Ohio, J. G. Dodds, Pastor  
College Corner, Indiana, Arthur Tinkle, Pastor  
Loree, Indiana, Arthur Tinkle, Pastor  
St. James, Md., Henry Bates, Pastor  
Valley Brethren, Jones Mills, Pa.  
North Georgetown, Ohio,  
Waterloo, Iowa, Virgil Meyer, Pastor  
Hagerstown, Md., N. V. Leatherman, Pastor  
Muncie, Indiana, E. D. Burnworth, Pastor  
Mexico, Indiana, C. C. Grisso, Pastor  
Milledgeville, Illinois, W. S. Benshoff, Pastor  
North Liberty, Indiana, George Pontius, Pastor  
Cerro Gordo, Illinois, C. E. Johnson, Pastor  
Ardmore (South Bend), Ind. A. E. Whitted, Pastor  
South Bend, Ind., Claud Studebaker, Pastor  
Lost Creek, Kentucky, G. E. Drushal, Pastor

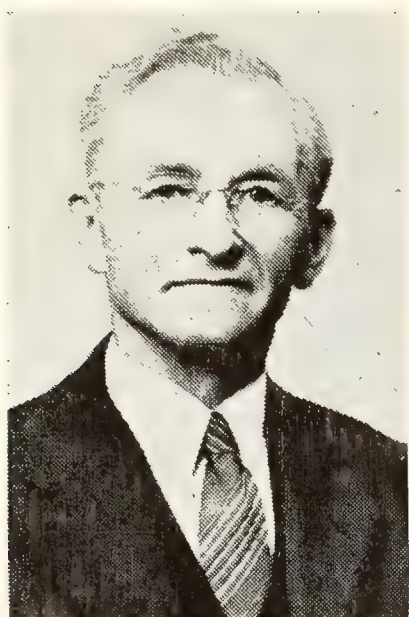
### More Books

Three Delightful Stories, by Grace Noll Crowell, entitled, "Happiness for Sale," "The Shining Hour," and "The Glory of Giving." Each book separately boxed at 75c; Boxed set, \$2.25, postpaid.

Roofs Over Strawtown, A prize Novel, by Sara Elizabeth Gosselink, \$3.00.

Anna Elizabeth, by Lucile Long, the story of a Dunker Maid about two centuries ago. \$1.50.





# Spending the Day With the Lord

By Rev. H. M. Oberholtzer

The Lord's Day, the first day of the week, is most generally considered by Christians as the day divinely authorized and established as their day of rest and worship. Following a week of care and toil, it affords opportunity for rest and recuperation for body, mind and soul. Being the first day of the week, it affords opportunity for re-energizing the body and mind and the inspiration of the soul for the week ahead.

The Lord's Day replaces the Jewish Sabbath, but, as regards its importance and sacredness, the law of the Sabbath carries over and applies to it. "Remember the Sabbath day," in Ex. 20:8, is reiterated in the words of Heb. 10:25, "Not forsaking the assembling of yourselves together." "To keep it holy" is expressed in the words of Heb. 10:22-25, "Let us draw near with a true heart in full assurance of faith . . . let us hold fast the profession of our faith without wavering . . . let us consider one another to provoke unto works . . . exhorting one another."

That the first day of the week was generally accepted and adopted by the early Christians as their day of rest and worship is clearly indicated by the statement of Acts 20:7. On his way to Jerusalem, Paul tarried at Troas seven days. "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued unto midnight." "To break bread" doubtless refers to the observance of the Love-feast, with which the Feet-washing and Communion services were also observed. But keep in mind that it was the first day of the week and that was an occasion for the preaching of the gospel. Furthermore, it seems to have been customary to make offerings to the Lord on this day, according to 1 Cor. 16:2.

The observance of the first day of the week as the Lord's Day dates from the resurrection of the Lord Jesus (Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1) and also from the first appearances of Jesus after His resurrection (Luke 24:13-25; John 20:19 and 16-29). To the apostles and early Christians that was the most wonderful day of all days. It was the day when our Savior "abolished death and brought life and immortality to light" (2 Tim. 1:10). It was the day when "death was swallowed up in victory" and people were enabled to say, "O death, where is thy sting? O grave, where is thy victory? . . .

thanks be unto God, who giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57). Very appropriately, then, is it called the Lord's Day. What if those who worshipped the sun, did so on the same day, as has been claimed by some? It had nothing to do with Christians worshipping on the first day of the week. To us it is pre-eminently and most fittingly the Lord's Day. If so it should surely be spent with the Lord.

The apostle John said, "I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet" (Rev. 1:10). At the time here referred to, John was in exile, suffering persecution for his faith and for his preaching, which would seem unfavorable for spiritual exaltation, but John "endured as seeing Him that is invisible" (Heb. 11:27). This is the only place in the Bible that the words "Lord's day" occur, but they are used as though they were a customary appellation. It is generally conceded that they apply to the first day of the week, which has come to be established as a day of worship. "In the Spirit" means in communion or accord with the Holy Spirit. It also means in the Lord or with the Lord, since the Father, Son and Holy Spirit are one. "In the Spirit" implies spiritual meditation, worship, praise and prayer. It also implies submission and self surrender.

Let us pause and consider. Is one in the "Spirit on the Lord's Day," when he lies in bed late, lounges about the house, reads the Sunday paper, or otherwise carelessly and selfishly indulges his carnal nature, when he should and could go to church? Is one spending the Lord's Day with the Lord, when he is attending a Sunday picture show or ball game, or when he spends his week-ends at some pleasure resort or on a fishing trip? Some may, by stretching their imagination, justify themselves in such self indulgence on the Lord's Day, but, to say the least, do they not suffer serious spiritual loss? Are they remembering the Lord's Day to keep it holy?

Evidently John was not "in the Spirit" only on the Lord's Day, but every day. If one is "in the Spirit" during the work days of the week, he will likely be "in the Spirit" on the Lord's Day. Also, if one is truly "in the Spirit" on the Lord's Day, he is very likely to be "in the Spirit" all through the week. Hence, the importance of regular and proper observance of the Lord's Day.

John's devotion was richly rewarded. The Lord spoke to him and he looked and beheld The Lord in all His glorious heavenly splendor. He received a wonderful revelation and was given a great message. Truly, "Blessed are they



that keep His testimonies, and seek Him with the whole heart" (Ps. 119:2). One who is fully yielded to God will see God, not with his physical eyes, but with the eyes of his soul; and God will speak to him, perhaps not in audible words, but in a manner that he will hear in his soul, whether from the written Word or from the Spirit.

"I come to the garden alone,  
While the dew is still on the roses;  
And the voice I hear,  
Falling on my ear,  
The Son of God discloses.  
And He walks with me, and talks with me,  
And He tells me I am His own,  
And the joy we share, as we tarry there,  
None other has ever known."

It is true that modern economic conditions seem to interfere with one's spending the Lord's day with the Lord. Railroads, many factories and other employers demand that labor continue on the Lord's Day, which permits little or no private or public worship. Much labor on the Lord's Day may not be essential. Jesus approved works of necessity as well as works of mercy on the Sabbath. Some may be able to secure another job that will not require their working on the Lord's Day. But, those employed in labor the Lord may approve may have the presence of the Lord while they work. He has promised to be with His own always. Paul said, "Whether ye eat or drink or whatever ye do, do all to the glory of God" (1

Cor. 10:31) Seek the guidance of the Spirit. Abide in His will. "Be thou an example of the believers, in word, in conversation, in spirit, in faith, in purity" (1 Tim. 4:12).

Many pity themselves because of their close confinement, heavy responsibilities or fatiguing labor through the week, and plead the necessity of diversion and recreation. Overlooking their duty to God and the need of their souls, they seek satisfaction in ways that are not in accord with the spirit of the Lord's Day, that do not honor God and that do not give them spiritual inspiration and nourishment. They seem not to have learned that reading the Bible, prayer and worship, both private and public, is soothing to the nerves, restful to body and mind and nourishing to the soul. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek" (Ps. 27:8). "My peace give I unto you," said Jesus.

The way some observe it, the Lord's Day is not the Lord's Day, but merely Sunday, a day of pleasure and revelry. Their deeds are actually idolatrous. The reverence, love and worship of God is as far from their thoughts as they were from the worshipers of the sun in ancient times. Their desecrations have caused much annoyance and have wielded a baleful influence over many, especially of the young. There may be little we can do about it, but we should, both by example and teaching, uphold and perpetuate the importance and sacredness of our holy Lord's Day, and really keep it as a "day of rest and gladness."

Huntington, Indiana.

## Brethrenizing The Brethren

(Delivered at the late Pennsylvania District Ministerium)

By Rev. Ralph M. Singer

I take it from the assignment given me that there must have been a question in the minds of those responsible for the subject.

If we are Brethren in faith and practice, I can assure you it is the firm belief of the writer that we have failed to Brethrenize the Brethren. Somewhere along the line, at some time, we have strayed too far from the great truths of God's Word. And my ability is far too small to attempt to answer this question of "How We Can Brethrenize the Brethren." I believe that many times there has come into the minds of each of us just what we could do in order to have our Brethren become more Brethren in faith and practice. And many times we have failed to follow where our Master would have us to go.

It is surely not necessary to waste time in arguing the point of stressing Brethrenism, which can and does mean only one thing—the whole Bible, nothing more and nothing less.

I am going to try to not be critical. But if there is any criticism, I hope it may be taken as constructive and not destructive. There can only be one solution to our problems, and that is we should profit by our past mistakes

and take inventory and immediately start at the root of our trouble and do all that we can to remedy them.

Every year we see a great number of our members leaving our Brethren Churches and going into other churches of different denominations. Brethren, these things ought not to be. Very few, if any other churches, have any more to offer her members or even as much as the Brethren. As practiced in her ordinances, as given by the Word of God, Brethren can have no question concerning our foundation. We are founded on the whole Word of God. If this be so, then we should not fail to grow and expand.

But there is no question in my mind that we have not always put the first things first. Our Brethren have become confused many times because of the many lopsided teachings they have heard from many preachers and teachers. Some of these teachings have a tendency to cause our Brethren to have a question in their minds as to our stand and belief. There must be no compromise with the Word of God. We are losing too many members from our small churches that have been neglected because of their inability to pay their way. And because of this they find themselves without a shepherd to look after their work.



They become discouraged and we lose them, perhaps never to gain them again.

These things ought not to be. If we are going to Brethrenize the Brethren, we must show our members that we are sincere and have our church's good at heart. Just recently I talked to a young lady about accepting Christ. Her answer was that she had accepted Jesus Christ as her Savior, and was baptized by trine immersion, but had never been taken into the church. This should never happen, fellow ministers. It is neglect, and neglect is part of the devil's work to hinder God's plan.

Our sincerity and Christ-like living has far more to do with making staunch Brethren than all our preaching will ever have. Our attitude toward our members is going to have a great bearing on just how well they become grounded in the faith.

We must have a sound whole-gospel teaching and preaching by our ministers who believe the whole Word. We must stand fast in our faith and practice, and not ever to one side just because it is convenient and wins the applause of the majority. We ministers who love our church must show our congregations that we believe the Word of God, from beginning to end. I do not believe that we cannot become a great denomination, for I believe the question of great power is of our Lord and Master. He said, "Teach them to observe ALL things I have commanded." God never fails, and we need to teach all of His commands. Our Lord had a perfect right to institute any ordinance which he chose to do, and when He said "Ye ought to wash one another's feet," He meant just that. And baptism—if it was needful for our Lord and Master to go down into the water, who could question His authority? These ordinances should have a tendency to strengthen our Brethren.

We have not grown and have failed to hold our Brethren because we have failed to have a program built upon a solid foundation, a program of teaching of the whole word of God. In plain words we have drifted with the tide, resting upon our oars. In some instances we have drifted with the tide down stream instead of up. We have become dead to our opportunities and when opportunity knocked at our door we failed to open the door.

We must have a definite program of teaching for young people. A program that will lead them into the great spiritual teaching of God's word. If we teach the whole word of God we cannot help but Brethrenize the Brethren. We must eliminate some of the foolish things of the past and have solid teaching of doctrine and devotion, and that in every church in the brotherhood.

We are not at the cross-roads—we have reached the cross-roads long ago. We have hesitated about which road to follow, but it is necessary for us to make a decision. If we are going to hold our people to the Brethren church we must become more Brethren in faith and practice. We must face facts, for the facts face us. Brethren, it is now or never. What are we going to do? That must be answered by each of us as individuals and as a body of men who have been called to do God's work. We must indoc-trinate our people; we must teach them the "whys" of baptism; the "whys" of Feet-washing, the Lord's Supper and the Bread and the Cup. Christ said, "Teach all things."

We must teach complete separation from the world, for without this we fail to be Brethren and cannot ex-

pect to Brethrenize the Brethren. This teaching of complete separation was never called into question until some modernism crept into our churches. We realize that this is not a popular subject upon which to preach, but, Brethren, we dare not pass it by, for who can deny that we have gone along with the world in many phases of our work?

Brethren, at this conference let us make a move and get into action a program in every Brethren church in the district to teach more fully the doctrines of our church as taught in God's word. We must have honest, consecrated Brethren. Without them we fail and cannot have Brethren Churches and Institutions. Our College and Seminary must be teaching the Brethren way of life through Jesus Christ.

In closing let me suggest that we have a definite program of Prayer throughout our district for Divine guidance in our work, seeking to know His will in all that we do. And that we pray the Lord of the harvest that He will raise up consecrated Brethren leaders and teachers that we may be Brethren in Practice as well as in Name.

—Vinc, Pennsylvania.

## Gospel Faith and Practice

Dr. C. F. Yoder

### IN CONCLUSION

#### Where Art Thou?

1. Are you among those "twice dead?" Jude 12, 13.
2. Are you among those trifling with mortal sin? John 5:16.
3. Are you sitting in the seat of the scornful? Psalm 1:1. "There shall come in the last days scoffers walking after their own lusts." 2 Peter 3:3, 4.
4. Are you numbered with the hypocrites? "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." 2 Peter 2:12, 13.
5. Are you abiding with the procrastinators? Prov. 29:1 "He that being oft reprov'd hardeneth his neck shall suddenly be destroyed and that without remedy."
6. Are you with those who think God too good to punish sin? 2 Thess. 1:9, "Who shall be punished with everlasting destruction from the presence of the Lord." Thess. 1:9.
7. Do you think that any kind of religion will do? John 12:48, "The words that I speak shall judge him in the last day."

#### Some questions God Asks:

1. "What shall it profit a man if he gain the whole world and lose his own soul?" Matt. 16:26.
2. "Why will ye die?" Ezek. 18:31.
3. "What think ye of Christ?" Matt. 22:42.
4. "To whom else shall we go?" John 6:68.
5. "And now why tarriest thou?" Acts 22:16.
6. "How shall we escape if we neglect so great salvation?" Heb. 2:3.



7. "What shall be the end of them that obey not the Gospel of God?" 1 Peter 4:17.

#### How To Have Peace:

1. Keep out of bad company. "There is no peace, saith my God, for the wicked." Isa. 57:21.
2. "Seek peace and pursue it." Psalm 34:14; Rom. 14:19.
3. "Having made peace through the blood of his cross." 2 Cor. 1:20; Eph. 2:14.
4. "Be ye reconciled to God." 2 Cor. 5:20.
5. "Justified by faith we have peace with God." Rom. 5:1.
6. "My peace I give unto you." John 14:27.
7. "To be spiritually minded is life and peace." Rom. 8:6.

#### We Must Work:

1. Jesus worked. John 9:4.
2. He says to you, "Go work in my vineyard." Matt. 21:28.
3. "The harvest is ripe and the laborers are few." Matt. 9:37.
4. "God is not willing that any should perish." 2 Peter 3:9.
5. "He that reapeth receiveth wages." John 4:36.
6. "Let us not be weary in well doing for in due season we shall reap if we faint not." Gal. 6:6-9.
7. "Any branch in me which beareth not fruit he taketh away." John 15:2, 6.

## Books Worth Reading

### Books Selected and Recommended

Mrs. J. Allen Miller

**The Life of the Mind**, by Emile Cailliet. "A profession of faith for our day." It is a clear mirror of the importance of straight thinking as opposed to heedless emotion. Basing his theme on the thoughts of the great philosophers of the past, Dr. Cailliet describes the glories and achievements of the human mind. He shows the feebleness of man when he depends on himself alone and not on God.

The book presents a rich and practical philosophy of life which should provide a helpful outlook to countless readers.

Macmillan Co., N. Y.—1942. \$1.00.

### INTERNATIONAL CHRISTIAN COOPERATION

In Chungking, China, a few weeks ago there came from the press a book which was a striking evidence of international Christian cooperation. It was a Korean New Testament set up and printed by the Korean Colony of Refugees in China and printed with the aid of the British and American Bible Societies. The edition was one thousand copies. The work was done in Chungking because, at that time, it was quite impossible on account of the blockade to ship any Scriptures in Korean into China.

## The National Sunday School Association

### C A M P S

### California to Maryland

Your Camp Director covered about 11,000 miles and six camps and enjoyed the company of about 700 campers this past summer. It should be added that the Director's "Gentle" secretary (Spencer Gentle) was also in six camps, but not the same ones, so that one or the other of us visited every camp except Juniata, where Chester Zimmerman, from our Sunday School Association, was manager.

In spite of the fact that most campers are good Church members, there were at least twenty-seven who made their first confession of Christ, several of whom were baptized in Camp. There were at least seven in these camps who dedicated their lives to full-time service for Christ, wherever He sends them.

Besides giving what seems to be the greatest inspiration of the whole year to a lot of fine Brethren young folks, the real worth of Brethren investment in this project is beyond estimate. Our Association is proud to be the sponsor of such worthwhile work, and we are just as proud of all those who have shared through their gifts in making it possible.

Already some needed changes are being planned for next year. In most cases we are not planning for bigger camps, but for more and better camps. We are aiming for groups of young people of all ages, graded properly, from fifty to seventy-five in number. We want more campers who will have the proper appreciation of what a Christian camp is. We welcome suggestions and hope to have our plans completed for early announcement.

### FIRST LEADERS' CAMP

Twenty-five Camp leaders met at Shipshewana Lake the first week of June for three days of fellowship, discussion and planning. They were all agreed it was a fine thing, and so we are planning for another one. We are suggesting that no new Camp leaders be appointed unless they either attend the Leaders' Camp or have had previous experience in Camp. We hope that this will not only be a training school for new leaders, but also an opportunity for fellowship among leaders from all over the brotherhood. We are hoping that the attendance will be at least doubled next year.

Yours, for more and better camps,

L. E. Lindower, Educational Director.

Prayer is a shield to the soul, a sacrifice to God and a scourge to Satan.—Bunyan.

"Thought is the wind, knowledge the sail, and mankind the vessel."



*The Mid-West District Conference Program*  
*Held at Falls City, Nebraska*

October 10, 11, 12 and 13

CONFERENCE MOTTO

The Gospel of Light in a world of darkness

CONFERENCE THEME

"But if we walk in the light, as he is in the light, we have fellowship one with another." 1 John 1:7.

GUEST SPEAKERS

REV. E. M. RIDDLE, Ashland, Ohio  
College and Seminary  
Missionary Board

REV. F. C. VANATOR, Ashland, Ohio  
Brethren Publishing Company  
Benevolent Board

Thursday evening, October 10

- 7:15 Song Service .....Miss Florence Seegar, Pianist  
Mrs. Charles Heineman, Song Leader
- 7:30 Devotions .....Hamlin, Kansas, Delegate
- 7:45 Address of Welcome. Rev. C. H. Johnson, Falls City  
Response by Delegates  
Appointment of Committees  
D. G. Lemon, Moderator
- Special Music .....Hamlin, Kansas
- Address .....Rev. E. M. Riddle

Friday morning, October 11

- 9:00 Devotions .....Carleton Delegate
- 9:10 Business Session  
Election of Officers  
New Constitution  
Young People's Camp Site Project
- 11:15 Moderator's Address .....D. G. Lemon

Friday afternoon

- 1:45 Devotions .....McLouth Delegate
- 2:00 Publishing Company and Benevolences  
Rev. F. C. Vanator
- 2:30 Missionary Board .....Rev. E. M. Riddle
- 3:00 Group Sessions  
Woman's Missionary Society—Mrs. Mary S. Rieger,  
District President in charge  
Laymen and Boys Work ....Rev. Wilbur Thomas

Friday evening

- 7:15 Song Service
- 7:30 Devotions .....Fort Scott Delegate
- 7:45 Sermon .....Rev. F. C. Vanator
- 8:30 Young People's Camp Rally .....Camp Dean

Saturday morning, October 12

- 9:00 Devotions .....Mulvane Delegate
- 9:10 Business Session—Reports:  
District Mission Board  
District Evangelist  
Woman's Missionary Society  
Sisterhood  
Laymen and Boys' Work  
Camp Site Committee  
Treasurer and Statistician
- 11:00 Sermon .....Rev. Frank W. Garber, Cheyenne
- 11:30 Group Sessions

Saturday afternoon

- 1:45 Devotions .....Portis Delegate
- 2:00 National Sunday School Association  
Rev. C. H. Johnson
- 2:30 College and Seminary .....Rev. E. M. Riddle
- 3:00 Group Sessions

Saturday evening

- 7:30 Song Service
- 7:45 Devotions .....Morrill Delegate  
Special Music .....Morrill
- 8:00 Sermon .....Rev. J. D. Kemper, Morrill

Sunday morning, October 13

- 9:45 Bible School .....Guy C. Lichty, Superintendent
- 10:45 Sermon .....Rev. Wilbur Thomas, Carleton

Noon—12:00 O'clock

Basket Dinner in Church Basement

Sunday afternoon

- 2:15 Devotions .....Cheyenne Delegate
- 2:30 Sermon .....Rev. Sweezey, Hamlin

Sunday evening

- 7:00 Young People's Service
- 8:00 Devotions .....Falls City Delegate
- 8:15 Sermon .....Rev. E. M. Riddle

Meals will be served in the Church basement. Thursday evening meal at 6:30 o'clock.

D. G. Lemon, Moderator  
Arthur Tinkel, Vice Moderator  
Mary E. Rieger, Secretary-Treasurer

While in everything God is incomparable, He is unrivaled in the way in which he forgives.—Presbyterian Record.





## EDITORIAL COMMENT

Dr. R. F. Porte

(We are glad to announce that Dr. R. F. Porte, pastor of the Warsaw, Indiana, Brethren Church, and a member of the Publication Board, has accepted the assignment of bringing articles on Brethren History, and it may be Church History in general as well, during the year to come. Brother Porte is well schooled in this particular field and we trust that you will read carefully each of the articles as they appear from month to month.

The first of these articles appears below.—Editor).

### APOSTOLIC SUCCESSION

In this introductory article on Brethren history it is the purpose of this writer to examine some important elements in the true line of apostolic Christianity. Jesus told the Jews (John 8:39) that true relationship meant living and doing. The Christianity of the Gospels was very simple in form and far different than we often see today of ritual and pageantry. The student of church history is quite familiar with the rise of large cities and the prominence these important centers of population gave to the resident bishop of the church. In time there arose a rivalry among these church leaders as to who would wield the authority in church councils. The growing independence of the bishops called for church councils to determine the polity and doctrine of the church. Out of the great councils came precedent and church law. The close relation between bishop and prince brought political power and the larger influence of men in the affairs of the church than that of the Word of God and the Holy Spirit. The right to determine the polity and doctrine of the church led to jealousy and loss of spiritual power. Paul warned the Corinthians (2 Cor. 11:3) against the danger of being "corrupted from the simplicity that is in Christ Jesus." The very thing St. Paul feared and spoke about actually did come to pass. Church rivalries have blighted the effective power and influence of the church as a body.

One of the important characteristics of Brethren people everywhere is the simplicity of life and worship. Even today this can be said with little danger of exceptions being pointed out. The Brethren have never yielded themselves to a popish and priestly rule and authority. Our history is marked by a simplicity of faith and practice even at the cost of disagreements between members of our group. One of the most severe criticisms of modern so-called Fundamentalism is its popish scholasticism and arbitrary dogmatism upon what they determine to be infallible truth. A recent book, "The New Modernism" calls forth this sentence from a reviewer, "Certainly there is not the slightest concern in it for discovering the relevance of Christian faith to the problems of our contemporary world."

It is well for the student of church history to carefully

appraise two general groups of Christians, the one made up of the more leisure class and the other made up of those who toil. In the first we find Christianity defined in theological fashion and in the last group Christianity defined in terms of its relation to life trying to master the difficult problems in our world. The Brethren are a people who belong to the group that faces a stern world. The Brethren seek the help of the Christian faith in the practical every day problems of living. The scholastic defines Christianity in terms of dogma while those groups kindred to the Brethren, think of Christianity in its practical applications in the problems of living. My reader can easily understand the difference in point of view of the one who thinks of the Christian faith sheltered by the cloistered walls of some religious institution and the view of the person who faces the real problems of dealing with the world. It may be almost impossible to answer what Jesus would do in a given situation, but the Brethren people seek an answer out of the Word of God. The basis of the Brethren Church begins with a simple people obeying the teachings and principals of the Christ who Himself knew what physical labor and the problems of life in this world really meant.

One of our own historians has said, "Beyond doubt we must know that ever a pure stream has been flowing. The pure in heart ever refreshing themselves at the fountain of God's love, are being borne steadily on into the embrace of the loving 'I am'; while thousands and tens of thousands are daily being dashed to pieces on the breakers of their own follies. To the pure in heart the Gospel has a liberty; in its radiant liberty we are free indeed." Christ used the testimonies of the fishermen to lay the structure of the church upon the foundation He laid. History will bear testimony to this statement that for the most part, the greatest leaders of the true faith have been people of humble life and living. Whenever the church or state falls into the hands of the leisure class vitality at once disappears; when the people close to God and the earth cry out to God for victory over opposing conditions a new epoch is written into the history of man on the earth.

The thread of light reaching back to the time of the apostles has shown its presence by the appearances of devout believing people. One of the groups which made a definite contribution to religious history is that of the compatriots of Peter Waldo of the middle 12th century. Waldo was born near Lyons in southern France. His religious experiences read much like those of Alexander Mack. Waldo was a wealthy merchant and a pious man. He obtained from a priest a copy of the New Testament in French which he studied with greatest diligence. He became convinced that the teaching of the Rhenish priests was not that of Jesus Christ. So, earnestly desiring to follow Jesus, he distributed his property among the poor and associated with himself other pious men and began to preach the Gospel in its purity.

Waldo and his company were much like the Franciscans with the exception that Waldo preached the doctrine of Christ and the Franciscans preached the Person of Christ. What did Christ teach was the question uppermost in the minds of those who were looking toward progress in religion. The followers of Waldo preached in the language of the people, translated the New Testament into the language of the people. These Godly servants of the Gospel of God were one with the people, working with their hands



to support themselves while they continually instructed the people in the Word of God. When Waldo and his company were expelled from the church they more vigorously explained why they believed as they did. The strength of the movement lay in the fact that the people understood something of what God asked of His people through the message of the New Testament. These Christians sold their property, practiced self-denial, confessed their sins to each other, refrained from oaths, practiced non-resistance, shared their possessions, were strict in their morals and zealous and fearless in proclaiming the Gospel of Christ Jesus.

Holsinger makes this comment, "However, I believe I have found in the Waldenses the most complete antitype of the Tunkers. Although it is not universally admitted that they were always immersionists, yet the best authorities admit them to have been Anabaptists. Von Braght gave many good authorities for that view, and among the Baptists of Germany in 1524 were Waldenses who had moved into that domain. It is also claimed for them by our historian that they did not regard infant baptism, and that they also did not claim for it the power of regeneration. That power they attributed alone to the influence of the Holy Spirit." In connection with the matters of doctrine mentioned above is also the fact that Waldenses migrated into Germany carrying there the teaching which later migrated to America.

The antecedents of the Brethren Church reach far back in history to more or less isolated and apparently unimportant groups which carried a zealous love for the truth of God's Holy Word. Influences hindered but the hunger for the pure Word of God was ever present among devout and earnest Christians who endeavored by God's help to keep the torch of truth lighted for future generations and people. Instead of concerning themselves about what Augustine said or thought these earnest believers confined their inquiries to what the Word of God said, Their teaching and faith rested on a practical application of the teachings of Christ Jesus the Lord to life and conduct.

—Warsaw, Indiana.

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## Yale University School of Alcohol Studies

In 1943, Yale University established a summer school of alcohol studies in the Department of Applied Physiology, of which Dr. Howard W. Haggard is the head. Dr. Haggard is director of the Laboratory of Applied Physiology and Dr. E. M. Jellinek, Research Associate, was made Director of the School of Alcohol Studies.

The establishment of the school was a notable scientific event. It was not sponsored by any organization outside of Yale University and its financial support has been wholly by that institution. It has accepted the cooperation and advice of the National Education Association and the Federal Council of the Churches of Christ in America, and it has been advised by a board representing education, religion, public health, and science. Fellowships have been awarded to well-qualified students in a position

to make unusual use of the school's facilities. The students have been men and women of maturity, education and experience and they represent every section of the country as well as every variety of thought on the problem; even the liquor traffic has its quota of attendance at every session. Predominantly, the student body has consisted of men and women in education, the field of religion, public health, welfare, and penology. The school is not wet; it is not dry; it is scientific. The Director is a total abstainer; some members of the faculty are not. The school is closely supported by the Laboratory of Applied Physiology in which alcohol questions have been closely considered for many years. There is no *ex-cathedra* instruction, and conclusions are not presented as final. In the words of Dr. Jellinek, the Director, science cannot hurry; vital facts may remain unproven through many years of testing, and laymen must check upon the fundamental consistency of the scientific facts drawn up and conclusions offered. This does not mean that science has not reached many conclusions in regard to alcohol.

### The Conclusions of Science

There is a virtual unanimity of opinion that alcohol is not a stimulant but an irritant depressant, anesthetic drug which depresses the functions of the brain in the inverse order of their development. Its effect upon the brain and the central nervous system is responsible for its devastating psychological results and the fact that it is quickly absorbed into the blood stream, without digestion, explains many of its far-reaching social consequences.

Some of the typical questions frequently voiced at the Yale School of Alcohol Studies are:

1. Is the degenerative effect of alcohol a direct physiological result or an indirect psychological effect?

ANS. Preponderantly, the effect of alcohol is psychological. This, as Dr. Jellinek remarks, in no way minimizes the importance of the effect.

2. Is the injury to the tissues due to the fact that alcohol is frequently responsible for nutritional deficiencies or is the effect of alcohol more immediate and direct?

ANS. The musoca of the mouth, throat and gastrointestinal tract directly suffer from contact with alcohol; the effect upon other tissues is in the main, although not invariably or wholly, due to alcohol-induced nutritional effects.

3. What is the nature of habituation; is alcohol a true narcotic?

ANS. A better word is "anesthetic," although the use of the word narcotic is not unreasonable.

4. What is the incidence and significance of the problem of alcoholism?

ANS. Alcoholism is the fourth public health problem. There are, perhaps, 750,000 alcoholics in the country and very nearly three million "excessive drinkers."

5. Can alcohol be used in moderate quantities without injury, how great is the danger of addiction when such use is attempted?

ANS. Some persons use alcohol over a long term of years without obvious physiological consequences, but so-called "moderate drinking" is a chief factor in highway accidents; affects manual efficiency and the reaction speed of nerve and brain. There is no way by which science can



warn any person that he is marked for addiction if he drinks; "any man may become an alcoholic."

The answers given to these questions are interpretative, but it is improbable that they would be seriously questioned in any scientific group. As a result of the Yale University innovation, the scientific approach is being frequently and intelligently attempted by various groups in many places.

Yale University, and particularly Doctors Hagard and Jellinek, have rendered an outstanding service to the nation in the establishment and development of this school which, each year, brings to its platform men of recognized achievement in the educational and scientific worlds.

## Spiritual Meditations

Rev. Dyoll Belote

### WHAT CAN A LAD DO?

"There is a lad here, which hath five barley loaves, and two small fishes; but what are they among so many?" John 6:9.

I have often wondered how it came that the lad was at that gathering. He must have come alone, or one would think that the parent would have taken care of the lunch. And he certainly did not come with that small a supply of food expecting to make merchandise of it. It must have been intended for his own personal consumption because it was scarce enough for even that purpose.

My personal decision has come to be that there was an appeal about the ministry of Jesus Christ while here on earth that was attractive to young people. We do not know the ages of the twelve apostles, but we do know that one of them at least—John—was a young man. And we do know that Jesus was interested in children, for He commanded that they be permitted to come to Him, and also declared the necessity for all to have the child-like spirit—willing to listen, to learn and to obey.

In our denomination it used to be rather the attitude that youth were to be seen, but not heard, in the work of the church. Age was considered to have the prerogative to determine the rulings, and the practices of the church, without appeal to the youth of the congregation. And that attitude was reflected in that day, in Andrew's query, voiced in our text: "... but what are these (the lad's resources) among so many?" "What have young people to offer toward the upbuilding of the church?" is the question often asked. They have not had personal soul experience. Very true, but what is meant by Jesus' declaration, "out of the mouths of babes and sucklings thou hast perfected peace?" Men do not know or realize what God can do with the small gifts which youth have to offer for His service. We are bidden in Scripture to "Despise not the day of small things."

We are hearing much these days about the "Youth for Christ" movement, and there is a sound Christian philosophy connected with the project if it is rightly interpreted. But I am convinced of one thing concerning the genius of the movement, and that is that the leaders are attempting

to carry forward the work according to a plan which leaves the Church a bit too much out of the picture. I am one who believes that the CHURCH is God's ordained organ for carrying forward His work, and weak though she may sometimes be, she is still commissioned of God for the advancement of His kingdom on earth.

I want to remind my readers that Jesus did not say that the Apostles were to take the lad's lunch and distribute it among the assembly, but commanded that it was to be brought to Him. Christ did not make any remark about the amount of the lad's lunch—but only that it must be brought to Him. Only God knows what great things can happen, and what far-reaching results may be obtained when young people put their resources at Christ's disposal.

What I am trying to suggest here is the present possibility for service in the lives of the Youth to whom some of you serve as teachers and leaders. The unpromising child in your class, the backward youth who sits, tight-lipped through the class session, and whom you may have nick-named "Demmy Dimwit," may still be God's chosen instrument to turn many to righteousness. It is not the greatness or value of the gift, but the completeness of the surrender of it to Christ's use, that will count.

The lad's loaves and fishes can do more than a rich man's millions, if the rich man's heart goes not with his gift. And can you imagine the emotions of the lad and his parents when he told his story at home that evening? His story and testimony would turn the hearts of those parents toward the Lord, for had not their meager lunch fed a whole multitude? And the same Christ who helped this lad to be a blessing to so many is ready to put the same seal of blessing and helpfulness upon the resources of Youth today, if they are brought as willingly to Him.

What can a lad do? Give him a chance, encourage him to make the consecration, and trust God for the results.

## WITH THE LAYMEN

### SPECIAL NOTICE TO INDIANA LAYMEN AND BROTHERHOODS

If you have an organized body of Laymen and a Brotherhood, or either in your church, Brother Bert Hodge of North Manchester, Indiana, (Director of Boys' Work, recently appointed by the District Conference) and the writer would like to meet with you in a Joint Meeting of both groups at your next meeting.

If you are not organized, please arrange a date with us as soon as possible, that we may help you organize and thus accomplish a maximum purpose in the remaining part of the year.

Let us have a record of which we may be proud at next conference time. Read John 17:4.

Address: H. D. Hunter  
Secretary-Treasurer,  
Indiana District Laymen  
North Manchester, Indiana.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 13, 1946

## WHAT THE CHURCH CAN DO TO MAKE ONE WORLD

Scripture: Gal. 3:26-29; 1 John 4:7-21

## For The Leader

The secret of having "one world" that we hear so much about in this present day is found in the words of the 21st verse of 1 John 4, "He who loveth God (shall) love his brother also." Thing what this old world would be like if all men loved one another, were honest with each other, and sought their friendship instead of their life. But God's Word teaches us that unless men love God, they cannot know how to love one another. So, the secret of having "one world" is found in having men find God and accept Him into their hearts. When men will put God, and His worship, ahead of their own desires, then we will have gained much along this line.

## DISCUSSION

1. GETTING GOD IN THE HEART. We are frank to admit that a lot of people act as if no God existed. Hate, greed, lust, murder and deceit all add up to a race of people who apparently fear nothing but each other. Put the reverential fear of God in men's hearts, and a lot of the war talk, gossip, immorality and Godlessness would disappear. If men believed sincerely that a time of accounting would eventually come, they, perhaps, would be more careful what they say and do. So, let's get the knowledge of God into men's hearts, and see what a difference it will make in our relations with one another.

2. ONLY ONE WAY TO DO THIS. The Bible says, "Whosoever shall confess that Jesus is the Son of God, dwelleth in him, and he in God." This is a point blank shot, fired directly, without a chance of argument. Only as we believe in Jesus Christ as our Savior, and that He is the Son of God, can we know God. Men have searched for Him in the stars, through the microscope, in books, etc., but they miss the mark, for only in Christ can we find God. We believe the course of action is evident. Young people, we must be active in our gospel ministry. As we ourselves live a true Christian life, we should seek out those who do not, and make them want Christ too. As we win men and women for Christ, God will be their's too, and we will be merrily on our way to a possible world-wide turning unto God.

3. HOW IT WORKS. How can God in men's hearts solve the problems of a shattered world? Well, God is love. And if God be in the heart, then love also enters that heart. "There is no fear in love; but perfect love casteth out fear." There is a wonderful opportunity for us to make known this great truth. Write letters to your friends and tell them of God's love, and its cure for today's problems. Give talks in your schools on this subject. It's not an impossibility. Above all, live the kind of a life which will show that you have the love of God in your heart.

## QUESTIONS

1. What efforts are being made by nations of the earth to unite all peoples in one social and political society? Discuss their relative merits or weak points.
2. What has C. E. International done to make us conscious of other peoples? Have we gained anything from this educational program?
3. Do you think men can be sincere in their professed love for God, and still have hate in their hearts for their fellowmen? What about in your own church?

## SUGGESTED PROGRAM FOR TONIGHT

(Make this the second Sunday night of the month: "Visitor's night"—Invite parents, friends, and everybody to attend.)

- Quiet music
- Song service
- Announce topic of the evening
- Address of welcome (to visitors—by C. E. president)
- Scripture
- Season of prayer (invite visitors to join in)
- Leader's talk and discussion topics
- Questions (invite visitors to participate)
- Special music
- Offering and Business
- Bible Study
- Song
- C. E. Benediction.

## HINTS TO MAKE A BETTER PROGRAM TONIGHT

On this quiet music, if it is agreeable with your church polity, bring in a few carefully selected religious recordings, and a machine. Not over ten minutes, though.

Have one of your members at the door of the church to greet visitors. Wear a smile and give a cheery welcome. Make your guests feel welcome. Invite them back again.

## BIBLE STUDY FOR TONIGHT

God In Our Hearts—Gal. 3:26-29

- I. BECOMING A CHILD OF GOD'S.
  1. Through the gift of God. John 3:16.
  2. Accepting His sacrifice. Rom. 10:9, 10.
  3. By faith in Christ Jesus. Gal. 3:26.
  4. By being baptized into Christ. v. 27.
- II. UNITY OF ALL CHRISTIANS.
  1. All over the world. v. 28.
  2. All nations, languages, and races.
  3. Brothers and sisters in Christ.
- III. ADVANTAGES OF THIS RELATIONSHIP.
  1. Love for all other peoples. 1 John 4:20, 21.
  2. Possess a faith and trust to conquer fears of the day.
  3. Have hope of an eternal promise.
  4. Full right to all the glories of heaven. Gal. 3:29.
  5. We should lead others to our Christ.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

"The devil is voted not to be,  
And, of course, the thing is true,  
But who is doing the terrible work  
The devil alone should do?  
Who dogs the steps of the toiling saint?  
Who digs the pits for his feet?  
Who sows the tares in the fields of time  
Wherever God sows the wheat?

"And who is mixing the terrible draft  
That palsies the heart and brain?  
Who loads the bier of each passing year  
With ten hundred thousand slain?  
Who blights the bloom of the earth today  
With the fiery breath of Hell?  
If the devil is not, and never was,  
Won't someone arise and tell?

"Won't somebody step to the front forthwith  
And make his bow and show  
How the frauds and crimes of a single day  
Spring up? we should like to know!  
The devil is voted not to be,  
And, of course, the devil is gone;  
But simple people would like to know  
Who carries his business on."—Selected.

## THE GREAT RED DRAGON

Rev. 12

Sin brings judgment and its wages will be paid in full. To accept God's proffered terms of mercy now is to escape the judgments of the Great Tribulation for certain. In the first two verses of today's chapter we learn that Israel is represented as "a woman clothed with the sun." The original word for "woman" was a "sign." The Lord in His dealings with Israel always employs signs and wonders which He did through the prophets, the Messiah, the twelve disciples and also the seventy sent forth. The supernatural is manifest in the Church today through the gifts of the Spirit, but our faith is based upon the naked Word of God and not sign miracles (Matt. 12:39). To redeemed Israel Christ will be King, to the Church He is the Bridegroom. The Jews, not the Church will be the subjects of the Millennial Kingdom, and the Church will be co-ruler with Christ. The "Kingdom" mentioned in the Lord's prayer is the eternal kingdom. The Church is vitally interested in both kingdoms as the Bride of Christ is associated with Him in both.

During Israel's years of wandering in the wilderness she was clothed with the glory of God (Psa. 78:14; 105:39). In the day of Israel's conversion she will be clothed in the glory of God. The Sun of Righteousness will heal her with the beams of His wings (Mal. 4:2). Israel has twelve stars, representing the twelve tribes whose identity will appear during the Tribulation. Rom. 9:4, 5 tells of Israel

being the nation through whom Christ came in the flesh.

In verse 3 and 4 the red Dragon is Satan who has always tried in vain to crush Israel. That indestructible race is a sign to other nations because God is preserving her for the fulfillment of prophecy. The Dragon has other names (Rev. 12:9); is the god of this world (2 Cor. 4:4); the father of a sinful seed (John 8:44; Matt. 13:38; 1 John 3:10); has his evil angels (Rev. 12:7); has as his chosen ruler the Beast (Rev. 13:2); will have all worship him (Rev. 13:8); and has for his headquarters on earth a great city (Rev. 17:5, 18).

The Dragon is red. Today men are drawn to the red star of atheism, anarchy, lawlessness, revolution and communism. The Dragon has seven heads and ten horns. He seems to be incarnated in the beast of Rev. 13 to whom he delegates his authority. His tail drew the third part of the stars of heaven, who as fallen angels assist in corrupting the earth. In verse 7 we learn of a war which takes place in the stellar heavens (Eph. 2:2). Michael the archangel and his angels obtain the victory. The war in Heaven ends and is transferred to earth (vs. 12). God will preserve Israel for her restoration and salvation by providing a place for the "woman" in the wilderness. He will give her daily bread as He did once before in the wilderness journey for forty years. Once Satan tried to drown Israel in the Red Sea but this time the earth swallows the flood.

"We are taught in Scripture that there are five ways in which Satan's power is restricted and his intention failed. (1) There is providential dispensation (Rev. 12:6, 14, 16; 1 Cor. 10:13). (2) There is angelic ministry (Rev. 12:7). (3) There is the direct exertion of God's commanding word (Matt. 17:18). (4) There is the counteracting power of Divine grace (2 Cor. 12:9). (5) There is the intercession of our Redeemer (Lu. 22:31, 32). He is a foe to whom not an inch of room should be given (Eph. 4:27)."

## » » » » Our Poet's Corner « « « «

### LIFE'S RACE

By Mrs. Elmer Ebbinghouse

Your life is a race—  
So run it well,  
Then your influence for good  
Will always tell;  
There are always some watching  
To see what you do—  
So be sure that your influence  
Always runs true.

—North Manchester, Indiana.

He who places God first in life, possesses his possessions. But he who forgets God, is possessed by his possessions.—C. A. McPheeters.

The nearer you live to the evil world the less power you have over it.—The Banner.

The secret of the Lord is imparted to those who have no secrets from him.—The Banner.



## THE DEATH of Mrs. Prayer Meeting

We note in the Free Press Echo that Mrs. Prayer Meeting is dead.

In belief that friends of the deceased might be interested, we reprint the death notice.

"Mrs. Prayer Meeting died recently at the First Neglected Church, on Worldly Avenue. Born many years ago in the midst of great revivals, she was a strong, healthy child, fed largely on testimony and Bible study, and soon growing into world-wide prominence, she was one of the most influential members of the famous Church family.

"For the past several years Sister Prayer Meeting has been failing in health, gradually wasting away until rendered helpless by stiffness of knees, coldness of heart, inactivity and weakness of purpose and will power. At the last she was but a shadow of her former happy self. Her last whispered words were inquiries concerning the strange absence of her loved ones now busy in the marts of trade and places of worldly amusements.

"Experts, including Dr. Works, Dr. Reform and Dr. Joiner, disagree as to the cause of her fatal illness, administering large doses of organizations, socials, contests and drives, but to no avail. A post-mortem showed that a deficiency of spiritual food coupled with the lack of faith, heartfelt religion and general support, were contributing causes. Only a few were present at her death, sobbing over memories of her past beauty and power.

"In honor of her going, the church doors will be closed on Wednesday nights, save the third Wednesday night of each month, when the Ladies' Pink Lemonade Society serves refreshments to the men's handball team."—Baptist Messenger.

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### NORTH LIBERTY, INDIANA ANNOUNCES ITS HOME COMING DATE

Our Home Coming and Rally Day will be observed on Sunday, October 13, with a dinner in the basement at the noon hour. We will have our usual Sunday School in the morning, followed by a short program by the children.

Rev. George Pontius, our pastor, will deliver the morning sermon, and Dr. John Holland, pastor of the Little Brown Church of the Air, will be our afternoon speaker.

An invitation is extended to everyone to Come.

Mrs. Ernest Schrader.

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### RUSSIAN GOSPELS SENT TO GERMANY

At the request of Bishop Sawa, a Slavic Bishop working with displaced persons in Germany, the American Bible Society has sent 10,000 Russian Gospels to UNRRA, Arolsen, Germany, for Russians residing in UNRRA camps in Germany.

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## Ashland College News Letter

By Arthur Petit

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The college year is gradually settling down to one of great promise on the hill this fall. Three hundred and three students who have never been in Ashland College are among the over five hundred students. Two hundred and eighty-five are freshmen who have never been to any college before. This makes the freshmen outnumber the upperclassmen for the first time in a number of years.

Virtually every co-ed on the campus attended the big-little sister party the second week of school. It was the first time that so large a group attended. The party was held in the parlors of the First Brethren Church. Miss Joan Riddle is president of the Y. W. C. A. which planned the party. The traditional Y. M.-Y. W. hike is scheduled for October 1.

While the score is not available, the football team undoubtedly gave a good account of itself against Heidelberg. Mt. Union will furnish the opposition to the Eagles on October 12.

One of the brightest spots on the campus this year is the revival of the band under the direction of Chester Fair of the Music Department. About 60 musicians have been drilling several times a week to be ready for the Ohio Northern game on October 4. A gift from a friend in Ashland made the purchase of almost \$4,000 in instruments possible so that the Ashland College Band can now assume its place among college bands. It made its first appearance at the Ashland County Fair several weeks ago and brought forth much favorable comment.

Progress continues, although somewhat slower than anticipated, on the "Vetville" housing across from the stadium. Families should be moving into the first units before long.

The staff of the Pine Whispers has been selected and includes a number known in our churches. Ted Landis, Dayton; Nellie Eller, Milledgeville, Ill.; John Lindower, Ashland, Paul Clapper, Louisville, Ohio; Jean Stout, Pleasant Hill, Ohio; and Virginia Patton, Ashland, will assist in the publication. Betty June Myers of Ashland is Business Manager of the Pine Whispers.

With the publication of the second issue, the Collegian announced its staff for the year. Dallas Gardner of Nappanee, Ind., is a member of the business staff. Bea Stuckey of Alliance, Ohio; Beth Boardman of Philadelphia; Pegge Shively of Nappanee, Ind.; Charles Munson of Orrville, Ohio and Loretta Chrisp of Canton, Ohio, help to edit the paper.

Ray Sluss and Joan Riddle were recently elected to the executive committee of the Student Council.

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Liquor opposes everything for which Jesus stood. Liquor would destroy everything for which Jesus died. Liquor would bankrupt every Christian institution and cause, and say, "I pay taxes for the privileges."—John L. Hill.



## Religion and the Way to Faith and Trust

Very recently I talked with a young laboring man relative to one of the pending strikes in industry. This young man voiced a truth which is more and more becoming apparent to those who study situations as they now exist relative to labor and management. He said one of the chief difficulties is "no one seems to trust anybody else." That is exactly the situation in America today when it comes to the question of industry. In far too many cases management will not trust the laborer, and the laborer will not trust management.

There can be little doubt but what points of contention on both sides of the labor question today are legitimate. It is quite apparent that in many cases labor has a just claim for a larger share of the profits of industry. On the other hand, management often feels that labor unions are simply trying to dominate free enterprise, and thus the conflict goes on. There is not very much said against unions. The union is a good way for management to channel certain matters to the labor group, and, in turn, it is a good way for the labor group to carry certain important matters to the management of industry. The fault is not at the point of the union, necessarily, or whether the union be that of laborers or management. The difficulty is deeper than what sometimes appears to the general public.

As one studies the labor situation today he becomes more and more convinced that the chief problem is a human problem in a larger sense than simply a wage problem. He is forced to the conclusion that the problem will not be solved by labor unions or by any confederation of industries. Until men on both sides of the issue can come to a place of faith and trust in each other the conflict will grow worse. The conclusion of the whole matter is simply this: Religion must lead the way to faith and trust among men or there is no way to that type of goal. It is evident that unions do not make brothers of men. It is also apparent that no mechanical setup can do so. Only faith in Christ, who has a concern for every man's welfare, will produce peace and harmony in the field of industry.

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## We Should Go To Church

We should go to church—

**For the worship experience.** Meditation, prayer, hearing God's Word, singing and making melody in our hearts and giving to the Lord as he has prospered us are all parts of the worship experience.

**For comfort.** Regardless of the kind of audience someone always needs comfort. Some have lost their health; others have lost friends; some have been disillusioned; others have lost their souls.

**For new inspiration.** As clocks need to be rewound and batteries recharged, so our souls need new inspiration.

The fire on the alter needs new kindling or it will go out.

**For the maintenance of the church.** The church is maintained by the regular attendance and those who do the work. It is not maintained by those who seek pleasure on the Sabbath, by those who go visiting or who stay at home to welcome visitors or by those who substitute the radio for public worship.

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## Is it too Late to go to Church?

J. Warren Hastings

On a recent Sunday morning a friend of mine was walking down the street of a small Virginia town. She was on her way to church. A well-dressed boy of five or six years of age approached her and in an earnest tone of voice inquired: "Is it too late to go to church today?"

She told him it was not too late to go church and she invited him to go with her. As they walked side by side she noticed that he held several pennies in his hand. "I want to put these pennies in church," he said to her as he held out his open hand. My friend did not tell me further of her experience with the child but I assume he went to the church service with her and put his pennies on the offering plate.

I wonder how the youngster happened to be out on the street alone on Sunday morning asking if it was too late to go to church or not. His parents must have had some interest in him, otherwise it is not likely that he would have had the pennies. He must have had some kind of religious instruction, either in his home or at school, to have been inspired to be out on the street at midmorning Sunday, wondering whether it was too late to go to church. Perhaps his parents were busy that morning, did not care to be annoyed, and so gave him a few pennies and started him out on his own.

The question he asked my friend intrigues me. "Is it too late to go to church today?" There are some who, I am sure, would suggest that that query should be put to every sane, thinking man and woman with whom we come in contact. They would tell us that everyone should be brought up abruptly to see the kind of world we are living in today. The discovery of the atom bomb, the deep selfishness of the human heart and the emotional turmoil of the times, they tell us, are sure signs that we are heading very rapidly for perdition.

We would agree that there are many conditions in today's world which would lead us to join with those who would like to ask all men: "Is it too late to go to church today?" However, we would not join with those who are loud in their proclamation that all is despair and the end is not far off.

The question, "Is it too late to go to church today?" has but one all-conquering answer. Here it is: "No! It is not too late to go to church," and because of Easter and all that Easter means, it can never be too late to go to church in this world.

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Carlyle, on seeing a wayside crucifix, said, "Poor fellow, you are about done for." Christ done for? Never. But we are done for, without Him.—Arkansas Methodist.





## News From Our Churches

### BETHLEHEM MEETING

For two weeks, September 2 to 15 it was our happy privilege to be the preacher for an evangelistic meeting with the Bethlehem Brethren Church, near Harrisonburg, Virginia. This church has been served by its present pastor for a number of years. It is always a delight to observe when pastor and people work together in harmony; but doubly so when you see the fine spirit of fellowship existing between this pastor, brother John F. Locke and his fine people. Considering the membership the services were well attended each night including Saturday and Sunday mornings. Here are Brethren who have been cultured through the years with excellent preaching, and who are very generous in their expressions of appreciation. They have the happy faculty of drawing the best out of a preacher. This church enjoys a fine spirit of fellowship with a neighboring Church of the Brethren congregation whose members attended freely and frequently, and on the first Sunday evening attended in a body with their pastor Jacob F. Replogle. To say both wife and I were well cared for is too trite. To say the usual southern hospitality was shown is too general. But how can we express our appreciation for the excellent manner in which we were made at home? We would like to mention personally the good friends who provided such sumptuous meals, and gave us so nice a room and bed for the nights and breakfasts in the mornings; but occasion cautions restraint. These kindnesses together with the generous offering placed us distinctly more on the receiving end of the line than the giving. The pastor and his faithful shepherdess did everything to make our being in their midst both pleasant and profitable. We shall look forward in a few weeks with keen anticipation to their being with us in a preaching mission, when Brother Locke will do the preaching for us at Hagerstown. We shall long remember the spiritual fellowship with the Bethlehem Brethren.

N. V. Leatherman.

### GOOD, GOOD NEWS FROM CANTON, OHIO

The editor received a call from the home of the Beekleys in Canton the last Sunday night, at which time Mrs. Beekley, who did the calling, (her husband being in Akron for the evening service of our new Firestone Park Brethren Church) said, "We have a church building that is complete in every detail, even to a pipe organ, and we get possession of it October first." The deal for the property, which is at Gibbs Avenue and Seventh Street, N. E., was consummated in rapid fire time. The dedication will take place shortly—we hope to announce the date in the next issue, and we are looking forward to being able to attend, for this is the congregation which we served as our first regular resident pastorate.

The complete story of the purchase and the picture of the church will appear in the Missionary Number of the Evangelist, date of October 19th.

## COMMENTS On The Sunday School Lesson

by The Editor

Lesson for October 13, 1946

PAUL MAKES A NEW START

Lesson: Acts 26:9-18; 1 Cor. 15:8-10

Often when we think we have reached the very height we find that we have only climbed to a position that is but a stepping stone to that which is really worth while. This might be characterized as a picture of what happened to Paul in the early stages of his new Christian life.

No doubt Paul, then known as Saul of Tarsus, must have felt that, through heritage and education, he was all ready and fitted for a God-given task—that of presenting the Law of Moses to the people and persecuting anyone who did not perfectly agree with the interpretation of the Pharisees, the then ruling factor in religious circles of that time.

Paul recognizes the fact that all that he was (or even expected to be, for that matter) was, after his conversion on the Damascus Road, through the "grace of God," for he said, "By the grace of God, I am what I am: and the grace which was bestowed upon me was not in vain, but I labored . . ." He knew that the beginning of a new life bound itself up in "work." He knew that labor for the Lord was not a vain thing, and he began his new life in a manner which was befitting.

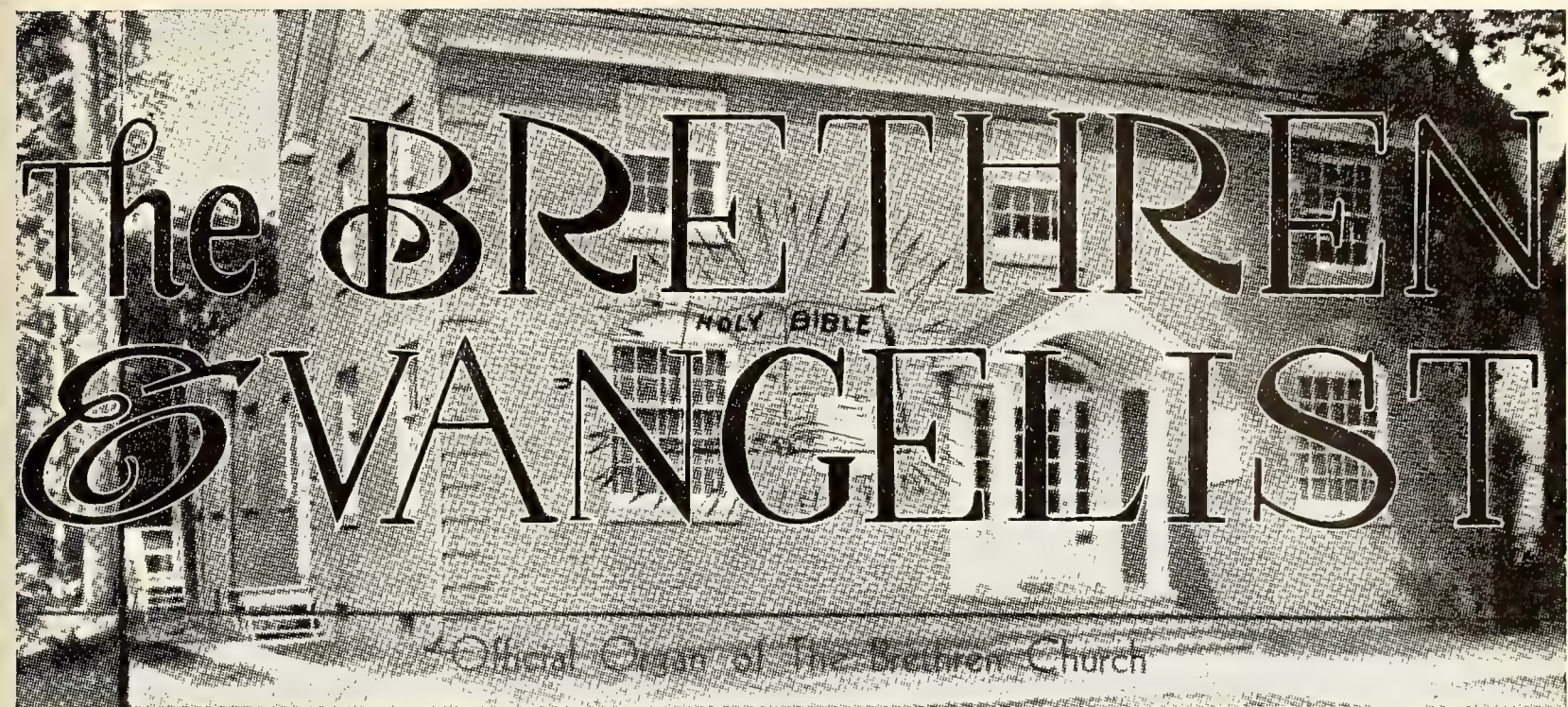
Let us note how patient God was with Saul. How He had compassion upon him, and how He took care of him in his efforts for the advancement of the cause of Christ. Our Lord is ever aware of our weaknesses and of our strength. He uses us to His glory according to our ability if we will but permit Him. Remember, He could have done nothing with Paul, if Paul had not been a willing agent in His hands.

Paul's "New Start," as our lesson puts it, was not like any other up to that time. Here we deal with one of the most remarkable conversions in history. Paul was really "struck"—we might even say "struck dead"—for it was here that the "Old Man" of Saul died and the "New Man" later known as Paul, was born. Note that his new start began with a willingness to say, "Lord, what wilt thou have me to do?"

In his address, if we should call it that, as it is found in our lesson, Paul rehearses the story of his conversion. He never tires of telling how he met the Lord and what it did to him, and yet he never used this story for his own glory. When Paul left old paths and made a new start on a new path, he never returned to the old.

What a lesson this should be for each of us to apply to our individual lives.





*We Believe That*

**The Church**

**Must Be Revived**

**And Empowered**

*BEFORE*

**The World of Lost**

**Sinners Can Be**

*Evangelized*

MANCHESTER COLLEGE LIBRARY  
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*James H. Brown*



## The Brethren Evangelist

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## INTERESTING ITEMS

### COMMUNION NOTICE

Holy Communion will be observed in the Berlin, Pennsylvania, Brethren Church on Sunday evening, October 20, beginning at 7:00 o'clock. All of like faith are cordially invited to participate.

S. M. Whetstone, pastor.

Quiet Dell, Pa. The Annual Rally Day and Home Coming of the Quiet Dell Church was held on Sunday, September 29. Brother George S. Baer, Business Manager of the Publishing Company, and a brother of Rev. Arthur R. Baer, pastor of the Cameron-Quiet Dell circuit, was the guest speaker at the afternoon Home Coming service. He reports a fine attendance throughout the day, with many visitors from surrounding churches and almost every

local church represented. The pastor spoke at the morning Rally Day services. At the evening hour, Brother George Baer spoke at the services of the Cameron, West Virginia, church. Brother Baer reports a fine trip and a wonderful time. He states that the tables at the noon hour looked almost as full at the close of the meal as they did at the beginning.

Lanark, Illinois. Dean M. A. Stuckey was the guest speaker at the morning services at the Lanark church on Sunday, September 29. He spoke in behalf of the College and Seminary Educational Day offering. A fine message and splendid service is reported.

Brother W. C. Benshoff, the retiring pastor of the Lanark church, tells us that he spoke at a Youth Rally on Sunday evening at the Lanark United Brethren Church.

Youth Organization to be Organized. We glean from the Nappanee bulletin of September 29, the following announcement: "A Northern Indiana Youth Organization, similar to the Laymen's Organization, is to be organized. Young people who are interested will meet at the Warsaw, Indiana, Brethren Church on Tuesday evening, October 15, at 7:15 o'clock. Refreshments will be served and plans discussed."

Nappanee, Indiana. Brother J. Milton Bowman, pastor of the Nappanee church, tells of a fine Sunday School Cabinet meeting which was held recently. There were about forty present. At this meeting the Sunday School voted the following: \$600.00 for the church; \$500.00 to a new Building Fund Pledge, and \$135.00 for Bibles.

Canton, Ohio. Word just received by the editor from Brother E. J. Beekley, pastor of the Canton Brethren Church, tells us that the definite date set for the dedication of the new church, recently purchased, is Sunday, October 20. Those wishing to attend the dedication service will find the church at the corner of Seventh Street and Gibbs Avenue, N. E. We rejoice with these brethren in their accomplishment.

We are just in receipt of a fine four page folder from the Canton Brethren Church. It gives the special services for the months of October and November. We note that on November 1 to 3 that Brother Vernon D. Grisso, pastor of our Dayton, Ohio, Church, is to be the guest evangelist for a very special group of meetings. On November 10, the day has been designated as "Brethren Sunday," with special messages on Brethrenism. November 17 has been listed as Women's Sunday, with the Senior W. M. S. in charge in the morning and the Junior W. M. S. in the evening.

The folder also has a picture of the new church. We understand that the Missionary Issue of the **Evangelist** which comes out next week will contain a picture of the church. Watch for it. It looks very good to us

"The more excellent way," is the narrowest way in the narrow way.

The soul would have no rainbow had the eyes no tears.

The reward is IN keeping the commandments, not FOR keeping them.

Life without INDUSTRY is guilt. Industry without ART is brutality.



## Business Manager's Corner

George S. Baer

### Dr. Miller Memorial Book

Its title is "Christian Doctrine—Sermons and Lectures," sponsored by the National Ministerial Association of the Brethren Church, it grew out of a desire on the part of many of his fellow-ministers and former students for the continuing guidance of the spiritual penetration, church devotion, theological understanding and comprehensive knowledge of this unique man of God. It is also a great service to extend the influence of this noble man of God to wider circles, and thus bring spiritual guidance to many seekers after the truth at a time when vital faith sorely needed.

This book ought to be in every Brethren home. It represents the Brethren viewpoint on the great doctrines of the Bible as nearly as any one man can give it. It sells for \$2.50 postpaid, or ten books to one address for \$2.25 cash. Every church ought to order at least that many and send them to their leaders. Ministers are allowed 10%, whether ordered in quantities or singly.

How about ordering a quantity and putting a copy in the hands of each member added to your church?

### Some Books in Stock

**Sixty-two Southland Spirituals**, including the Negro National Anthem, "Lift Every Voice and Sing." Price 60c.

**The Quest**, by Ludwig Bauer, \$2.50. What did the shepherds do after they "returned, glorifying and praising God for all things that they had heard and seen?" Drawing on his rich imagination and dramatic skill, Mr. Bauer has produced a narrative which is sure to grip and hold the interest of every reader.

**Pocket Bible Handbook**, by H. H. Halley, price \$2.00, postpaid. An Abbreviated Bible Commentary, Amazing Archaeological Discoveries, How We Got the Bible, An Epitome of Church History.

**Papa Was a Preacher**, by Alyene Porter, price \$1.00, postpaid. A popular book among Brethren women.

**The Life of Christ Visualized**, Complete in 3 Books, \$3.00, postpaid. The finest help for small children we have seen.

**Phunology**, 1000 Games and Entertainment Plans, by O. Harbin, \$1.75, postpaid.

**Rodeheaver's Gospel Solos and Duets, No. 4**, \$1.00, postpaid. A new collection, in step with the high standards of former books in this series.

**My Big Bible Book**, To Read and Color, Price 15c. Order them in quantities for your class of little folks.

**Christmas Greeting Folders**, 21 folders and envelopes in a box, price \$1.00. 2 boxes to one address at 90c each; 3 boxes at 80c each. All postpaid.

**Everyday Folders**, boxes at 50c each, postpaid. 2 boxes at 45c each.

**Flannelgraph and Suede-graph**, Bible and Missionary Series, Books with stories and cut-outs, \$1.00 each.

**BIBLES AND BOOKS FOR CHRISTMAS**—We have a good variety. Now is the time to place your order so as to be sure to get what you want.

**Religious Plaques, Pictures and Novelties**, high qualities for Christmas gifts, and inexpensive ones for class remembrances.

## The Editor Thinks Aloud

Fred C. Vanator

### DOLLARS AND SENSE

Isn't it strange how squarely a sentence strikes you sometimes? And how a whole line of thought is bound up in a few words? Well, I picked up an exchange magazine this afternoon, thinking I would look it over before I set myself to the task of writing this column. I had not read three paragraphs until I came upon this sentence, "It is unfortunate to have more dollars than sense."

And that set me thinking.

It is a mighty fine thing these days to be able to put your hand in your pocket and find that it touches the coin of the realm, for it takes "dollars" these days rather than "cents" to make the world move and to buy the necessities of life. One feels more independent when he can feel the hardness of "cold cash" pressing against his person.

But values, judged by the mere "dollar and cents" basis, are fleeting things. So fluctuating are material values these days that the dollar mark means very little. We used to talk in terms of thousands, and then thought we were talking "big money." Then our talk turned to millions and now to billions, and seemingly, the end is not yet.

Our "Intertype" operator had an interesting experience the other day. He came across a string of figures in an article which I had sent out to him for setting. There happened to be more ciphers in that string of figures than he had (the article incidentally having to do with tithing or rather the failure to tithe) and he was compelled to "borrow" from another font of mats in order to complete his line of type. High finance with a vengeance.

Now what has this to do with "Dollars and Sense?" Very much! It takes "sense" to make dollars, but it takes much more "sense" to spend those dollars properly. We have lost the sense of values in these days. We are so used to paying whatever price is asked and not asking questions, that it has placed our bank accounts mostly on the material side of life. Far too many people are getting to be "Pound wise and Penny foolish" in the matter of spending the Lord's money. We pay exorbitant prices for material things and then lift our hands in "holy" (?) horror at the expenditures for the advancement of the cause of Christ. Isn't that so?

If we would "sense" our duty and responsibility and use our "cents" for the glory of God, we would be using our "sense" as it should be used.

"Dollars and Sense" make a much better combination than "Dollars and Cents" can ever make.

Think it over!





# The One Thing That Is Needful

By Rev. D. C. White

If we were to write a list of the things we need or think we need, it would be a long list, I am sure, but if we would mark off the things we could get along without, our list would be much shorter. Then, if we should reduce it to the one thing needful, I wonder if it would be the same as in the case of Mary, for what was true of her is also true of us. **Jesus is the one thing needful.**

Without Him the world has become a chaos, filled with selfishness, hatred, treachery, bloodshed, pestilence, starvation and condemnation. Even the church is not without suspicion, the church talks about friendship, brotherhood, love and peace, while at the same time it practices deception. The world's greatest need is Jesus.

**He is the greatest need of America.** We are called a Christian nation, a nation of equality and justice. How about capital and labor? What about murder, robberies, political corruption, broken laws and broken homes? How shall we solve all these problems? Only by Jesus.

**He is the one thing needful for each community.** The average community is honeycombed with jealousies, ill-will, gossip and gambling. Our communities must be clean before our nation can be clean. Thus, the community needs Jesus.

**He is the one thing needful for the church.** Except a church be Christ-centered, it is a failure and a mockery to the community. Our church is just what we make it for the church reflects the spiritual life of its members. If the members do not have the Spiritual fire they ought to have, then the church's cry will be that of the foolish virgins, "Our lamps have done out." How shall we solve the problems of the church? Can we do it with more organizations? more social activities? No, Christian friends, these are all good, but the one thing needful in the church is Jesus.

**He is the one thing needful for the pastor.** Have you, as a pastor, ever become discouraged and cried out, "I

have failed?" Have you ever preached the funeral sermon for a man who died a drunkard and then found it necessary to say, "I have known this man for several years and he died thus—I have failed!" Are there living in your community men and women who never go to church? Have you looked at these failures and said, "I have failed?" The first desire is to give up and we say, "What is to be done, anyway?" If you did give up, would your obligation be any less? Well, what is the way out? Let us not forget that even Jesus failed with some who walked by His side for three years. One denied Him; another betrayed Him; they all fled just when He needed them most. Did Jesus become discouraged and quit? No. He said, "For this cause came I into the world." There were many who did not reach in that day, and there have been multitudes who have not reached since. So it is with the minister. He does not give up, even in the time of apparent failure he must continue to pour out his heart and his life to the multitudes about him.

Let us, as co-laborers with Him, find consolation in the words from Ezekiel 33:7-9: "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Yes, it would seem I have failed, but I must continue to sound the warning and so must you, fellow pastors. In the final analysis, however, do we, as followers of Christ, have the right to judge by our successes or failures? We read in God's Word that "Paul planteth, Apollos watereth, but God giveth the increase."

Are we not called to continue our Master's work? Jesus had given a parable, portraying the successes and failures of His followers, how dooming the picture would have been. He was the one who said, "A prophet is without honor, save in his own country." Of Jesus it was said, "He came unto His own and His own received Him not." These things led Him through Gethsemane to Calvary. He came for a purpose, the forgiveness of sin. Thus, in one of his last sentences He said, "Father forgive them, for they know not what they do." And why such an end for the Son of God? He had come into the world to fulfill a calling. He had come to minister, not to be ministered to.



to. He had come to seek fallen humanity. God seeks man, man does not seek God. This is the message of Calvary's cross. Despite man's opposition, hatred, ignorance and cruelty, Christ fulfilled His calling. He fulfilled it with hope ever high, with a forgiving attitude, with peace, with joy, with satisfaction and with His life. The burdens that were laid on Christ and the unrighteous attitude of the people, made Christ, in apparent solitude, cry out, "My God, my God, why hast thou forsaken me?" Christ condescended, not because of any human support, but rather because of his relationship with His Father, God. Thus He could express His love on Calvary. A friend might, perchance, die for his friend, but who but the Son of God could give His life for His enemy? Jesus did all this at, perchance, His enemies might observe their sin, and in spite of sin, be able to find the way of salvation through Him who loved us and gave himself for us.

Are we not to be ministers of Christ and His word? Are we not chosen to fulfill a calling? We are not profes-

sional men in the true sense of the word. We are but servants. Our Master lives and works through us. Are we, as called-out ones, doing His work? or are we merely professional? How can we escape our responsibility to the unfaithful? We cannot, we dare not, escape. We must be overcomers, and we can be overcomers by remaining true to our Savior's principles—love and truth. And the truth shall not return unto us void. Make your calling and election sure, for the world with its spiritual indifference needs you ministers more now than ever before.

**The One Thing Needful**, then, is Christ in us. This is the only hope of men who are now in the darkness of sin. The more I see of the imperfection about me (and in myself also) the more I thirst for an increasing number of opportunities to preach the words of salvation, and to teach the way of life. I pray that we, as ministers, may grow in usefulness and holiness, to the end that we may be useful instruments in the hand of the Master.

Milledgeville, Ill.

# *In Defense of the Sensational*

*A requested re-print*

By Phil Kerr

(Copyright, 1946, by SUNDAY Magazine, 800 North Clark Street, Chicago 10, Illinois, July, 1946  
Used by permission)

I realize I'm sticking my neck out. But after nineteen years in the evangelistic field I've reached the conclusion that I believe in ballyhoo! And I mean it. I believe in intelligent, legitimate, effective ballyhoo.

Of course, "ballyhoo" is not my chosen term. I would prefer "promotion" or "bait-casting" or "fishing for souls." But, those who disagree with my conclusions insisting on calling it "ballyhoo," so I'll accept their term for the purpose of this discussion.

The objectors have strong feelings on the subject. A friend of mine expressed it in these words, "I don't believe in all this evangelistic ballyhoo and sensationalism. It's high pressure advertising. 'Hear the converted bankrobber!' 'Famous child evangelist!' 'Golden-voiced gospel singer, formerly from Hollywood nightclubs!' 'What about the atom bomb?' 'When will the next war begin?' 'Hear the Texas Cyclone!'

'On and on they go. Bigger adjectives. Hollywood superlatives. It's cheap and disgusting. It tends to exalt man rather than Christ. Christian service should be humble and self-effacing. We should uplift Christ and Christ alone, in a dignified, reverent way. Christians shouldn't have to be coaxed into church with sensationalism and ballyhoo."

The answer is partly in understanding that there is a great difference between "sheep-feeding" and "fish-catching." Jesus said, "Feed my sheep," but He also said, "I will make you fishers of men." Ministering to the spiritual

needs of a Christian flock is much different from fishing for souls.

The Christian shepherd's ministry is certainly important. Equally important, but far different in its scope and technique, is the ministry of the Christian fisherman.

My disagreeing friend was correct in his statement that Christians should not have to be "coaxed into church with sensationalism and ballyhoo." It's not necessary to use fishing-bait to attract sheep to the feeding-trough. Natural hunger is sufficient.

**But the sinner is not hungry.** At least he's not hungry for the same kind of food with which the sheep are fed. He's dead in trespasses and sins, uninterested in spiritual things.

It's up to the Christian fisherman to find some means of attracting him, and then skilfully to transfer his attention from the preliminary object of his interest and focus it upon a presentation of Christ. That's a difficult task. Not every Christian worker can do it with success. Neither can everyone become a successful trout fisherman. Patience and skill are required, and a knowledge of the proper bait.

Capturing the sinner's attention is not enough, in itself. Care must be taken that the "bait," having served its purpose, should be faded into the background and the sinner's final attention be focused upon Christ alone.

As an example, youth rallies throughout the country



are being criticized for their use of unconventional methods, sensationalism and ballyhoo. Outstanding personalities—athletes, war heroes, prominent business men, noted musicians and singers—are publicized highly. This often brings strong disapproval from some Christian workers who say they deplore this “exalting of man.”

But the thing we are all after, naturally, is results.

Here's a college boy, keenly interested in athletics but apathetic toward spiritual matters. He cares nothing about Samson and David and Paul, but he's vitally aware of the prowess of Joe Louis, Bill Dickey, Red Grange and Gil Dodds. Tell him that Gil Dodds is in town and will appear on a certain program and he will be there, on the front seat. He's not interested in Christ, he's interested in Gil.

From then on, it's up to Dodds to win his confidence and respect, to tell him of the reality and joy of the Christian life.

Here's another young man, eager to establish himself in the realm of business and finance. He doesn't know who wrote the Pentateuch, but he knows all about the careers of Eric Johnston and R. G. LeTourneau and Henry Kaiser. Tell him that the Reverend Jones is going to preach on the attributes of Christ; chances are he won't be interested. But tell him that R. G. LeTourneau, ascribing his phenomenal business to his Christian principles, “has just landed at the local airport in his own plane and will speak tonight at a huge rally in the armory”—and the man may be present.

Or take a young lady engrossed in the study of music. She has no interest in the angelic choir, but she's fascinated by the music of Harry Owens and Sol Hoopii and Lani McIntyre. Tell her your minister is going to preach on the Songs of Solomon and she will shrug her shoulders with a careless “so what!” But tell her that Sol Hoopii, whose Hawaiian records occupy a prominent place in her phonograph cabinet, has renounced a spectacular Hollywood career and will be featured at the local Youth for Christ rally, and she'll probably be eager to attend.

Certainly, they'll be coming out of curiosity! Why not? When Jesus stood before the tomb of Lazarus, probably many unbelieving neighbors were standing around, idly curious. But the curiosity of some of them turned into belief.

When the multitudes followed Jesus along the shores of Galilee, many came because of curiosity, skeptical of the miracles of which they had heard and which they were anxious to see.

When the four men let their sick friend down through the roof of a house in which Jesus was ministering, their spectacular actions were observed by a throng of curious spectators, some of whom probably became believers after their curiosity had turned into faith.

Is there anything wrong with our curiosity? Perhaps it would be a good thing if our gospel services today were characterized with such divine power that strangers would come to “see what's going on.” (Notice, I said “divine power,” not human fanaticism and fleshly demonstrations.) Small wonder that some of our churches never attract the curious, when nothing ever happens that isn't stereotyped and powerless!

“But,” someone says, “I don't want an audience of shallow, curious sensation-seekers.” Well, I do! I want any

kind of an audience, any time, anywhere, so that I may take advantage of their curiosity and present Christ to them. If they're shallow and unspiritual, so much the better. They're the very ones who need the gospel.

“But,” says someone, “such methods are cheap and undignified. They'll disgust more people than they attract.” That must be left to demonstration. Perhaps they will displease the nominal Christian, the man who does not wish to be disturbed in his slumbers. In my opinion, the average person is displeased to a much greater extent by lifeless religious ceremonialism and powerlessness than by an honest effort to present gospel truth in a way that will reach the masses.

Some years ago, an atheist became interested in piano playing on the radio. He paid no attention to preaching and singing, but he listened regularly to piano programs. A friendship developed. Some months later, sitting in my car one afternoon under deep conviction, he suddenly proclaimed his desire to accept Christ who was so real to me. Right there he was born again. We drove to his home and he led his wife to acceptance of Christ on the same day.

Piano music didn't save them, and neither did preaching. But it was piano music which proved to be the “ballyhoo” that brought them under the influence of one through whom Christ beckoned.

Another friend of mine was converted many years ago through a “sensational” illustrated sermon. He had been tempted out of sheer curiosity.

“But such conversions are not genuine,” others assert. Yet my first friend and his wife are staunch Christians and have survived many severe tests. The other friend became a successful minister, and has recently returned from a year's service in Germany as a chaplain with the U. S. Army, during which time he led more than several hundred of his men to a definite acceptance of Christ.

Why should we allow the sinner to be unreached, because he is not openly interested in hearing about Christ? If he would rather hear about the atom bomb, why not capitalize on his interest by discussing what the Bible says about current world conditions, then tactfully lead him into a consideration of the remedy Christ offers?

Recently I made an interesting observation. On the Sunday church page of a daily newspaper I noticed several church advertisements. One timidly announced that a certain church “we preach Christ only.” Nothing more, nothing less. No ballyhoo; no man exalted. In an adjacent column was an arresting display, large type, sensational subjects, flamboyant descriptions.

Investigating later, I discovered that the first-mentioned service was attended by less than fifty, while more than one thousand crowded into the other. Regrettable? Of course. We all agree that a sincere Christian would want to attend the services in which Christ alone was exalted. But it's important to keep in mind the fact that the average non-Christian is not interested in Christ. He's greatly interested in those who have unusual talents and abilities.

Of course, “ballyhoo” is not an end in itself. It may attract the attention, and then focus the attention on Christ, or it has failed.

Perhaps some ministers would rather have an audience of fifty sincere Christians than one thousand sensation-seekers. Yet those curiosity-filled sinners and “roller skaters”



ing Christians," running from church to church, seeking new personalities in the pulpit and sensational subjects on the bulletin boards, probably need the gospel more than those who have already become established on the Rock of Ages.

We all recognize that some ministers are called particularly to the task of caring for the sheep who are already in the fold. Possibly they would not understand the technique of attracting and winning the lost. But let them not deride those who are striving earnestly to find ways and means of "fishing for souls."

Like others, I deplore exaggeration and blatant tawdriness. There have been unscrupulous racketeers in the realm of evangelism, as in every other realm of human endeavor. But that is no reason to condemn the intelligent and legitimate use of "ballyhoo."

Probably I'll be misunderstood and my motives questioned. But there are my firm convictions. Jesus Christ means everything to me, and the consuming desire of my life is to point as many lost souls to Christ as I possibly can. Perhaps I share the sentiments of the Apostle Paul who said, "That I might by all means save some."

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## A Jealous God

The term "jealous" is looked down on by people today. Yet in its real meaning it has a proper use. The dictionary defines the word: "Intolerant of all but exclusive worship and love," when used in describing God. God is saying unto our generation as He did to the Jews in the day of Moses: "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God."

God is calling himself a jealous God, one who will not tolerate any loyalty above that to himself. God demands our love and worship.

By what right does God demand our love and worship?

By the authority of His person? Yes. He is God. There is no other God. He is the Creator of our universe and the things therein.

Again God claims our love and worship by the fact that He loves us. John 3:16 states that: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Paul wrote: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." John reminds us, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Can one read those verses and understand them without feeling that God has a perfect right to demand that one love and worship Him?

By right of what God does for us, He demands our love and worship. Suppose you take a sheet of paper and divide it in halves. At the top of one half write the heading: "Things which I have done for myself." Be honest in listing them. When you have done this take the other half sheet and write at its top, "Things God has done for me." Be just as honest in this listing. When you have finished, do one thing more. Go back and underline those

things which you have written about what you have done for yourself and which you now see even the indirect hand of God. You will be surprised at the few items you have left which are really the result of your own self.

Suppose you are one who claims that you are a self-made man. You have had to fight for what you have gathered in. You did not have a father or mother who helped you get started. You have had to get your education the hard way. To you I pay my respects. You have done great things and deserve the praise of your friends. But will you look a little deeper? Whence came your mental power, your physical well-being? Who created the material things with which you had to work? Who made you a social being with power to understand life's problems? If you are honest with yourself here, you will admit that God had a great deal to do with these things.

God is concerned about each one of us. He is a jealous God in the real sense of the word. We either are rightly related to Him, or we are out of touch with Him. The Son of God became a man so that men might become sons of God. This is accomplished through men's acceptance of salvation through Christ, the establishing of the right relationship with God through Christ.

Yes, God is a jealous God and He has a perfect right to be. And we should do nothing that will change His attitude.—Selected.

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## Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

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"Christ and Man's Dilemma," by George A. Buttrick. "Only God can remake the world He has made. Only God can solve the dilemma. Even that must be within our world, at whatever cost of divine suffering. So this book pleads for the real Christ . . . Christ as the Incarnate God," explains the author.

The chapters are:

- Christ and our Ignorance.
- Christ and our Wickedness.
- Christ and our Mortality.
- Christ and Business.
- Christ and Education.
- Christ and the Machine.
- Man's response.

Abingdon-Cokesbury, N. Y. \$2.00.

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"The Young Jefferson—1743-1789," by Claude G. Bowers. This is a third of a series: "Jefferson and Hamilton"; "Jefferson in Power"; "The Young Jefferson."

Thomas Jefferson is one of America's few immortals, as this volume clearly shows. No one can read this story without marveling at the Providence which guided us to independence and nationhood and to dignity and stability as a nation.

Houghton Mifflin Co., Boston.



## Undeveloped Resources

### A CHALLENGE FOR EVERY THINKING CITIZEN

Following World War II, the churches and related welfare agencies of America are facing the greatest opportunity and responsibility for world service that any generation has faced since the days of the apostolic church of the first century of the Christian era.

Dr. John R. Mott speaking before the initial conference when the Survey of the National Stewardship Institute, showing a decrease of more than a billion dollars in church giving, was presented said, "This conference today may prove one of the most dangerous meetings that we have ever attended. Dangerous because of what these startling facts and charts portend if we ignore them. But they are equally challenging and inspiring because of what they promise in the way of a new era for our churches and for civilization if we heed them and pay the price.

What does the increasing thoughtfulness and turning to religion mean? It means the hour is here. We are summoned to something that will far transcend anything in the long history of mankind."

The possibilities of the church and its associate character-building agencies would be unlimited if given adequate financial assistance, the Institute points out, but lack of funds does not make the issue an economic one. The factor involved is moral, the public's obligation to the church so that the church's obligation to the public may be met in turn.

The present support of the church amounts to a mere 1.35% on a per capita income of \$1,194 presenting a distinct contrast to the depression year of 1932 when 5.25% was donated on a per capita income of \$320.41. A difference of \$6,230,000,000 in the national rate. It is the objective of the institute to recapture depression heights of giving. The realization of this goal would add \$6,100,000,000 and practically quadruple the present current resources of every religious and philanthropic agency.

If man had kept Jacob's vow to God to give a tithe of his income, he would be contributing at the rate of \$16,000,000,000 a year to beneficial agencies. If he contributed the full 15% of his tax exempt income it would amount to \$24,000,000,000.

Although some of these amounts may seem large in the light of present day standards, the fantastic sums spent for items that contribute nothing to the spiritual well-being of mankind make even more exorbitant figures.

The National Stewardship Institute points out that even though all the wealth of the large private foundations, corporations and of generous large givers were concentrated in direct support of religious, character-building and welfare institutions, the total would be utterly inadequate in volume and these gifts might conceivably do more harm than good by lifting from the shoulders of the average citizen a divinely-given, wholesome responsibility and privilege of sharing with the needy and contributing to the interest of local, national and international philanthropies.

## I Believe In Prayer

As My Mother Taught Me

Harriet-Louise H. Patterson

I believe in prayer. I use it to lay hold on God as the life-giving power of my daily life. My experiences with prayer have taught me that faith in God is the answer to life.

My mother taught me to pray. To her, it is the most practical thing in the world; and she believes in it because she has always found ready help and security in its use. To my mother, God is always available, always dependable, always present in all the moods and circumstances of life, the dark as well as the bright, to give her guidance and understanding care. Her purpose in prayer has been to make God available in her everyday experience.

Out of her daily and frequent conversations with God, she has found the strength and power to achieve a mastery over life's situations and it has been the means by which she has appropriated His power to find adequacy, peace, and joy in her personal life.

I have heard my mother pray publicly only a few times and on those rare occasions her prayers were remarkable only for their extreme brevity; and her hesitancy over finding words to phrase what was in her heart, made them sounding halting and unsure. But, in case of sickness, of sorrow, of joy, in the home or outside of it, with her family or with a stranger in distress, I have seen my mother grow suddenly quiet and then begin to talk about God in the most natural manner and, in her awareness of God then, I have seen her lay hold on His power for relief, healing, guidance, or blessing, as the case might be. I can explain it only in this way: that with my mother prayer has been an attitude rather than any flow of words in which she asked something or gave God factual information. Again and again, by the time she has finished praying, something has happened; no situation has ever been quite the same after my mother in her simple fashion has prayed about it.

For as far back as I can remember, her old-fashioned advice to me has been: "Whatever it be—temptation, persecution, discouragement, loneliness, selfishness, envy, fear, or sickness—Daughter, take it to the Lord in prayer!"

### HELP! HELP! HELP!

The Boys' Brotherhood of Martin Shively of Ashland, Ohio, appeal to the entire Brethren Denomination for HELP in obtaining that New Pickup Truck for our Kentucky Mission Field.

WE HAVE THE MONEY TO MAKE THE PURCHASE.

If you know anyone who can help make the contact with a dealer who would rush the sale write immediately to:

Rev. Charles Munson,  
829 Grant Street,  
Ashland, Ohio.





## EDITORIAL COMMENT

Dr. C. F. Yoder

### THE NAME OF JESUS

The Greek preposition **en** is translated in 1250 times in the New Testament. "IN the name" means "by the authority of" in Acts 2:38—"Baptize IN name."

#### Examples:

1. Mark 16:17—"In my name cast out devils."
2. Luke 24:47—"Repentance preached in his name."
3. John 10:25—"The works that I do in my Father's name."
4. John 15:26—"If ye ask in my name."
5. John 3:18—"Condemned because believe not in name."
6. Matt. 21:23—"By what power or in what authority."
7. Acts 2:21, 38; 4:7-10—"In what name or by what authority."

The preposition **eis** with verbs of motion means **into** and is so translated over 1100 times in the New Testament.

#### Examples:

1. Matt. 28:19—"Baptizing into the name."
2. Mark 1:9—"Baptized into the River Jordan."
3. Matt. 2:11—"They came into the house."
4. 1 Cor. 12:13—"Baptized into one body."
5. Gal. 3:27—"Baptized into Christ, hath put on Christ."
6. 1 Peter 1:11—"Abundant entrance into the kingdom."
7. Rev. 22:14—"That they may enter through the gates into the city."

#### Importance of Faith in the Father and Baptism into His Name:

1. John 3:16—The Father loved . . . and gave his Son, etc.
2. James 1:18—By his own will he begot us.
3. John 16:27—The Father himself loves us.
4. John 6:44—The Father draws us to the Son.
5. John 5:17—The Father worketh hitherto and I work.
6. Acts 17:25—In him we live and move and have our being.
7. Matt. 28:19—"Baptizing into the name of the Father."

#### Importance of Faith in the Son, and Baptism into His Name:

1. Acts 4:11, 12—There is none other name by which to be saved.
2. John 3:18—Except ye believe in the name of the Son . . . ye shall die in sins.
3. John 16:24—Ask in my name and I will give.
4. Matt. 1:21—Call his name Jesus for he shall save.
5. 1 John 5:11, 12—He that hath the Son hath life.

6. 1 John 2:1—If we sin we have an advocate, Jesus Christ.

7. John 6:40—He will raise us up at the last day.

#### Importance of Faith in the Holy Spirit, and Baptism into His Name:

1. John 14:16—He is the Comforter Jesus sent.
2. John 16:13—He is the Spirit of truth to guide us.
3. Rom. 8:15—By him we can call God Abba (Father).
4. John 3:5; Titus 3:5—He regenerates our hearts.
5. Mark 3:29—Sin against him is never forgiven.
6. 1 Cor. 12:7-11—He is the giver of spiritual gifts.
7. Gal. 3:14; Luke 11:13; Acts 5:32—Received by prayer of faith and obedience.

If Christ wanted but one dip in baptism he would have used a name which refers to the Trinity, or God-head as a whole, as, for example:

1. Gen. 1:1—In the beginning God (Elohim) created . . .
2. Ex. 6:3—By my name El Shaddai was I known to Abraham.
3. Acts 17:29—We are the offspring of God . . .
4. Ex. 3:14—Thou shalt say I AM hath sent me.
5. Titus 1:2—God that cannot lie promised.
6. In the Lord (Jehovah) put I my trust.
7. Dan. 2:44—The God of heaven shall set up a kingdom.

### *Let's Call It By Its Right Name*

A ten year old lad in Warsaw led men to a house and dogmatically said: "Sure, that's it. Them guys kidnapped me and held me for three days right there!"

The house was a Jewish refugee camp and in the ensuing raid on the place, dozens of innocent people lost their lives. Too late, they learned the kid had lied; that grown friends had hatched up the story.

**That's not juvenile delinquency—that's adult delinquency!**

This happened in America. A small dark object scurried around the corner in the half dusk. The policeman on the beat overtook him halfway down the alley.

He was just a little tike but raising himself to his full height, throwing back his chest, he snarled from the corner of his mouth: "O. K. Copper. I've been stealing from the corner grocery for three months now. But you can't do nothing 'bout it. I'm under seven, see?"

**That's not juvenile delinquency—that's adult delinquency!**

Good old America: the land with more bar maids than college girls; the nation where 7 out of 8 children quit Sunday School before they are 15 years old; the country where 15 million sex magazines are read by one third of the American citizens each month; the republic where \$750.00 are spent on sin and pleasure for each dollar that goes for Foreign Missions.

The F. B. I. is constantly pointing out that Juvenile problems begin in the home. At the bottom of the affair are indulgent and indifferent parents.

For every delinquent child there is a delinquent parent, or Sunday School teacher, or public school teacher.

Let's call it by its right name:

**It's not juvenile delinquency—It's adult delinquency!**

—Baptist New Mexican.



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## Spiritual Meditations

Rev. Dyoll Belote

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### WHERE DO YOU LIVE?

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psalm 91:1.

A room-mate of mine in college, and who hailed from Chicago, used to tell of a "rough-neck" who lived in the city, and when asked for his street address, answered, "I live in thirty-third street and the last row, and the farther down the street ye go, the tougher it gets, and I live in the last house." If the rough-neck's description of his residence is typical of where the sinner resides, then our text surely sets forth the safety of the true Christian's dwelling place in utter contrast.

We live in jostling times. We are pushed and elbowed on every side. If you don't believe it, just go down to "Murphy's" on a special sale day, and try to get through the crowds. The crowd is always about you—heedless, careless, a competing multitude. We are greatly rushed, and we greatly need the secret place. How prone we become in the midst of this turmoil and stress, to become "hot and bothered," how apt to lose the coolness of our judgment; to grow hasty and irritable in temper, and to have we are offered for our crowded, hustling life, the secret place; for our heated and overwrought spirits we are offered the shadow of the Almighty; and we are invited to dwell in the secret place of the Most High.

The wording of this Scripture in this connection implies settledness as opposed to vagrancy; it suggests the contrast between a stable home and a shifting tent. Never were men more tempted to live their lives in the outer court of things, and neglect or forget the central, inner shrine, the habitation of sovereignty and holiness and peace. This is really not to live at all. It is no more life than it would be home to sit down in the porch of our house, and never enter the sweet inner living room of happy fellowship and joy.

And I would remind myself as well as my readers, that the promise of our text is not for him who occasionally visits the holy place; not to him who desperately cries for help in an hour of need; not to the pilgrim who makes infrequent journeys for worship—BUT TO HIM WHO DWELLS IN THE SECRET PLACE. Only the man who makes God his abiding place; who makes the divine presence his hourly habitation, shall experience the confidence that routs fear.

I am reminded of the story of the modern young woman who was "house-hunting," and it was suggested to her that she and her husband should buy a house and have a real home. Her answer spoke volumes: "Why should I buy a house? I was born in a hospital, I grew up in an apartment, I was married in a church, I eat my meals at a restaurant, I spend my evenings at night-clubs, I sleep in the morning, play golf or bridge in the afternoon, I will likely die in a hospital and be buried from an undertaking parlor—what do I need with a home? All

I need is a bed-room and a garage." How like the worldling in comprehension of a need of a heavenly dwelling-place and a companionship. Satisfied with the mere semblance of the real comforts of life.

The underlying trust of the Psalmist is that of every true Christian heart—that God cares for His own, His love surrounds them as the encompassing air, and no creature or circumstance can permanently intervene to harm or separate.

St. Paul has put the thought in those challenging words: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Margaret E. Sangster has given us a most beautiful interpretation of our text in these words:

"In the secret of His presence  
From the hurrying world I hide,  
In the secret of His presence,  
Very safely I abide.  
And He gave me a sign  
Of His grace and love divine.  
  
"Care and labor are my portion;  
Toil and care till evensong;  
But the hours, though often weary,  
Never drag their load along.  
For the blessing of the Master  
Makes the heaviest burden light,  
In the secret of His presence  
Where I dwell from morn till night.  
  
In the secret of His presence  
Any cross He bids me take,  
Garlanded with sweetest flowers,  
Wears the legend, 'for His sake.'  
I am happy as I serve Him,  
Happy as I walk the road  
Which my Master went before me,  
Straight unto the throne of God.  
For He gives me many a sign  
Of His grace and power divine."

—Uniontown, Pa.

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### CHINA AND THE SCRIPTURES

The American Bible Society has learned, in recent word from Shanghai, that the plates of the China Bible House were hidden, during the war years, and so escaped looting. As soon as paper supplies are available production of Scriptures can begin.

Reports are not yet available of the Scripture distribution during this period. Care has had to be taken in issuing Scriptures because of the efforts of speculators and hoarders to buy up even the paper in printed Bibles. This would indicate that there are some stocks on hand at the present time.

The Bible Society is now printing 10,000 Chinese Bibles and 200,000 Testaments as an initial supply pending the resumption of printing in China.



# WITH THE LAYMEN

## THE ASHLAND LAYMEN HOLD ANNUAL CORN ROAST

Again the custom of many years was carried out as the Ashland Laymen's Organization held its Annual Corn Roast in the spacious gardens of Dr. R. R. Teeter on Edgehill Avenue in east Ashland on Tuesday evening, September 24. For many years Dr. Teeter has planted corn at such a time that it would be ready for consumption when the time of the meeting rolled around. This year it was just right.

Between thirty-five and forty men and boys were present. The evening was ideal. The fire was roaring and the corn already in the large kettles when we arrived on the scene. The table laden with buns, weiners, steaming corn, coffee and orange drink, was soon cleared of its bounteous supply by the hungry group, and soon the last "ten pounds" of weiners in the city, as the president of the organization called them, together with all the rest of the "eats" was a thing of past history.

After announcements by President E. E. Whitted, and a prayer of thanksgiving by Dr. Martin Shively, the group dispersed as the shadows of the evening crept over the scene.

A goodly number of the Brethren students of the College and Seminary were present. Quite a number of the regular members of the organization found it impossible to be present.

The regular monthly meetings of the Ashland Laymen will begin in the month of October.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for October 20, 1946

#### PAUL TRAINS FOR HIS LIFE WORK

Lesson: Acts 9:19b-22; 11:25-26; Gal. 1:17-24

He who approaches a task untrained, goes to it with a very definite handicap. God does not send out His helpers with no knowledge of the task they are to perform. It is true that there are many who feel an urge to do certain types of work, who, **on their own initiative**, assume that a call has been given them to proceed as **they** desire. But, in many instances, they overstep or overreach their ability and, as a result, the task is not done at all or it is not done as well as it might be done if a training period should have been indulged in.

We remember that when the Children of Israel approached the Red Sea in their wild scramble to escape the hosts of Egypt, that the word of the Lord came first

under this fashion, "Stand still and see the salvation of the Lord which he will show you today." And it was only when obedient that the Israelites saw the power of God and God was willing to say, "Speak unto the children of Israel that they go forward."

Let us look at Paul for a moment with regard to this very thing. First, let us remember that Paul had had a great deal of training, all of which very definitely pointed toward the task which God was to assign him. Secondly, when Paul was met on the Damascus Road and led, blinded, into the city, he was being further schooled in his task. It is not at all strange that he should feel the urge to "preach Christ," for he was "fully converted."

But, and now let us note the trend of our lesson, he surely must have felt his inadequacy, for even though "all who heard him were amazed," and though "Saul increased the more in strength, and confounded the Jews which dwelt in Damascus," he felt the need of additional training and we note that for a period of three years he spent his time in study and meditation, preparing himself for his further God-given task.

And was it worth it? History distinctly says, "Yes!" For he was, as God's chosen vessel, the much sought after preacher and missionary. He sought to submerge self and glorify God and we read this significant statement at the close of our lesson, "And they glorified God in me."

Yes, each moment spent in preparation for the task issues in multiplied moments of accomplishment; and a moment spent with God is worth hours spent with humanity when it comes to training for a God-imposed task.

## IT DOESN'T PAY

Our honored colleague, the American Business Men's Research Foundation, says that repeal has been decidedly a bad buy and ought to be returned for a refund. They allege that according to government records, federal, state and local taxes combined during the entire period of prohibition took 12.6 per cent of the national income while for the first eight years of repeal (prior to the period of war taxes) the annual average was 18.4 per cent. This, thinks the Foundation, is a queer way to redeem the promise that prohibition repeal would reduce taxes.

The truth is that this country has been in the red ever since it repealed prohibition, and it has been on the economic down-grade ever since a group of selfish millionaires financed a campaign to destroy prohibition by encouraging law violation. When the drys were running the country in the 20's they reduced the Federal debt from about \$25,000,000,000 to about \$16,000,000,000, then the repealists took over and ran the figure up to \$42,000,000,000 before we got into the war.

Elizabeth Browning wrote these lines:

"The sweetest lives are those to duty wed  
Whose deeds both great and small  
Are close-knit strands of an unbroken thread  
Where love ennobles all."





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for October 20, 1946

### THE CHURCH AND MILITARY PERSONNEL

Scripture: Isa. 2:3-5; Micah 4:3-7; Rev. 21:3-5

#### For The Leader

The first two passages of our scripture tonight refer to the time when the throne of David in Jerusalem shall be occupied by Christ the Lord, and the Jews shall occupy their home land of Palestine. The passage from Revelation refers to the time when all time is finished and the new heavens and the new earth shall be in evidence. In these periods there shall be no wars, for the Prince of Peace shall be on the earth in power and war shall be no more. Certainly we have seen the utter horrors of war. Our returning service men can point these out to us. And what futility there is to war. Lives lost, homes lost, millions of dollars spent for loss. It will be a blessed day when this earth enjoys rest from war. In the meantime, we young people must be engaged in the work of witnessing for Christ and the bringing of the unsaved to Christ.

#### DISCUSSION

1. IS THE WAR OVER? Yes, the victory days have come and gone. Many of our men and women have returned in good health and have found their places in civilian life. Yet for many, many more, the war is not over, nor will it soon be over. These are the ones who suffered injuries of body and of soul. These are the loved ones at home who shall never know the joy of the voice or presence of a loved one again. For these, the war still goes on. Still others are yet in uniform. What should be our attitude towards them? As a church, we should have a strong interest in them. Hope, and help, we can give to them. We can show them that we appreciate what they have done for us in preserving our country, by living for the Christ who is back of it all.

2. WAYS OF HELPING THEM. Did you ever try to put yourself in the place of an injured young man, a lonely widow with a child or two, or a shell shocked veteran? Cannot you visualize the apparent bleakness of such a life? Many of them are making the grade back to a normal life. Others will need help for a long time. We can write to them, send them magazines, copies of discussions in C. E., or copies of the Pastor's sermons. We can visit them, help them with their work. We can pray with them and see that they get to church. We can make them feel welcome when they do come. In other words, do what Christ would do—that is, take a personal interest in them and their problems.

3. PRAYING ALWAYS FOR PEACE. It looks very much as if some people are not satisfied that we have ended the greatest war of history. On every hand we hear of those who are trying to stir up hate between nations, or who are endeavoring to bring promise of another war

at hand. These things do not make for much content at heart. However true the reports may or may not be, we can still pray for peace. If we for one moment neglect to offer our prayers for continued peace, we will have no one but ourselves to blame if and when the war clouds thunder again. God can do wonders for people who pray for peace. He can give them the answer to their prayers. Are you praying as you should?

#### QUESTIONS FOR TONIGHT

1. What were the total number of killed, injured or lost in World War II?
2. What can we do to defeat the war lords in their efforts to start another war?
3. Has the world ever known a period of complete peace? If so, when?
4. What are the basic causes of war? How can we remove them?

#### SUGGESTED PROGRAM FOR TONIGHT

Prelude;  
Singing of the Star Spangled Banner  
Sentence prayers  
Announcement of topic  
Scripture lessons  
Welcome to the service men present  
Chorus singing  
Topics and questions  
Special number  
Talk or talks by service members  
Bible Study  
Song: "America" Benediction

#### HINTS FOR THE PROGRAM TONIGHT

Personally invite all your service members to come to your meeting. Make them your guests and treat them as such. The talks suggested should be based on such subjects as "How Christ Helped Me While In the Service," "How My Church Can Help Service Men During Readjustment," or "How the War Has Opened Up Missionary Possibilities."

#### BIBLE STUDY FOR TONIGHT

##### Lasting Peace on Earth

- I. WHEN CHRIST IS KING. Micah 4:2.
  1. Throne established in Jerusalem.
  2. Called the house of the Lord.
- II. HE SHALL JUDGE RIGHTEOUSLY. Mic. 4:3.
  1. Good results shall come. v. 3.
  2. People very industrious.
  3. War shall be learned no more.
  4. All will walk in the name of the Lord. v. 5.
- III. IT SHALL LAST FOREVER. v. 5.
  1. In the new heaven and earth. Rev. 21:1.
  2. God then dwells with men.
  3. Tears shall be wiped away.
  4. Perfection for the saints.
  5. We should enlist all men to accept Christ, so that they can enjoy this lasting peace.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## OUR TIMES

The nations' sun is sinking in the west;

God's bounteous day of grace will soon be o'er;

The fleeting hours of this sad world's unrest

Are filled with deepest sin and sorrow sore.

With world-wide armies training for the fray,

False prophets still speak forth the word of peace.

And Brown-shirts. Black-shirts, Red-shirts hail the day

Of their great glory with its swift increase.

"O fools, and slow of heart," why will ye spurn

All that the prophets and their Lord proclaim?

Man's day is dying! Turn, ye people, turn,

Before the night shall end man's boasted fame.

Though men His Word of prophecy despise,

Yet God hath spoken—and His Word is true;

Our Christ is coming! Christians, life your eyes,

And pledge your life and love to Him anew!

—Rev. Albert Simpson Reitz.

## THE SATANIC TRINITY

Rev. 13

This chapter deals with three important personages: The dragon, the antichrist, and the false prophet. They appear as a counterfeit of the Triune God. It is only in the Great Tribulation that the Satanic Trinity can manifest itself on earth. They seem to be superhuman creatures and according to Rev. 19:20 both will be cast alive into a lake of fire. The annihilation of the souls is the wicked is refuted in Rev. 20:10. For the beast, who is antichrist, and the false prophet are still alive after 1,000 years in the lake of fire, and will remain alive and be tormented for ever and ever.

To show Satan's counterfeit of the Triune God the following comparison with Scripture verses may be followed:

There is the mystery of godliness, and of iniquity (1 Tim. 3:16; 2 Thess. 2:7). There is a holy Trinity, and an evil trinity (Matt. 28:19; Rev. 13:1, 4, 11; 16:13). The dragon is identified in Rev. 12:9 as Satan. There is "The God of Heaven," and "the God of this world" (Rev. 11:13; 16:11; 2 Cor. 4:4). Each has his children on earth (1 John 3:10; Matt. 13:38). Each has his angels (Gen. 32:1, 2; Rev. 12:7). Each has his own appointed ruler (Psa. 89:27; Rev. 13:2). Each grants a throne (Rev. 3:21; 13:2). One attests the truth to save, the other deceives to destroy (John 7:31; 2 Thess. 2:10; Rev. 16:14). Each will have all to worship him (John 5:23; Rev. 13:8). Christ has a bride (Rev. 21:9); Satan has an harlot (Rev. 17:5). Each has a city (Rev. 21:10; Rev. 17:18). Each has a church, the church of the antichrist being called the "Synagogue of Satan" (Rev. 2:9; 3:9). Each has a cup (1 Cor. 10:16; 11:25; 1 Cor. 10:21). Christ's ministry lasted 3½ years, and the ministry of the antichrist will be 3½

years (Rev. 13:5). Christ and antichrist are identified many times in scripture (Matt. 16:16; 1 John 2:18). The antichrist endeavors to make himself as God (2 Thess. 2:4; Dan. 11:36). Both Christ and antichrist have a coming and a revelation (1 Cor. 15:23; 1 Pet. 1:13; 2 Thess. 2: 8, 9). Each has a death and resurrection (1 Thess. 4: 14; Rev. 13:3). Each has his kingdom, power and throne (Rev. 11:15; 13:7). Christ came with wonders indicating God's approval (Acts 2:22); the antichrist will come with wonders to support his lies (2 Thess. 2:9). Each is accredited with miracles (John 14:10; 2 Thess. 2:9).

The counterfeit of the Holy Spirit is the false prophet (1 John 4:6). Each works in his children (Eph. 2:20; 2:2). Each represents another (John 16:7; Rev. 13:12). Each bears testimony to another (John 16:44; Rev. 13:12). Each works miracles (1 Cor. 10:11; Rev. 13:14). Each gives life (Rom. 8:11; Rev. 13:15). Each gives a seal (Eph. 1:13; Rev. 7:3; 13:16).

The beast, who is antichrist, is a representation of the head of an empire. His identification will not be known until after the church is raptured out of this world. When Satan tempted our Lord to become world dictator through him, it would seem he tempted Him to become antichrist. The beast or antichrist as world dictator will control the political, commercial and religious world. His number is 666, the number of a man. The three sixes represent the unholy trinity of Satan, antichrist, and the false prophet. Seven is the divine number. In that day people will not be trusted with credential cards but must have the mark of the beast in their flesh (Rev. 13:16).

## FORGOTTEN MEN

Conscientious objectors who will be reaching draft age in the months ahead were the "forgotten men" in Washington during June, according to E. Raymond Wilson, legislative representative of the Friends Committee on Legislation.

Commenting on the inevitability of extension of the Selective Service law until March 31, 1947, Mr. Wilson pointed out that C. O.'s still can be drafted under the bill as written and that likely hundreds of young men will have to serve in Civilian Public Service camps without pay, although the war has been over more than a year.

There are still 3,065 (as of June 15) C. O.'s serving in C. P. S. camps, according to the National Service Board for Religious Objectors, and several thousand others in Federal penitentiaries. The "appalling" thing about the fate of these men, according to Mr. Wilson, is the lack of interest on the part of many religionists and the complete ignorance of the whole issue on the part of the public.

## THE CHURCH SHOULD FIGHT

The Church, apparently, has feared a clash with the liquor interests. It has side-stepped the issue and compromised by permitting its members not only to drink, but even to engage in the traffic; and what is the result? Men and women have lost their respect for the so-called Christian church. It is time for the Church of Jesus Christ in America to stand up against the accursed liquor traffic and fight.—The "Dry Legion."





## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
Rt. 1, Box 152, Conemaugh, Pa.

### "C. E. BOOSTER NEWS"

#### NEW TYPE OF PROGRAMS IN THE EVANGELIST

Without doubt, young people, by this time you have observed the change in the character of the *Evangelist* C. E. Topics. Instead of a full page of topic material, we are now reducing this in size about one half, and filling the rest of the page with program helps.

First of all, orchids should go to the *Brethren Evangelist*, and Editor, Rev. Fred C. Vanator, for their kindness in giving to us a whole page for our material. And for their patience, suggestions and understanding in getting the material before you in the *Evangelist*.

Each of you should get your church paper and bring it to your C. E. meetings. In this way you will have the program of the evening right before you.

You can supplement the topic discussion with recommended quarterlies and helps from other C. E. sources. In this way you will be getting a variable viewpoint on the topic of the evening. The suggested programs are suggestions only. They are not hard and fast, but can be changed to suit your personal needs.

The Bible studies should be given out a few days ahead of the meeting, at least. Let the person responsible study the outline and scripture verses, so that in the meeting it can be well given, helpful and interesting.

#### WHAT ARE YOUR IDEAS?

It would be foolish to think that the heads of your C. E. Board had a corner on all the ideas for C. E. work and successful meetings. What are your ideas? How would you improve the program material as it appears in the *Evangelist*? What special meetings have you had which could be used by others?

We could use your special program suggestions in the near future for our Thanksgiving meeting, Christmas meetings and New Year's Eve programs. Think back real hard to last fall. What special things did you have in your meetings that would be helpful to other C. E. societies this fall? Send them to your Topic Editor, W. S. Benshoff, Rt. 1, Box 152, Conemaugh, Pa., and we'll see what we can do about passing them on to others.

#### NEWS REPORTS

How can your friends know what you are doing unless you write and tell them. (Of course, if you do something bad or evil, that travels plenty fast without you writing about it.) But we are talking about the good things you do in your society.

News reports are like letters. Don't be afraid to tell what you do in your societies. Some people are too modest to write of their good work. But we want you to write those news reports about your societies. The goals ask for four during the year. More would be acceptable and used.

## Ashland College News Letter

By Arthur Petit

The prediction that more Brethren students are attending Ashland College than ever before was borne out by statistics released by Miss Martha Holmes, college recorder last week. While not all figures are completed and this may not be all of them, this is the list according to the registration cards. In some cases, the correct city or congregation may not be credited. As listed in the Publicity and Recorder's offices, the Brethren students are:

Ralph Albright, Ashland.  
Gloria Allman, Dayton, O.  
Gerald Banghart, Nappanee, Ind.  
Donna Bechtel, Canton, O.  
Harry F. Berkshire, Masontown, Pa.  
Robert Bischof, Johnstown, Pa.  
Wilma Baer, Ashland, O.  
Bonita Bowman, Dayton, O.  
Jack Clapper, Canton, O.  
Paul Clapper, Louisville, O.  
Paul Clouse, Nappanee, Ind.  
Lois Coleman, Milledgeville, Ill.  
William Cordier, Canton, O.  
Mary Crider, Smithville, O.  
Robert Crowe, Nappanee, Ind.  
Mary Alice Dafler, New Lebanon, O.  
Jeannette DeLozier, Ashland, O.  
James Eck, New Lebanon, O.  
Nellie Eller, Milledgeville, Ill.  
William Fells, Falls City, Nebr.  
Frederick Flory, Covington, O.  
William Fuller, Goshen, Ind.  
Dallas Gardner, Nappanee, Ind.  
Lowell Gardner, Nappanee, Ind.  
Spencer Gentle, Fort Scott, Kans.  
Ann Gilbert, W. Alexandria, O.  
Mary E. Gilmer, Bryan, O.  
Janet Good, Waynesboro, Pa.  
Alvin Grumbling, Johnstown, Pa.  
Joseph Hamel, Johnstown, Pa.  
Doris Hart, Washington, D. C.  
Loris Hibbs, Uniontown, Pa.  
Dale Hobson, Bellville, O.  
Jeffery Hockett, Nappanee, Ind.  
Robert Hoffman, Berlin, Pa.  
Robert Holsinger, Oakville, Ind.  
Gordon Howe, Homerville, O.  
Horace Huse, Ripon, Calif.  
Gertrude Johnson, Falls City, Nebr.  
Wilma Johnson, New Lebanon, O.  
Barbara Keyes, Mexico, Ind.  
Bernice King, Elkhart, Ind.  
Richard King, Smithville, O.  
Helen Kinsinger, Canton, O.  
Robert Kurtz, Elkhart, Ind.  
Fells Lam, McGaheysville, Va.  
Beverly Larson, Falls City, Nebr.  
Richard Leidy, Vinco, Pa.  
Carl Levers, Ashland, O.



John Lindower, Ashland, O.  
 Margery Long, Smithville, O.  
 Josephine Lowery, St. James, Md.  
 Robert Lowery, St. James, Md.  
 Harry MacArthur, Waterloo, Ia.  
 Paul Markel, Nova, O.  
 Delbert Mellinger, Nappanee, Ind.  
 John Mellinger, Nappanee, Ind.  
 Audrey Miller, Goshen, Ind.  
 Miriam Mills, St. James, Md.  
 Ralph Mills, St. James, Md.  
 Gretta Mix, Dayton, O.  
 Charles Munson, Johnstown, Pa.  
 Rae Musser, Berlin, Pa.  
 Betty Myers, Ashland, O.  
 Margaret Neighbors, Oakhill, W. Va.  
 Frances Neterer, Nappanee, Ind.  
 James Newman, Huntington, Ind.  
 Phil Nolte, Ashland, O.  
 Virginia Patton, Ashland, O.  
 Thomas Queer, Berlin, Pa.  
 Samuel Richmond, Nappanee, Ind.  
 Joan Riddle, Ashland, O.  
 Dale Roesch, Bryan, O.  
 Norma Roesch, Bryan, O.  
 Dorman Ronk, Ripon, Calif.  
 Ivan Ronk, Cedar Rapids, Ia.  
 David Rose, Johnstown, Pa.  
 Ted Sapyta, Ashland, O.  
 Pat Schwab, Louisville, O.  
 Joanne Selby, Dayton, O.  
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 Pegge Shively, Nappanee, Ind.  
 Benj. Shiver, Ashland, O.  
 Joseph Shultz, Berlin, Pa.  
 James Simmermon, Pittsburgh, Pa.  
 Paul Smith, Ashland, O.  
 Edward Spencer, Sergeantsville, N. J.  
 Jack Spriesterbach, Mansfield, O.  
 Vernon Stiffler, Johnstown, Pa.  
 Clarence Stogsdill, Cerro Gordo, Ill.  
 Iona Stoffer, North Georgetown, O.  
 Jean Stout, Pleasant Hill, O.  
 Shirley Sword, Milledgeville, Ill.  
 Barbara Taylor, Ashland, O.  
 Wilfred Wise, Nappanee, Ind.  
 Marilyn Witmer, Ashland, O.  
 Joan Zerbe, Loree, Ind.

### THE RIGHT WAY TO PRAY

A friend of mine, a chemist, has a valuable colored cook, who has a nine-year-old girl. ..

One bright morning the little girl was setting the table when the small son of the chemist became interrogative. "Jenny, do you pray?" the lad questioned.

"'Course, every night."

"But do you think," the boy continued, "that God hears your prayers so quickly as those of white children?"

The girl was confused, dropped the plate she held, but answered beautifully: "See here, Master Arthur, I pray into God's ears and not into his eyes!"—Philip Cleveland, *Pulpit Digest*.



## News From Our Churches

### ST. JAMES, MARYLAND

One month has passed since we began our work in St. James, and we feel that this might be a good time to tell some of the brethren what is taking place down here in Maryland.

The services of the church are proving to be quite popular with the people, as is shown by their faithful support, both morning and evening. We now have two worship services each Lord's Day, plus the Sunday School and Christian Endeavor. Our evening attendance has increased exactly 100% during September, rising from thirty the first week to sixty-one on the 29th. Christian Endeavor, during the same period, increased its attendance from thirteen to thirty-three. We are praying that this interest in the work of the church will continue as the months go by.

The various organizations of the church are also showing a real interest in the furthering of the work of Jesus Christ. The Loyal Workers Ladies Class, having been responsible for the installation of the heating plant in the church last winter, are now making plans for another project—possibly the installation of stained-glass windows in the sanctuary.

The Boys' Brotherhood, the first in the Southeastern District, at their meeting last week, voted to undertake two projects. The first is the sponsoring of a Hallowe'en party for the entire Sunday School and church, thus making it unnecessary for each group to hold its own party. The second, and greater project, is that of taking the initiative in putting a basement under the church which could be used for Sunday School classrooms.

The Woman's Missionary Society is talking about putting new carpets in the church building, which would add greatly to the appearance of the sanctuary.

And the Christian Endeavor voted last night to accept as their responsibility the financing of the weekly bulletins which we print, thus saving the church treasury the expense.

Much has been done; much is being done; and much remains to be done; but we know that with the prayers of all of the brethren, and with the continuing interest of the people here, the Brethren Church at St. James will move ahead in the months and years which follow.

Henry Bates, pastor.

### Large Stock of Mimeograph Paper

White and in colors, all 20 lb. substance, good grade, long fibers, just the kind our preachers like. Standard prices, plus postage, except when 10 reams are ordered we will pay postage.



## How Much Do You Count?

Modesty is a virtue but excessive modesty is as deplorable as overconceit. It is as bad to say, "I'm only one of many and do not count," as it is to say, "I'm all important; the show can't go on without me."

It is not only right to realize your importance in the general scheme of things but it is your duty to do so. It can be done without displaying offensive egotism. You, as an individual, do count. You are one of the links in the great human chain and the strength and courage you have will help determine the strength of that chain.

Much is being said in these days about mass production, but did you ever stop to think that there could be no such thing as mass production but for the contribution of the individual? Mass production increases or decreases as you step in or out of the ranks. Something goes out of the effort when you step aside and cease to do your bit.

Does the individual count? Can a mere unit exert any important influence when there are millions of units to be reckoned with? The war gave us some striking proof along that line.

There was the daring marine who saw all the other members of his unit killed but who manned a machine gun and exterminated 74 of the enemy, earning recogni-

tion as "the one-man army." There was that gallent American destroyer, which sank six enemy ships and which will go down in history as "the one-ship Navy."

Too many of us feel that we are just one of the crowd and that as individuals we do not count. It is that spirit which every election day keeps countless Americans from going to the polls to vote. "I'm not going to vote," says the fellow who stays at home. "Millions of votes will be cast and my vote will not matter one way or the other." And, so, he throws away his privilege of voting, which is one of the most priceless privileges of a free people.

What a misconception of one's personal responsibility! What a chaotic situation we would find ourselves in if all individuals reasoned in that indifferent manner. Citizenship would cease to mean anything and, sooner or later, the liberties we failed to appreciate would be torn from our hands by some hostile force.

Be humble but not so humble that you will be blind to your personal responsibilities and to your duty as an individual. The great effort cannot be a success if you fail to do your part; the achievement cannot be one hundred per cent if you refuse to contribute your bit. You cannot even respect yourself if you shirk your duty and leave your part of the job for someone else to do. Stop thinking of yourself as a mere cog in the machine and start thinking of yourself as a vital part of the machine—a part which must function or the machine becomes paralyzed.—Louis E. Thayer.

## From Our Book Department

### BIBLE STORY BOOKS

- Egermeiers—Cloth, \$2.00; Deluxe, \$4.95; Bowie's—\$1.95.  
 Hurlburts—\$2.95; Aunt Charlotte's—\$2.00  
 The Wonder Book of Bible Stories—\$1.50.  
 Bible Stories for Little Folks—\$1.00.  
 Bible Picture A. B. C. Book, Egermeier—\$1.25.  
 Stories to Live By—The Beatitudes for Boys and Girls—85 cents.  
 Boys and Girls of the Bible (New) for the Young People—\$1.50.  
 Illuminated Bible Story Book—\$1.00.  
 Hurlburt's Life of Christ, for Young and Old—\$2.75.  
 Picture Stories from the Life of Christ, Follett—\$1.00.  
 The Christ of the Four Gospels, by C. J. Sharp—50 cents.  
 "Dot to Dot" Life of Christ, for little folks—35 cents a set.

### RELIGIOUS FICTION

- Roofs Over Strawtown (A prize novel) Sarah Elizabeth Gosselink—\$3.00.  
 The Borrowed Glow, Richard Ellsworth Day—\$2.00.  
 Lands Away, Earl Marlott—\$1.50.  
 These, My People, Bertha B. Moore—\$1.25.  
 One Master, Bertha B. Moore—\$1.25.  
 Candle in the Night, Ruth Johnston—\$1.25.  
 The Girl of the Listening Heart, Bertha B. Moore—\$1.25.  
 Tomorrow Begins Today, Bertha B. Moore—\$1.25.

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## Mission Church News

CHEYENNE, WYOMING

In a letter just received from Brother Frank Garber of Cheyenne, Wyoming, he says they are making good strides and three new members were baptized on September 15.

For the past twelve months they have maintained an average enrollment of 29 in their Sunday School and their offerings average \$11 per Sunday. As soon as material is available, they want to proceed with their building plans.

The Rev. Cecil Johnson will conduct a series of special services in this Mission church the latter part of October.

The General Conference offering of nearly \$800 has been sent to be used in building this new church. Other personal gifts have also been received at this office and have been sent on to be used in Cheyenne for the purpose designated. Your gifts and prayers will give wonderful encouragement to this fine little flock of sincere worshippers.

## THE MERGER IN ACTION

One month has passed since the merger of the Secretaryships for the College and the Missionary Board have been effected. It is, of course, entirely too brief a period to reveal all the details or to make definite conclusions. Yet, there are excellent reasons for believing that it may be quite successfully done. It becomes evident at once that the Secretary cannot do some things for either board as they were done before.

At the time of the merger, it was decided to make a test to ascertain whether or not the field work for both could be successfully done by one man. This decision to attempt the merger has brought a most hearty response from scores of pastors, laymen and church leaders over the brotherhood. By mail and personal contact, people have voiced their appreciation for this action. These expressions give encouragement to your boards and to your Secretary.

We have discovered that Brethren people and many friends are generally interested in our College as the institution where our young people are trained for life's duties and given vision for the ministry and missionary program of the church. As these Brethren young people surrender and dedicate themselves for Christian service, it at once becomes a moment of chief concern to both the College and the Missionary programs. During the past ten days your Secretary spoke in four different Indiana churches and made contact personally with pastors and leaders of eight others in the same state. In every case there was an expression of praise and agreement for the closer cooperation of our boards.

Our mutual interests will be presented in both the Mid-West and the Central Conferences which convene early in October.

Let us lift the name of Jesus high in these days  
E. M. R.

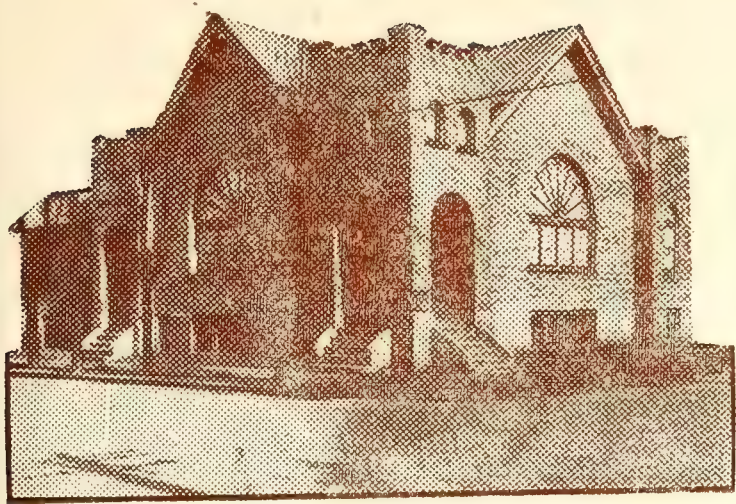
## REVIVAL SERVICES—AKRON, OHIO

The new pastor, the Rev. J. G. Dodds, of our newest mission project, the Firestone Park Brethren Church, begins a series of special meetings in the David Hill School auditorium on October 13. Services will be held each night at 7:30. Neighboring churches will give a heap of encouragement to this new group by attending these services. Location is in the Southeast section of the city.

## AT UDELL, IOWA

Special services are listed to begin at Udell, Iowa, October 20 to November 3. These services follow almost immediately after the District Conference at this church. The Rev. W. R. Deeter is the pastor.





## Canton Has Purchased A Church

If you are a faithful reader of "The Brethren Evangelist," you no doubt have read of the progress being made by the Brethren in Canton, Ohio. They have purchased a church located at the corner of Seventh Street and Gibbs Avenue, N. E. The Missionary Board is contributing a gift of \$10,000 toward this new church home. Your generous gifts at Thanksgiving time will help this board to carry on a still greater program. Below we quote some facts taken from Rev. Beekley's recent letter concerning the new purchase:

"The cost of the church was \$19,000. We had to offer \$500 more than another group who planned to buy this church the next morning. Our congregation voted unanimously to make the purchase. It is a brick building with large stained glass windows, has a pipe organ, fine pews, large Sunday School room and a basement under the whole building.

"The ladies of the church met Tuesday and worked all day cleaning everything from top to bottom. Thursday night we had our first Bible Study and Prayer Meeting with a very fine attendance. This was followed by choir practice.

"Sunday is Rally Day and we expect well over 100 and in the evening the Louisville Brethren are coming to join us in our first evening service.

"Under the pipes of the organ there is a beautiful baptistry. We already have some applicants for baptism. In the year that we have been in Canton we have taken in 19 new members and we hope and will work for more this coming year.

"The Ohio District W. M. S. Rally will be held here in this church this month. Our ladies are busy preparing for this event."

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## MEN'S PART IN THE MISSIONARY ENTERPRISE

by Rev. S. E. Christiansen

Pastor at the Mt. Olivet Brethren Church, near  
Georgetown, Delaware

As a boy in Norway I played in a band under the auspices of the China Inland Mission. There were at the meetings of this society each month from twenty to a hundred members. The attendants were mostly women. Once in a while a few ministers came to their services, but those that did the preparation and worked out the principles were not men. I saw practically the same type of missionary work done when I lived in London, England. The work in the different religious bodies pertaining to missions at home and abroad alike, was largely done by the women of the church. This I found to be similar when I came to the U. S. A. There are several women's missionary societies in most every religious body, but as to a man's missionary society I have yet not heard, even

though there are many missionary boards, consisting of more men than women.

Jesus called and sent men to go for Him. "Follow me, and I will make you fishers of men." He also called others who left their all and followed Him. These men first found Jesus for themselves and then went out to find others. May I ask, is not this what we need today? Men who really know, not alone that Jesus found them, but that they really found Jesus in their own souls. The response must be made by the individual himself, even as did the disciples—they set Him first. The disciples whom Jesus made fishers of men, were poor in earthly goods, but rich

(Continued on Page 13)



# MONEY

## - - - the Symbol of Power

*Clarence Fairbanks, Washington, D. C.*

(You will want to read this fine article on a most vital subject.)

Have you ever stopped to ask yourself these questions, "Why are rich people never satisfied with the money they now have? Why must they be always striving to get more and more?" People do not want money for money's sake. Money alone is worthless. Just now we are hearing the complaints of people who have more money than they have ever had before because they cannot use it. Isn't the lust for money really a lust for power? And as Constantine Brown wrote in his column on September 29, 1946, "Lust for power is the most potent intoxicant in the world." People are not satisfied with a limited supply of it, but are like the man at the bar who must absorb it in large quantities. "At any rate, to me it seems clearer every day that the moral problem of our age is concerned with the love of money, with the habitual appeal to the money motive in nine-tenths of the activities of life, with the universal striving after individual economic security as the prime object of endeavour, with the social approbation of money as the measure of constructive success, and with the social appeal to the hoarding instinct as the foundation of the necessary provision for the family and the future."\*

When there are plenty of goods on the market and there are still men to be hired, the man who has money has the power to say, "Give me what I desire whether it be material goods or the services of other people." But money, the symbol of power, is neither good nor bad in itself. The person who possesses the money or the power is the determining factor. Abraham, the father of nations, was a wealthy man. His wealth and his power were in the hands of God and he became a blessing to all peoples. On the other hand, the lust for power may lead people to all the sins that have ever been committed. When money possesses the man, it blinds him to everything that is good and beautiful. One day a rich but miserly chassid came to a rabbi. The rabbi led him to the window. "Look out there," he said, "and tell me what you see." "People," answered the rich man. Then the rabbi led him to a mirror, "What do you see now?" he asked. "I see myself," answered the chassid. Then the rabbi said, "Behold—in the window there is glass and in the mirror there is glass. But no sooner is a little silver added than you cease to see others and see only yourself." There is something about money that makes it stand between an individual and his fellowmen. This lust for power was not confined to the dictators of Europe. It is a part of everyday American life.

If the possession of money is the main goal in your

life, you have sold your life for a mess of pottage. Like the rich man who had more than he could ever possibly use and who at the same time would not give to his neighbors and friends who were so deeply in need of his help, you may find your soul suddenly required of thee in the midnight of your life.

For the Christian it is a good thing that money is the symbol of power. It has the power to support missionaries at any mission point in the world. It has the power to command beautiful and useful buildings for God. It has the power to buy food and to preach the gospel to the down trodden. Yes, money is the symbol of power, but the power that it possesses depends upon you.

Money not only is the symbol of power, it is also the symbol of life itself. For every dollar that you earn, you must give a portion of your life. Again it is fortunate that it is so. Physically, it is impossible for many of us to go very far from home to preach the message of Christ. Yet I may go because in the money that I send for missionary purposes, I am sending a part of my very life. When I contribute to the needs of the poor, I am actually giving a portion of my life in behalf of them. Money is the symbol of power only because it is the symbol of life and it is life that is required to produce goods and to exert an influence for good.

Milton in "Paradise Regained" has Satan say to Jesus:

"Money brings honour, friends, conquest, and realms.  
What raised Antipater the Edomite,  
And his son Herod placed on Juda's throne,  
Thy throne, but gold, that got him puissant friends?  
Therefore, if at great things thou wouldst arrive,  
Get riches first, get wealth, and treasure heap—  
Not difficult, if thou hearken to me.  
Riches are mine, fortune is in my hand;  
They whom I favour thrive in wealth amain,  
While virtue, valour, wisdom, sit in want."

To whom thus Jesus patiently replied:—

"Yet wealth without these three is impotent  
To gain dominion, or to keep it gained—  
Witness those ancient empires of the earth,  
In height of all their flowing wealth dissolved;  
But men endued with these have oft attained,  
In lowest poverty, to highest deeds—  
Gideon, and Jephtha, and the shepherd lad  
Whose offspring on the throne of Juda sate  
So many ages, and shall yet regain  
That seat, and reign in Israel without end."

\*J. M. Keynes.



# Brethren Doctrine and Missions

by Rev. Claud Studebaker

Does the Brethren Church have a distinct message for this confused age—which is a convincing argument to build new Brethren churches? If the answer is, "No," then the zeal for building new churches has little motivating power and could well subside and lose itself in other organized churches. If the answer is, "Yes," then giving to the world of people our distinct message becomes a matter of first magnitude.

We sincerely believe the Brethren Church has been intrusted with a heritage of faith and doctrine that is extremely important and greatly needed, which lays upon our shoulders a compelling responsibility to, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

## NEW TESTAMENT—OUR CREED

The New Testament of our Lord and Saviour Jesus Christ, with no additions and no deletions, is our well recognized creed. When Christ speaks we are to obey. Cleansing by the word is only possible as we obey the word. We are made new creatures in Christ by the word. "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever."

Much is said these days about, "Being born again"; "Knowing we are saved"—a spiritual experience, "which anticipates some physical thrill and sensation which is taken as the evidence that God has forgiven our sins and written our name in the Lamb's Book of Life and made us one of His adopted children and heir to His glory."

..Now, these are legitimate expectations and attainments of faith, but the assurance is in our obedience to Christ and not in our feelings. Men may feel they are saved and still be lost. Our Lord said, in that great sermon, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven." It is wholly possible for men to say, "They know the Lord" and He may not know them and may say unto them, "Depart from me, ye that work iniquity." "He that saith, I know Him, and keepeth not his commandments, is a liar and the truth is not in him."

This is pretty straight talk from the inspired word by the "Beloved Apostle." With all the confusion and babel of voices in the religious world, there is one hope to unify our faith and the teaching of the various groups that call themselves churches, and that sure way is simply to humbly obey the words of Christ. As Christ is the only Saviour for men, and His words are "spirit and they are life," it logically follows that obedience to Him is the only way of life and salvation. "Why call ye me Lord and do not the things that I say?" The Brethren Church believes

that every command of Christ is important and should be obeyed, whether in ordinances of the church or in conduct of life.

## THE NEW TESTAMENT PRESENTS JESUS CHRIST

The New Testament presents Jesus Christ as a fulfillment of the prophecies and realization of great spiritual truths set forth in the types and figures of the Old Testament. The heavenly hosts exult at His birth and the angel announces good tidings for all people, "Unto you is born this day in the city of David, a Saviour which is Christ the Lord."

This Saviour lived among men and ministered to them. He concerned himself with their human needs; He healed the sick, bound up the broken hearted, sympathized with the distressed, lifted up the fallen; He was not unmindful of any human need, but He came not only to minister, but to give His life a ransom for many.

We preach Christ as this world's only hope and His gospel as the only message of life and salvation. They who do not preach Christ as the eternal Son of God, who took upon Him flesh that He might have a common experience with us, born of a virgin, manifested all power, atoned for our sins on the cross, rose again in victory and ascended back to His Father, now at the right hand of the Majesty on high, where He maketh intercession for us, sending into the world the Holy Ghost, who shall testify of Jesus Christ and convict the world of sin and of righteousness and judgment, until Christ returns to earth to destroy sin with the sword of His mouth and to rule in righteousness over the earth, when the knowledge of the Lord shall cover the earth as the waters cover the sea. "Heaven and earth shall pass away, but my words shall not pass away."

## IMPORTANCE OF OBEYING THE WORDS OF CHRIST

Christ being the eternal God and having all power in heaven and in earth, and His words being eternal truth which shall never pass away and shall judge us in the last day, we feel that the Brethren Church is justified in her claim that all the commands of Christ should be as literally obeyed as it is possible for us to do. When Christ says, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved," and also gives the manner and formula for that baptism in water, we believe that there should be no hedging, or deleting, or changing; that Christ has spoken the command and if we believe it and obey it, we can rest assured of the salvation which He purchased with His own blood. It is true that, "The grace of God brings us salvation," and, "By grace are ye saved through faith," but grace is not salvation. Grace is an attribute of God. Salvation is a possession of man. It comes when God forgives man's sin and changes him from a lost to a saved man. "Ye were the servants of sin, but ye have obeyed



from the heart that form of doctrine which was delivered you. Being then made free from sin ye became the servants of righteousness." "Seeing ye have purified your souls in obeying the truth."

We believe it is extremely important to insist on men doing the words of Christ. If He says to believe the gospel and be baptized in water a certain way, who has power to abridge the word of Christ or change it or to rob it of its content? If He says, "This is the way, walk ye in it," is not that the greatest assurance of salvation that can be obtained?

I insist on the baptism because it is the command of Christ. We do not seek to limit God. If He saves people without being baptized, we have no complaints against God, but He has commissioned us to go and preach His gospel and baptize the folks who believe it, which involves believing in Christ as the Son of God, and confessing Him as Saviour and magnifying God for His great love and grace. Not only in the matter of baptism in water, but also in the Love Feast and Communion we believe it should be observed according to all the commands of Christ. What plainer words could be spoken than these: "If I then, your Lord and Master, have washed your feet; ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you." There are many things to say in favor of these words, but my whole argument in this presentation is—when Christ commands us to do certain things this is sufficient reason in itself. "Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man . . ." These citations might be multiplied only to repeat the same truth. "Whatsoever he saith unto thee, do it."

#### THE BRETHREN CHURCH HAS A DISTINCTIVE MESSAGE

The Brethren Church does observe certain commands of Christ that many other churches disregard. It is not our purpose to criticize them, but it is our task to make our own testimony of the gospel as great as possible. Probably the greatest canker eating at the life of the world is lawlessness—disobedience to the laws of God and man.

The common complaint of God against His people in the Old Testament times was disobedience. "To obey is better than sacrifice and to hearken than the fat of rams." The prisons are filled with people who have disobeyed the laws of the state. The church that insists on obedience to the words of Christ certainly is needed in this lawless world. Our testimony will be greatly increased if we increase the number of preachers and the number of churches. Our people should rise to the great need of these times and make possible the building of many more Brethren Churches and "Pray ye the Lord of the harvest that he will send forth laborers into his harvest."

## The Moderator Speaks

L. E. Lindower

For most of us the year is progressing too rapidly already, since General Conference has closed. This is the season when most churches are beginning a new year. Are we ready to make it the best yet? The challenges of the world around us are the biggest in history. There is no excuse, therefore, for not making the greatest effort in our history.

During our General Conference your Moderator learned for the first time that the person who holds that office becomes automatically the chairman of the committee on the spiritual state of the churches. This revelation has been a real challenge, in spite of the daily press of College duties. It is the sincere purpose of the Moderator to do something about this. What really constitutes spiritual life in a church is a problem. Will the Brethren kindly respond with some suggestions and standards for this?

Is your Moderator being too radical in thinking that the so-called "Progressives" have never been progressive enough? Perhaps I do not refer to being progressive, but *aggressive*. Can we be accused of taking it too easy in the midst of situations everywhere which demand aggressive Christian work? If I am on hand when my neighbors' house is burning and I fail to help put it out, is it not criminal? *The world is on fire. Are we helping?*

Is there some way in which we can challenge churches and church members this year as never before, to put the work of Christ first? I sincerely believe that if we do not do this, our children will pay a terrible price in the future, perhaps in the near future. WE APPEAL TO ALL BRETHREN TO HELP US KEEP ON THE SPIRITUAL ALERT, AND BE MORE AGGRESSIVE THAN IN THE PAST.

WHAT DOES YOUR CHURCH AND YOUR LORD MEAN TO YOU?

*He that giveth to the poor  
Shall not lack*

*But he that hideth his eyes  
Shall have many a curse.*

—Proverbs 28:27.



## NEWS

## From the Christian World



A workshop course on the use of radio in the field of religion, sponsored by the Federated Theological Faculty of the University of Chicago and the joint radio committee of the Congregational, Christian, Methodist and Presbyterian churches, was held for one month at the Chicago Theological Seminary. The course was designed to improve religious broadcasting, which is generally poor when measured by the standards of good broadcasting.

The Augustana Synod, a Lutheran body, voted at its annual convention in Duluth, Minn., in favor of the formation of a federation of all Lutheran groups in the United States as a step toward organic union.

The World Council of Churches has received a request for fifty jeeps to help Greek Orthodox priests make their calls in places where conditions render travel almost impossible.

#### The World Mission Crusade—

**When?**—From October 1, 1945 through April 30, 1947.

**What is the Aim?**—It is to bring relief, reconstruction, evangelism, and advance in the United States and over the world. Some churches have called it a Crusade for Christ.

**What are the Needs?**—The rebuilding of hundreds of churches and missions. Sending forth new workers. Food, shelter, clothing for thousands who were victims of the recent war. The World Mission Crusade wants to make possible the giving of \$2,000,000 for direct immediate relief. There is urgent need for medical supplies in many places and still need for all kinds of clothing.

Women throughout the United States are showing an increasing interest in the ministry, Dr. Hazel E. Foster told delegates to the annual assembly of the American Association of Women Ministers.

Negro Methodist churches in Mississippi will receive \$100,000 from the million dollar forward movement to be carried on by Methodists in that state.

A Church of Christ in America to which all denominations could belong was advocated by E. Stanley Jones in an address to the Massanetta Springs Bible conference. He declared that a divided church cannot retain its moral authority in a world now seeking unity.

Every presbytery of the Presbyterian Church in the U. S. A. shows a gain in Sunday School attendance for the first time in ten years, according to statistics released by the director of the department of church-school administration, Dr. Walter D. Howell. The gain of 35,897 members for 1945-46 brings the total school enrollment to 1,263,712.

**In the field of Archaeology**—In Iraq, six miles Southeast of Bagdad, the ruins of the ancient city of Tell Harmal, destroyed by fire in 2000 B. C., have been unearthed. Most important among the findings is a clay cylinder bearing queer syllables that resemble musical notations. Such signs appeared on the vessels that were discovered in 1914 at Assur, along side which was found the Assyrian bi-lingual poem which referred to and confirmed the Biblical account of the creation of the world and the genesis of man. It is believed by authorities on the subject that similar data may be deciphered on the Tell Harmal cylinder.—Our Hope Mag.

**Taxes and Giving**—The Income Tax makes it possible for you to give as you never gave before. Why not use this privilege in all of our Christian giving? Keep a strict account of your gifts to the church, missions, relief and Christian education, Red Cross, etc. Our government grants this privilege. We should earnestly use it.

A former air corps sergeant, Jacob de Shazer, who was captured and imprisoned for three years by the Japanese after the first Tokyo raid is returning to Japan as a missionary. He says that he harbors no bitterness toward his former captors.





The front of the new Brethren Church in Rosario.

New

Brethren

Church



The church building constructor handing Rev. Zeche the key to the church at the inauguration ceremonies.

Note: Don't overlook Rev. Zeche's account of the Inauguration (Dedication) of the new Rosario Brethren Church. Through the wonderful contributions of the Brethren people all over the United States, the Missionary Board was able to send \$10,000 to the Rosario Brethren so that they could have an attractive edifice in which they can glorify God and more efficiently spread the gospel to our South American friends.

Notice, too, in the excerpts from Rev. Zeche's letters that we will soon have more inspiring news—a wedding between two young Brethren workers.

Rosario, Argentina, August 4, 1946

Rev. Claud Studebaker, President  
Missionary Board of the Brethren Church  
Ashland, Ohio

Our dear Brother in Jesus' Service:

With great joy at last we have been able to elevate our hearts full of gratitude to God for the finishing of the building of our church. We have been so eager to have it for such a long time. Also our hearts feel profound grat-



A view of the inside of the church in Rosario. It shows the pulpit, the platform, piano and the harmonium and the pews.

itude to all you as you are part of all this emblem of love for the Lord.

Sure, there was an anxious eagerness for our feast of the inauguration for which we had prayed about. Here we had the workers' conferences and special meetings of awakening in all our Rosario Districts.

We have had the willing help of the Methodist pastors, Baptists, and Plymouth Brethren, and also a nice chorus from the Slovakian Church. All of our pastors and workers of the Brethren Church were here from Cordoba, Gerli, and Rosario.

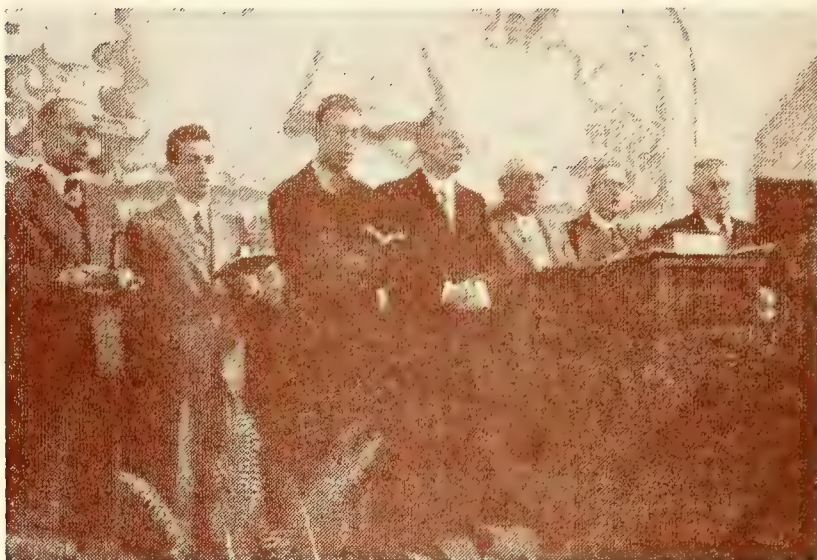
After some special hymns and prayers from several pastors, we had poetry, solemn music and several messages by each one of the pastors: Jose Anton, Alberto Andenmatten, and Brother Antonio Carusso from Remedios de Escalada; Baptist pastor, Juan Simon; Methodist pastor, Santos Pagura; Dr. Sitney Sowell, Baptist, and some others. We also had a brief sketch of the history of our Brethren Church in the Argentine and, particularly, of the Brethren Church in Rosario.



# Dedicated

## In

# Rosario



Several pastors singing a hymn. From left to right: Jose Anton, Alberto Andenmatten, Brother Carusso, Adolfo Zeche, Juan Garcia, Juan Simon of the Baptist Church, and the Constructor, J. B. Patriarca.



Miss Esther Zeche playing the piano at the inauguration program.



Bouquet of flowers as an homage to all the Brethren in the United States.

We had a special homage—as a demonstration to our beloved Brethren in the United States—which consisted of a bouquet of white flowers that the Rosario Brethren Church put in front of the pulpit with the following inscription, “Gratitude to honor the Brethren Church in the United States of America.” Meanwhile, the people stood up and prayed before the Lord’s Throne, asking the richest and most abundant blessings for all you there.

We could see the tears shining in everybody’s eyes; they were tears of immense happiness and joy.

Also, as we stood our thoughts went to our dear brother Dr. C. F. Yoder (our pioneer in the missionary work here in Argentina) and also to our dear brother Rev. J. Ray Klingensmith, who had visited us not long ago interceding between you and the building of our Brethren Church here.

After all of this, the people passed into the yard to take a cup of tea and cakes. There were about 100 persons in attendance. After resting and a good chat during the tea, we went back into the church where the night’s program followed.

The meeting at night was directed by an eminent Methodist preacher, Rev. Atilio Emmanuelt, who enjoys a great sympathy amongst us through his consecration and his great will of cooperation in all things of the work.

It is not possible to forget such a happy day that we spent together, nor forget the words that our ears listened to about the message and the several choruses that we had ending the day.

The offering that night of the inauguration amounted to \$69.70 (Argentine pesos), as first fruit of the joy with which God filled their hearts. This money will help us a little with the many, many expenses that we had during the past while. We had to make ample progapanda with invitations, proper literature and an ample effort to put into every house and into the hand of each person a portion of the Lord’s word. Also, we brought all the benches or pews from our different annexes to have sufficient seats for all our folks in the church.

After the great Inauguration Day, we followed with special conferences during the whole week—called “The Inauguration Week.” This was very well attended night

(Continued on Page 12)



## Brethren Service Flashes

Not enough churches have been reporting the collection of clothing and canned goods to be sent to the needy of Europe and Asia. Let's not forget the great need still prevailing. Remember, it is a great opportunity for creating good-will—our hope for lasting peace.

We are anxious to hear of any drives for clothing and canned goods made by church groups or individuals. The Huntington, Indiana church informed us recently of a clothing and foods drive and the Ashland Sisterhood is now in the midst of their second clothing drive.

And, don't forget that the Thanksgiving Offering to be lifted on November 24 will be an especially good time to contribute financially to the relief fund!

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### THE WAY OPENS TO JAPAN

The people of Japan have needed help badly since the close of the war, but up until now private relief agencies have not been allowed to send goods there. Whatever relief work has been done has been done by the Eighth Army. In August that picture changed. An agreement was reached whereby relief groups belonging to LARA (Licensed Agencies for Relief in Asia) could start immediately to ship materials to Japan. The Church of the Brethren is one of the member agencies of LARA, as is also Church World Service; so the channels are at last open for us to help the little people of that country recover from the torment of a long, destructive war.

Goods shipped by LARA agents on the west coast will go to the army of occupation in Japan, which in turn will put these materials at the disposal of a committee of Japanese civilians who will see that distribution is made to those in need, without regard for color or class.

Already the Brethren Service Committee has bought close to 14,500 pounds of dried whole milk with funds contributed generously by Japanese-American friends in Chicago, and this allotment is to be included in the first LARA shipment to Japan.

The way is now open. You are invited to help build brotherhood with contributions of money and material goods for the Japanese needy.—From "The Gospel Messenger."

### OUR SEA-GOING COWBOYS

Bob Holsinger, an Ashland College student, is back home again from a very interesting trip made on a cattle boat. The boys (Bob's brother was with him) made this trip through the Brethren Service Committee. They had the opportunity to spend three weeks sight-seeing in Italy, visiting such places as: Trieste, Venice, and Milan.

Besides having this pleasurable tour, the boys were able to aid the war needy of Europe by lending their services to the Brethren Service Committee as "sea-going cowboys."

The need for more interested men is still urgent. If you have the time (average trip is about five weeks) and want to take advantage of a rare opportunity, contact the Brethren Service Committee at New Windsor, Maryland and they will furnish you all necessary information concerning this project.

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### PEACE PRIORITIES

*I planned an ultra-modern home when priorities were lifted . . .*

*But a Belgian woman whispered, "I have no home at all!"*

*I dreamed of a country place for luxurious week ends . . .*

*But a Jewish lad kept saying, "I have no country!"*

*I decided on a new cupboard right now . . .*

*But a child of China cried out, "I have no cup!"*

*I started to purchase a new kind of washing machine . . .*

*But a Polish woman said softly, "I have nothing to wash!"*

*I wanted a quick-freezing unit for storing quantities of food . . .*

*But across the water came the cry, "I have no food!"*

*I ordered a new car for the pleasure of my loved ones . . .*

*But a war orphan murmured, "I have no loved ones!"*

—Mayme Garner Millar, in *World Call*.



# The Story Revealed

## by Spades and Stones

by Zena Grace Sommer

The story of the Bible does not only come to us through the written Word, but through the spade which has unearthed facts in the Holy Land, proving the authority of the Bible. The spade is sometimes mightier than the pen in throwing light onto facts long buried under the debris of centuries. Archaeology helps complete the Biblical picture and enables us to better understand the Bible. Few other professions amaze or reward one as does Biblical archaeology. With the Bible in one hand and a spade in the other, he "looks to the future with an eye on the past."

Other records to which the Bible writers and their contemporaries had access, have long since disappeared. Written on such perishable material as papyrus or parchment, they were destroyed by fire, dampness and other causes. Much of the past still remains a mystery, but archaeology has been making strides in revealing and corroborating the events which occurred in the times of Abraham, Jeremiah and Jesus Christ. It is becoming increasingly apparent that the Bible contains much more historically valid data than was supposed before the spade furnished its independent evidence outside of the written Word.

On the stone floors of temples, built several centuries before Christ, and now uncovered, are drawn pictures of Daniel in the lion's den, the sacrifice of Isaac, and the still older story of Noah's ark.

Layer upon layer are the ruins of old Bible time towns, and as the archaeologists dig deeper, jewelry, pottery, tools and many other interesting things are brought to light. The ancient peoples were familiar with potsherds, and the Bible is replete with references to pottery. They wrote on pottery, and the fingerprints of the potter have remained until this day. Since pottery is practically indestructible, records written on potsherds have come down to us from remote times.

In the valley of the Jordan have been found remains of a civilization that flourished 3000 years before Christ, before Abraham was, or Moses led

the children of Israel out of Egypt into the promised land.

Many walls and towers of ruined cities have been discovered, and from them measurements are taken, which give the size of the city. In these are numerous pits, lined and walled with stones, where probably grain was stored in time of famine or siege.

From these ruins we find that the houses of those days were two stories high. The ground floor consisted of one large room, with two or three smaller rooms at the side for storage purposes. The ceilings were supported by stone pillars. The upper part of the houses were of wood in many instances, and the people lived here or on the flat roofs, which were reached by stone stairs on the outside of the building. They are much the same as those in the time of Christ, and the houses of Palestine today have the same basic structure.

Among the other excavations, clay loom-weights, still intact, show that weaving was very common, and the ruins of dye plants have been found where the woven material was dyed. Little clay figures of people and animals show the toys used by the Israelite children, and have lasted through all the long centuries.

Samaria is one of the ancient towns whose ruins have been unearthed. Of special importance is the architecture of Herod, particularly the famous Street of Columns, built in the time of Christ. But for all the magnificence and beauty of Herod's new Samaria, nothing compares in art and value with "Samaria ivories," built by King Ahab, who was noted for his palace of ivory.

### KING SOLOMON'S CITY—EZION-GEBER

Ezion-geber was a town on the Red Sea at the northern end of the Gulf of 'Aqaba, identified today as Tell el-Keheleifeh. The excavators have only recently discovered this long-lost seaport and fortress, guarding the crossroads to Arabia and Egypt.

Solomon was a great builder. We read in I Kings 9:15-19 that he "built cities of store, and cities



## NOTICE!

## Ohio W. M. S. Members

The Ohio District W. M. S. Rally that was scheduled for October 16 to be held at the Y. W. C. A. in Canton will be held on the 23rd in the newly purchased church at 7th St. and Gibbs Ave., N. E. The rally will begin at 10:30 A. M. Dinner will be served at the Sue Ming Restaurant located near the church; cost of the dinner will be \$1.00.

for his chariots, and cities for his horsemen." Among others, he rebuilt the famous city of Megiddo, whose stables were fitted with numerous stone hitching posts for Solomon's Chariot horses. The remains of his stables have been uncovered. As far as can be ascertained, Solomon was the first Israelite king to use horses and chariots on a large scale. There was space for 300 horses. Also, an ancient brickyard has been found in this locality, and houses made of sun-baked mud brick.

Ezion-geber was a great industrial center. Solomon planned the city near the wells and oasis palms, at a shore point where the draft blew up the Wadi to aid the smelters of Ezion-geber. Excavators have brought to light an elaborate system of furnaces equipped with flues and built to take advantage of the draft furnished by the winds from the north. Here were smelted, refined and wrought into products the ores extracted from the copper and iron mines in the valley along the Gulf of Aqaba. Excavations have revealed that Solomon, one of the world's first copper kings, mined the minerals in the Wadi 'Araba. Recent discoveries definitely prove that the famous passage, "And you shall inherit a land whose stones are iron and out of those hills you can dig copper," is correct in describing the promised land in the Bible.

It is known now that along the entire length of the Wadi 'Araba there are deposits of copper and iron. Solomon used copper on a lavish scale in his Temple in Jerusalem and imported specially skilled coppersmiths to do some of the most important work. At Ezion-geber the refined metal was sent by water to southern Arabia, Egypt and Sinai. Ships brought back spices, perfumes and Egyptian gems.

Amazing evidence has been found of the shipping activities at Solomon's seaport. The excavation of pitch and large copper nails point to the fact that the settlement was occupied with boat-

building. Also, there have been found pieces of rope, made from twisted palm branches, which were used only in boats. There is a remarkable correlation between archaeology and the narrative of Solomon and his associate in business, the great merchant King, Hiram.

Thus, the close relationship between the Holy Book and the Holy Land is being confirmed anew by those who delve for facts in the very earth. Little by little, excavators have laid before the world scientific proof that the history of the people as given in the Bible is absolutely accurate. —From "The Palestine Pictorial News."

## Excerpts From

## Rev. Zeche's Letters

"... With great pleasure, and thank God for it, we see that we will actually have the inauguration of our church in Rosario, an awakening that fills our hearts with joy, for the enormous enthusiasm that reigns."

"Now I wish to add a very pleasant bit of news, and that is that we have decided in our last meeting of the workers to accept Brother Pablo Espinosa, a young student of the seminary, as a worker in our mission field. He expressed the fervent desire to practice his divine vocation with which God has blessed him, offering himself willingly to His service.

"Everyone here agrees unanimously and we feel very happy that we can, in part, solve the problems of the scarcity of workers in the Lord's Vineyard in Argentina.

"Brother Espinosa thinks, with the Lord's will, to marry Magdalena Anton and after both will be efficient workers of Jesus Christ.

"I hope that all you members of the Missionary Board will agree to the desire of this young man to be a worker for the Lord."

"... I include a supplemental report giving more details in financial report and all the other expenses of the work."

"... We are in need of some Harmoniums, a loudspeaker. Perhaps we need several benches or pews when Brother Jose Anton opens a new church in Colon, a town near Firmat."

(Continued from Page 9)

by night and many people and nice youth accepted the Lord Jesus Christ as their Saviour.

So, all the members of the Rosario Brethren Church thank you and all of the Brethren in the United States for the nice privilege of having our own church building. Thank you very much!

With the sincere desire that you also have had a Conference with rich blessings, I shall close this letter, expressing my best wishes and love.

Sincerely yours in Christ,

Adolfo Zeche.



## Let's Be Logical About Sinning

by Dr. Roy L. Smith

Editor of "The Christian Advocate"

To get the best and the most out of life, we must be logical. This means, then, that if sin is profitable, let's go the limit. But if righteousness is logical, then let us let nothing interfere with righteous living to the limit.

If stinginess is wise, then let's close up "the bowels of compassion" completely, but if generosity is the better way of life, then let us find a way to be generous on a reasonable, systematic, logical basis.

The age-old system of tithing may be subject to some objections. It may work an injustice on those who have little or no income. We need not debate that matter beyond saying one simple thing: those who have tried tithing most thoroughly are most convinced of its effectiveness as a system of giving.

But at any rate, let's be logical about our sinning, or let us be logical about our righteousness.

Life cannot be lived on both sides of the issue. We either indulge the body and its passions, or we master it. We live either for ourselves, or for others. We either give in a decent, orderly, systematic way, or we give unintelligently, uninformal and ineffectively. The giver who gives at all should give with care and with intelligence.

"There is that which withholdeth more than is meet, but it tendeth to poverty," is the way the writer of Proverbs expressed the idea, and his conclusion is still true. The reluctant giver gets no joy out of his gift; the conscience-stricken sinner gets no pleasure out of his sin.

Let us look at life, therefore, with complete candor. If sin is profitable at all, then let us get everything out of life that sinning can give us. But if virtue and honor are profitable, and if righteousness pays the bigger dividends, then let us live to the utmost limit of righteousness.

The question of tithing, in the thinking of most people who have never tithed, is very largely a matter of being unwilling or unable to live adventurously. We know we ought to give, we would like to give, we are afraid to give, and we have no method for giving. The result is that we do not get the fun out of giving.

But if God be God, then let us discover if possible what his preferences are in the matter of generosity. What method of giving does He bless? If Baal be God, then let us find out what has his approval. But of one thing we can be sure: we cannot please both God and Baal.

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(Continued from Page 3)

in the faith. They regarded it better to be a fool for God than the world's wise man.

What is man's part in the missionary enterprise today? Jesus said, "I, if I be lifted up, will draw all men unto Me." This was the work of the early disciples, and remains the work of the present disciple of our Lord today. If we lift our own church, or a creed apart from the Bible, we fail to lift up the Lord Jesus Christ. The early disciples resembled in life and speech the Lord Jesus in such a manner that the religious sect of their day "took knowledge of them, that they had been with Jesus."

This life reflecting the Lord Jesus among their fellow-men, was man's part in the missionary enterprise in the first century and the same Jesus, given the same opportunity in the believers today, will make the church as real, as effective today as it was in the beginning. Jesus said, "Ye are the salt of the earth," the seasoning power, the preserving power, this is the mission of the church.

Men of the church should be like Andrew who went out

and found his own brother and said unto him, "We have found the Messiah." Andrew was an influence for good to his brother and brought him to Jesus. Dear reader, did you ever bring any one to the Lord Jesus Christ? If you did not, you have missed a great joy. Try it, and find that joy. Let us remember that Jesus depends on us to go and do for Him what He bids us do. You may say, "I can't speak to others." Jesus has a school for you. He says, "Learn of Me." Would you go there to learn of Him? He who trained the disciples to become apostles, that is, those whom He taught He also sent to teach others. No matter what you are Jesus can make you both whole and serviceable unto Him. Brethren, will you step in and take your part in the missionary enterprise today?

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*Measure thy life by loss instead of gain;  
Not by the wine drunk, but the wine poured forth;  
For love's strength standeth in love's sacrifice;  
And whoso suffers most hath most to give.*

—"The Disciples," Harriet Eleanor King.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topics for October 27, 1946

## THE CHURCH AND CIVILIAN WORKERS

Scripture: Matt. 25:31-46

## For The Leader

"Christ Service" should be the motto of the evening. Displaced peoples are like visitors or strangers. They are with us, yet because they are not permanent citizens, they are not a real part of us. We have a wonderful opportunity to make them feel at home by inviting them to come to our church, and making them feel welcome when they do come. Factory workers, migrant workers, families of soldiers are suffering in many ways because of the upheavals of war. Are we going to sit back and let them drift along as best they can, or are we going to go out and bring them into the fellowship of our Church? Can you visualize your church as a "home for the homeless?" There is much that we can do in this way. Christ would do it if he were here in body. We, His servants, must do it.

## DISCUSSION

1. FINDING THE HOMELESS. In every nook and corner of every house, some one lives. Walk down the street of your neighborhood and see how many people you meet that you don't know. How many of them are new in your community? Do they have a church home? Perhaps they were valuable workers in the community from which they came. We must make it our business to go and see who they are and what their interests are. Untold good can be done in this way. A stranger can become a valuable friend if we go out of our way to get acquainted with them when they are in our neighborhood. Remember, they are human, and have feelings just like we do. Go, seek those who have no church home and invite them to your church.

2. HELPING THEM. Were you ever a stranger in a new neighborhood? It is a strange feeling to walk down the street in a new town and not know anybody you meet. How would you feel if some young person your own age spoke to you, and went out of their way to start a conversation with you? Still how would you feel if they invited you to come to their C. E. meeting the next Sunday? It's a sure bet you would go. Once you have made the acquaintance, you can take them to your meetings, your social times. You can introduce them to your friends. Don't forget, the people we remember the longest are those who came to our aid when we were "down and out, or lonesome or strange." We can tell them about our community, and where to go for this or that. We can tell our Pastor about them so that he can go and meet the family. There is no limit to what we can do for new people as we serve in "Christian Service."

3. HELPING WITH SPIRITUAL PROBLEMS. Perhaps the greatest problems which people have today are spiritual. They may not recognize them as such, but yet they

have them. If you are strong in your own personal Christian faith, you can be a great help to those in need. New people have to get used to worshipping in a different church, with new faces and a new minister. It just isn't quite like home to them in your Church. How long will they feel that way? Only as long as we make them feel they are strangers. Once they feel they are welcome and are a part of our church life, then that strangeness will disappear. Then they will look to our church for their spiritual help and guidance. It is a great work, young people, let us devote much time and talent to making others feel at home in our Church.

## QUESTIONS

1. About how many people have moved into our own community in the last year?
2. About how many have we invited into our own church?
3. Suggest ways in which we can improve our attitude toward visitors in our church, and new people in our community.

## SUGGESTED PROGRAM FOR THE EVENING

Quiet instrumental music.  
Chorus singing  
Announcement of the topic  
Scripture reading  
Leader's talk and topics  
Questions  
Special music  
Offering  
Sentence prayers  
Bible study  
Requests for prayer  
Chorus singing  
Benediction

NOTE: In the "requests for prayer," note that about a month ago we mentioned that there is power in united prayer. This item is designed to help you share your prayer requests with each other. Then in your daily devotions you can remember each other's problems in your prayers. Remember, "When men pray together, they will work together."

## BIBLE STUDY—Psalms 126

## "THE REWARDS FOR FAITHFULNESS"

- I. BEARING THE PRECIOUS SEED. v. 6.
  - a. Over the rugged roads.
  - b. Doubtless with many tears
  - c. The Lord is a great help in this. v. 3.
- II. FAITHFULNESS BRINGS HAPPINESS. vs. 2, 3, 5.
  - a. The joy of seeing others won to Christ.
  - b. Stars in our crown.
  - c. We then possess new friends in Christ.
- III. COMMENDATION OF THE MASTER IS THE GREATEST REWARD.
  - a. Well done, good and faithful servant. Matt. 25:21.
  - b. He that winneth souls is wise. Prov. 11:30.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## THE 144,000 ON MT. ZION

Rev. 14:1-5

"And I looked, and lo, a Lamb." This is the Lamb identified by John the Baptist (John 1:29, 36). Whether on earth or in Heaven the redeemed always sing about the blood of the Lamb. Apart from faith in the efficacy of the shed blood of Jesus Christ there is no salvation (1 John 1:7; Heb. 9:22). The theme of every song in Heaven is redemption through the blood of the Lamb (Rev. 1:5; 5:9, 12). Man is slow to learn that his righteousness is insufficient for his salvation (Rom. 3:10; Isa. 64:6). Man must not trust his own attainments, but in the Substitute Who paid his sin penalty (Isa. 53:6; Rom. 4:4-7). We cannot get others saved by preaching our own righteousness. Salvation is of the Lord" (Jonah 2:9).

"A Lamb stood on the Mount Zion." Abraham enacted in figure the scene of Calvary on Mt. Moriah in the offering of Isaac. The term "Mt. Zion" was extended to include Mt. Moriah when the ark was brought to Solomon's Temple, and sometimes it includes Jerusalem. When the Lord returns He will establish His reign in Jerusalem (Psa. 2:6; Isa. 2:3). Angels heralded our Lord's first coming, and will also herald His second coming as indicated by voices from Heaven (vs. 2). Read Matt. 25:31.

The 144,000 are identified in Rev. 7:4 as "Of all the tribes of Israel," and then the twelve different tribes are named in succeeding verses. The term "firstfruits" unto God and the Lamb is a term God commonly uses in His dealing with Israel. The 144,000 are only the "firstfruits" as Rom. 11:26 speaks of "All Israel (the generation living at that time on the earth) shall be saved." It says further, "There shall come out of Sion a Deliverer, and shall turn away ungodliness from Jacob." The 144,000 did not follow the antichrist and his false religion (Rev. 14:4).

In verse 3 a new song of profound praise is peculiar to the 144,000. They have been miraculously preserved during the Tribulation, and of experiences which they alone knew they may sing of the wonderful providences of God. In this verse the "voice of many waters" is the voice of the Lord, making Himself understood by all nations ("waters").

In the following sense the redeemed of all ages have much in common: 1. They are purchased (vs. 3; 5:9, 10; Titus 3:5; 1 Pet. 1:18, 19; Rev. 4:17). 2. The redeemed are "begotten" (Jas. 1:18). They are "sealed" (Eph. 1:13, 14) as God's own and of His care and service.

On Sunday evening, October 27, Mr. Perry Hayden, President of Hayden Mills, Inc., of Tecumseh, Michigan, director of the Dynamic Kernels (Biblical) Wheat Tithing project for the past six years, will give his film lecture on this great tithing demonstration at 7:30 in the First Brethren Church, Bryan.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for October 27, 1946

#### PAUL'S MISSION TO ASIA MINOR

Lesson: Acts 13:1-5, 13-14, 44-46, 48-49; 14:26-27

In the lesson we note the call to a definite missionary endeavor.

There are especially interesting facts to note in the sequence of events as recorded in verses 2-4. Let us look at them closely, for on them hangs the gist of the lesson today. For had these events not happened, the remaining historical account of the doings of Paul and Barnabas would not have been written.

1. Note the words, "as they ministered to the Lord, and fasted." It is evident that these men of verse 1 were attendant on the duties that had been assigned them. Also that they realized the importance of these duties. It was only when they were in this attitude that the next phrase could be recorded.

2. This phrase, "The Holy Spirit said," tells us that the relationship of these men was close in intimate with the Holy Spirit.

3. Now note especially the words of the Holy Spirit, "Separate" (set apart for assigned work) "me Barnabas and Saul for the work whereunto I have called them." The important words there are those last four, "I have called them," with the emphasis on the 'I,' the Spirit, the Caller." It was He who planned and He who called; He who saw the need and He who delivered the command. For command it was. He did not say, "Will you set aside these men if you are so disposed?" but he said, "You do it."

4. Now we are interested in the reactions of those spoken to. Note the four things they did: "They fasted" (they must have continued their fast, for they already had been fasting); "They prayed"—no doubt that they might do the will of God; "They laid their hands on them," that is with prayer that a particular endowment might come upon them for the task assigned; "They sent them away." Empty handed? What do you think? That was not the manner of doing things by that church at Antioch. Neither should it be our manner of doing things.

Lastly, "So they departed, sent forth by the Holy Spirit." That the mission should be successful is not surprising, for what ever is guided by the Spirit must be successful. True Satan throws obstacles in the way, but persistence and patience in following a God-given task will always bring results.

Bryan, Ohio, First Brethren Church will have its Home Coming Services on October 20. Rev. Ora C. Lemert, Walkerton, Indiana, a former pastor, will be the guest speaker for the day.



# I Was Wondering - - -

IF we BELIEVED the Gospel is for all men—

IF we really had a passion for souls—

IF we would exercise more FAITH in our Missionary Program—

IF all Brethren were on fire for the Lord Jesus—

IF CHRISTIANS were vitally concerned that there are enemies and “isms” in this country opposing our Bible and our Churches—

IF spiritual enterprises were undertaken on the same scale, with as much zeal and determination as the secular interests—

IF just ten young people in our church every year would dedicate themselves for Christian service—

IF we would hear Jesus’ word, “The fields are white unto the harvest and the laborers are few”—

IF ALL Brethren would TITHE their income—

IF ALL Brethren would fervently PRAY—

## What Would Come To Pass?





### NOT MINE OR THINE

But when ye pray, say *our*—not *mine* or *thine*:

Our debts, our debtors and our daily bread!  
Before the thronged cathedral's gracious shrine,  
Or in thy closet's solitude instead,  
Whoe'er thou art, where'er thou liftest prayer,  
However humble or how great thou be,  
Say *our*, thy brother man including there.

And more and more it may be thou shalt see  
Upon life's loom how thread to thread is bound;  
None for himself, but man and fellow man,  
Or far or near, meet on one common ground,  
Sons of one Father since the world began.  
So shall God's kingdom come in might and power,  
When all can pray, not mine or thine, but *our*.

—Frances Crosby Hamlet.



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INTERESTING ITEMS

Elkhart, Indiana. Word from Brother L. V. King, the new pastor of the Elkhart Church tells us that he is conducting a revival in that church beginning November 3 and continuing through the 17th. Rev. and Mrs. Robert Byler, of West Alexandria, Ohio, the latter the former Jane King, will be in charge of the music for the meeting. They will also have charge of the children's meetings. The revival will close with a Communion service, which will be held on Wednesday evening, November 20, to which the neighboring churches of the brotherhood are given a cordial invitation.

Linwood, Maryland. Word from Brother Elmer Keck has come to us as follows. Under the date of October 7, he writes:

"We had a very nice baptismal service Sunday afternoon. Five were baptized. We are looking forward to the coming of Brother E. M. Riddle as our evangelist this fall. Rev. Percy Crawford and his male quartet will be with us in December."

Waterloo, Iowa. The Laymen of the Waterloo Church really went into business for the Lord this past summer. They planted a portion of ground in pop corn and harvested it recently with the result that they had over 2,400 pounds of shelled pop corn. The sale of this is to net them nearly \$400.00, which sum is to be used to help one of their students through Ashland College. You will hear more of this when Brother RuLon reports the entire proceeding through the Laymen's column.

St. James, Maryland. We note from Brother Bates' calendar that Rev. Steinhart is to be the guest speaker at their morning service on November 3. He also gives the average attendance and offering for the month of September as: Morning attendance—74; evening attendance—50; Sunday School attendance—109; average offering for the day—\$65.24. Now let's see what happens in October.

Goshen, Indiana. We note that the Goshen Church under the fine leadership of Brother Rowsey is still doing things. They recently held a "Bible Chautauqua," which was conducted by Rev. and Mrs. A. C. Westphal. The interest was held through many different phases of entertainment, but the gospel message was the main effort.

We also note that Mr. Strycker, who has for many years been the custodian of the Goshen Church—fourteen years to be exact—has resigned from that position. We feel that the work of the custodian of the church is so important that it can be classed with any other official position of the church.

New Paris, Indiana. We glean the following from Brother C. A. Stewart's bulletin:

"Our men met in the church Thursday evening (October 3) and organized a Men's Brotherhood. There were eighteen men present. Woodrow Immel was elected president; Stanford Smokr, Vice-President, and Harry Smith, Secretary-Treasurer. Ben DeBore was elected tract secretary. It was decided to meet once each quarter. The next meeting will be at the home of Brother Orb Myers."

More and more our men are taking seriously this business of the men doing the work they should in the Lord's vineyard.

\* \* \* \* \*

"BRETHREN YOUTH"

\* \* \* \* \*

Sponsored by the Boys' Brotherhood of Pennsylvania  
Berlin, Pennsylvania

BIG RALLY

Just after Thanksgiving Time  
November 29 and 30

We invite all Brotherhoods, Sisterhoods, Sunday  
School members and Christian Endeavor Young  
people to attend.

Speaker—GIL DODDS

(Send registrations to Joe Glessner, Berlin, Penna.,  
by November 20, for lodging and meals. Urgent!)

\* \* \* \* \*



## • The Editor Thinks Aloud

Fred C. Vanator

### WE GO CONFERENCEING

The past two weeks have been spent in our western conferences—the Mid-West at Falls City, Nebraska, and the Central at Udell, Iowa.

Picking up Mrs. Vanator and Brother and Sister Riddle at Warsaw, Indiana, where Brother Riddle had been the Home Coming guest speaker at the Warsaw Church, of which he had formerly been a pastor, and where Mrs. Vanator had been helping to care for the editor's aged father who is seriously ill, the four of us took off to spend two weeks of very pleasant fellowship between us and the conference attendants of these two conferences.

That we had a great time goes without saying, for the "Riddles" are wonderful traveling companions and the churches of the Mid-West and Central Districts did more than their part to make us feel welcome. We were entertained in the home of Mr. and Mrs. John Wiltse at Falls City and Brother and Sister Riddle were housed in the fine home of Mrs. Minnie Replogle at Udell, and Mrs. Vanator and I were the guests of Brother and Sister W. R. Deeter in the "Manse" at Udell. And how these conferences fed us. They overcame all shortages and showed us real western hospitality.

So much for us. Now let us say some things about these conferences. They were both as fine conferences as the writer has attended, and he has had the pleasure of attending five district conferences this year, besides the General Conference. That these people do things in their churches is evidenced by the fine reports that they made of their work.

There were two outstanding accomplishments in the Mid-West "meet." They adopted their new constitution and by-laws and completed the plans for the purchase of a Camp site for their District. This will come to you in more detail when the final steps are taken for the completion of the purchase.

The Central District is making great plans for the launching out on a program of expansion. Keep your eyes on that district and watch it grow. They mean business.

These programs were well arranged and carried out. The "Ashland" party spoke many times at each of the conferences and represented the various interests of the church. They were well received and we believe that the delegates were sincere in their expressions of appreciation for our presence. At least we came away feeling that it was good to be with these good people and to render whatever service we could.

Teaching a class and then going immediately into the pulpit to preach puts a heavy strain on the minister and may easily result in lowered quality, both of his teaching and preaching.—G. S. Dobbins in "Sunday School Builder."

It is in secret that we learn the secret of the Lord.

## Business Manager's Corner

George S. Baer

### Our Slogan

### A GREATER PUBLISHING HOUSE FOR THE SERVICE OF CHRIST AND HIS CHURCH

We can have it, if we want it—if we want it hard enough.

#### A Publishing House with Modern Equipment

will usher in a new day of service on the part of the Publishing House to every activity of our church. The day of opportunity is at hand and the General Conference has recognized it and directed that we should seize it. The "WE" in this case involves the entire membership of the church. Pray that the Holy Spirit may take us all under his holy influence and cause us to do his will. In January the challenge will be presented in a special way for definite pledges and gifts. Now, we are asking that you shall pray for this great undertaking.

#### Higley S. S. Commentaries on Hand

We have received a large shipment. Send your order at once to make sure that the supply is not exhausted before you get yours. Every year the supply has run out before the needs have been met because the demand for this book has been growing each year. The price is \$1.25, postpaid. If you order five copies or more to one address, you may deduct 10% when writing your check.

#### "Under His Wings"

We have a supply of these books on hand and are expecting to receive soon a shipment of other required reading books. Price \$1.00, postpaid.

#### Bible for Your Church Pews

We have taken over from a closing-out sale the following Bibles suitable for your prayer meeting room or for the book-racks on the backs of your church pews.

18 Bibles, 5 x 7¼ inches page size, good type, black imitation leather, overlapping edges, King James Version, @ 59c each.

24 Bibles, same as above, except red letter, @ 89c each.

Either lot or both to one address. First check gets this bargain. If sold before your check arrives, your money will be refunded.

#### For Your Christmas Programs

"The Christ-Child," a full-length Christmas pageant, by Edward T. Kirkley. Single copy 10c, plus 2c for postage; \$1.00 per doz. postpaid.

"An House Built unto David," a complete Christmas pageant, by J. K. Shonkwiler. Single copy 10c, plus 2c for postage; \$1.00 per doz. postpaid.

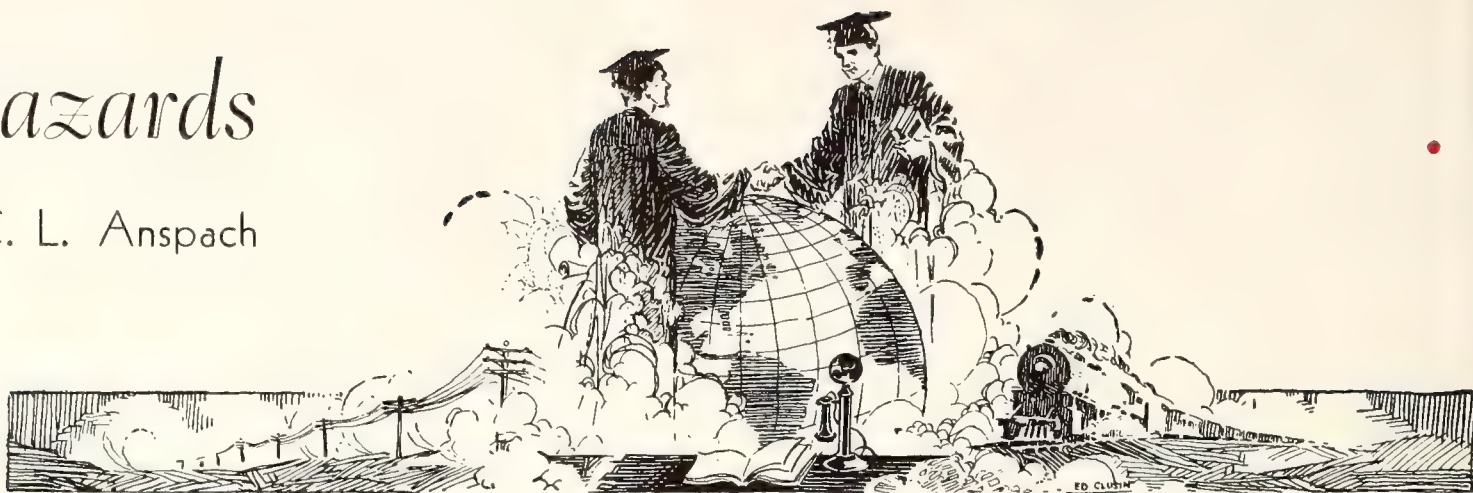
"Even Unto Bethlehem," a Christmas Service for Sun-

(Continued on Page 11)



# Hazards

Dr. C. L. Anspach



(The following address by Dr. Anspach, former President of Ashland College, was delivered at the Annual Swingout Celebration Opening Commencement Activities of the college of which he is now president, at Mount Pleasant, Michigan, in June of 1946, and was so outstanding that it found its way into the magazine, "Vital Speeches," August 1, 1946. We are reproducing it for our readers by permission of Dr. Anspach.—Editor).

\* \* \*

Everywhere throughout our nation the American people are participating in what can be called a great national festival—commencement. We have faith in education and believe that men and women are free to the degree that their minds and spirits are free. Initiative, enterprise, courage, wisdom, and willingness to accept responsibility, are the fruits of our American system of education. We may become pessimistic and doubt the effectiveness of our educational program, but when we do we deliberately turn away from the evidences of our greatness as revealed in the story of our country. We need to again reaffirm and proclaim our faith in education. To a degree, this we do when we participate in commencement programs.

Tonight we start, in a formal manner, our commencement activities. You are bringing your college program to an end. In the years that are ahead you will return in memory to this hour, for it will remain with you as a pleasant, beautiful and sacred hour. You will remember your fellow classmates as intimate members of your circle of friendship. This occasion is friendly in its formality, for surrounding you is the college visible and invisible—a part of you and you a part of it. Close at hand are those who respect, admire and love you and who in turn are respected, admired and loved by you. The stars are bright for you tonight for you are with friends. You may feel like another who after he had such a mountain-top experience would have liked to have stayed on that mountain-top forever. He was denied that privilege and life requires that you go also to the valley and take up the work of the day. Tonight you dream, and rightly so, for you have earned the right to dream. Tomorrow, you work, but you do so more easily and willingly because of the inspiration this hour brings.

It is difficult for faculty and student friends to say goodbye and wish you luck. It is not easy to break the ties of college days. We do not break them for they are as elastic as true friendship and love. You may go to the far corners of the earth, but you remain our sons and

our daughters for you live in our hearts and in our memories.

And now to the valley. Just a few years ago, the great war started for us. As time marched on and as event after event passed before our eyes, we also looked to the mountain-top, and remembered our children as they faced the dangers of the battle, and then prayers were offered for their safety. Because we looked to the mountain-top we were able to turn to the plain in the valley. The great war is over and many are back within the circle again. For this we are grateful. Some members of your class did not return. Tonight we remember them in gratitude for "They gave their todays for our tomorrows." They not only lived but died by the philosophy, "Greater love hath no man than this that he give his life for his friend." Into the valley must be our course if we would give significance to their death and meaning to their sacrifice.

Into the valley we go, mindful of some of the hazards that threaten life but frequently unconcerned with those that are not seen but nevertheless are deadly in results. Our friends died in action, and in a noble cause. The hazards I am about to refer to cause death not through action but through inaction. These hazards which imperil all of us are:

**First, Intellectual Listlessness.** You completed many assignments and performed many activities, not because of personal interest but because requirements had to be met. In some instances you were more concerned with what the instructor wished than with what you wanted. Unfortunately our educational system at times encourages this kind of performance. Since many students have completed college courses because of drives without rather than because of motives within, intellectual effort and learning have become boring and trying rather than exciting and stimulating. Regardless of the manner in which one has completed college courses, there is always the danger of intellectual listlessness. The pressure of the deadline and the examination has passed temporarily, and the "let down" is at hand. I heard of a student who, after completing a course in English Composition, tossed his book over a hedge and said, "Thank God, I am through with that." He was mistaken, for he will never escape completely his educational experiences. This student had developed a case of intellectual listlessness.

One's stay in college should sharpen not deaden intellectual awareness. One does not discard a hammer after a few nails have been driven nor does one throw a saw over a hedge after he has learned to use it. So it is with



the tools you have learned to use in college. They are your aids and are to be used and opportunities should be found to use them otherwise they rust and deteriorate. Continue your intellectual interests, develop and grow.

**Second, The Danger of Mediocrity.** It was said long ago, "To him who hath shall be given and to him who hath not, shall be taken away." No greater truth has been spoken. If you doubt, look about you. If one is intellectually curious and active, he adds to that which he has; if he is intellectually listless, he is in danger of losing that which he has. If a businessman is diligent, he adds to his business; if he is inactive, he loses that which he has.

It is peculiar that people do not sense the seriousness of this hazard for thousands are content with the average and with the mediocre. If they would but read the story of progress they would realize that progress is the result of the efforts of those who refused to accept the mediocre. They were continually searching for a better way.

You have been given the opportunity to be more than mediocre men and women. The world has a right to expect that college graduates will become more than average. I am afraid, however, that in too many instances colleges have reduced potentially superior men and women to the mediocre. We often have been willing to accept the average and frequently have developed a system of "getting by." The difficult days come when employers refuse the average and mediocre for industrial and professional progress is possible only through the superior achievements of the mind. I hope that those of you who have escaped the blasting effect of mediocrity will not now imperil your future, or if you have been just "getting by" and have become intellectual loafers, that you appreciate now that life demands more than the average in effort and achievement.

The idea is well expressed in the statement of Mr. Henry R. Harrower,—“The practical man is the adventurer, the investigator, the believer in research, the asker of questions, the man who refused to believe that perfection has been attained . . . There is no thrill or joy in merely doing that which anyone can do . . . It is always safe to assume not that the old way is wrong, but that there may be a better way.”

College graduates must aid in finding that better way, remembering the words of Oliver Wendell Holmes, “I find the great thing in this world is not so much where we stand, as in what direction we are moving.”

**Third, A Cynical Attitude.** It is easy to become cynical for it requires less effort, initiative, and originality to criticize than it does to diagnose, correct and construct. It is natural for all individuals to become discouraged, to question and to become critical, especially now when there is so much change, uncertainty and insecurity. Change, uncertainty and insecurity should challenge our efforts and lead to new discoveries and new and better ways.

You, like all those who have gone before you will be rebuffed and you may have the disquieting experience of being told you are not wanted. If that happens, it is well to remember that self-pity or cynical oratorical effort bring little in personal comfort or achievement. Success comes to those who diagnose, correct and construct.

There are trends in the world which if they go unchecked endanger our very existence. If we avoid the hazards of our time, we will do so because of the efforts of men of

intellect and goodwill. One's outlook on life is the result of the look within. George Bernard Shaw has said, "People are always blaming their circumstances for what they are. I don't believe in circumstances. The people who get on in this world are the people who get up and look for the circumstances they want and if they can't find them, make them." I agree also with Gwen Bristow's statement, "We can get the new world we want, if we want it enough to abandon our prejudices, every day, everywhere. We can build this world if we practice now what we said we were fighting for."

One must not be overcome by the rebuffs of the day, but one must believe with George Santayana, "There is no cure for birth and death save to enjoy the interval."

**Fourth, A Loss of One's Sense of Discovery.** Little children are curious about most of the things about them. They are excited with life because they have a great sense of discovery. It is odd that this sense of discovering things which makes life a great adventure is lost frequently by those we call educated. A well known living scientist is so curious about many things that he stimulates all who meet him. He has never lost his interest in life for he is continually discovering and rediscovering it. I knew two old men some years ago; the one lived alone much of the time for he repelled all who would stop and visit by his cynical complaints. The other, a remarkable person, was visited by friends and actually by strangers for he was so interesting and had such a wonderful philosophy that all were stimulated by him. He continued to discover the world and really lived up to the time of his death. Each has a choice as to which course he will follow.

It is incumbent upon us to choose wisely for Robert A. Milliken is right in his position. "Our great problem of the new post-war age will be not how to produce, but how to use; not how to create, but how to cooperate; not how to maim and kill, but how to live." "Give what you have to someone. It may be better than you think," said Longfellow.

In this period it may be necessary for us to perform an operation on our mental and emotional eyes that we may learn the art of discovering again. The ambitions and enthusiasms of childhood must be ours again. We are better equipped now to discover than we were then if we renew our spirit to discover. On every side of us are possibilities of visible and invisible worlds, if we but use the tools we have at hand, and live up to the responsibility that is ours as college graduates. A few aches and pains will enrich our lives and enhance our opportunities of discovering.

Sara Teasdale, in her poem, "The Coin" expresses my idea unusually well.

THE COIN

Into my heart's treasury  
I slipped a coin  
That time cannot take  
Nor thief purloin,—  
  
Oh, better than the minting  
Of a gold-crowned King  
Is the safe-kept memory  
Of a lovely thing.

A sense of discovery places the lovely thing in the heart where it is discovered and rediscovered with the result that life doesn't grow old.



In another poem of Sara Teasdale, the idea of a sense of discovery runs as a scarlet thread.

## BARTER

Life has loveliness to sell,  
 All beautiful and splendid things,  
 Blue waves whitened on a cliff,  
 Soaring fire that sways and sings,  
 And children's faces looking up  
 Holding wonder like a cup.  
 Life has loveliness to sell,

Music like a curve of gold,  
 Scent of pine trees in the rain,  
 Eyes that love you, arms that hold.  
 And for your spirits still delight,  
 Holy thoughts that star the night.  
 Spend all you have for loveliness,  
 Buy it and never count the cost;  
 For one white singing hour of peace  
 Count many a year of strife well lost,  
 And for a breath of ecstasy  
 Give all you have been or could be.

---

## God's Tenth

Dr. A. J. Gordon

(Note: This article, by the late Dr. Gordon of Boston, has been out of print for several years. Recently someone sent us a copy with the request that we republish it. It is too good to be lost.—The Layman Company.)

In touching the question of giving, or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich."

In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord's work?

### Two Surprises

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord's work, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving, which is another name for tithing, will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of the Scriptures. "Honor the Lord with thy substance, and with the firstfruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov.



3:9, 10). This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?

#### Tithing Pays in Business Prosperity

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

#### Colgate's Soap

Here is another instance from a well-known life. We find the statement in print, and believe from what we have heard that it is substantially correct:

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"'Well, William, where are you going?'

"'I don't know,' he answered; 'father is too poor to keep me at home any longer and says I must now make a living for myself.'

"'There's no trouble about that,' said the captain. 'Be sure you start right, and you'll get along finely.'

"William told his friend that the only trade he knew anything about was soap and candle-making, at which he had helped his father while at home.

"'Well,' said the old man, 'let me pray with you once more, and give you a little advice, and then I will let you go.'

"They both kneeled down upon the tow-path (the path along which the horses which drew the canal boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Someone will soon be the leading soap-maker in New York. It can be you as well as anyone. I hope it may. Be a good man; give your heart to Christ; pay the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

"When the boy arrived in the city, he found it hard to get work. Lonesome and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to 'seek first the kingdom of God and his righteousness,' and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one-tenth; so he said, 'If the Lord will take one-

tenth, I will give that.' And so he did; and ten cents of every dollar was sacred to the Lord.

"Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

"He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of all his income to that account. He prospered; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then gave two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths.

"He educated his family, settled all his plans for life, and gave all his income to the Lord's work. He prospered more than ever.

"This is the story of Mr. William Colgate, who has given millions of dollars to the Lord's cause, and left a name that will never die."

Perhaps in these instances may be found the true solution of a great question: How shall we get the means to give the gospel to a lost world? It is no longer a question of men to go, but of money with which to send them. And the money is in the hands of Christ's professed disciples—enough and more than enough for all demands. If wrong habit has so shut up their hearts that they cannot be persuaded to give it, let us try at least to educate the next generation differently. And may it not be that the best system of education which can be devised is this of training Christians to set apart one-tenth of their income for the treasury of the Lord?—The Layman Company.

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#### WORTHY THE LAMB

(A Hymn Used by the Vinco Brethren Male Chorus)

Come, let us sing the song of songs;  
The saints in Heaven began the strain,  
The homage which to Christ belongs,  
"Worthy the Lamb, for He was slain!"

Slain to redeem us by His blood,  
To cleanse from ev'ry sinful stain,  
And make us kings and priests to God;  
"Worthy the Lamb, for He was slain!"

Long as we live, and when we die,  
And while in Heav'n with Him we reign,  
This song our song of songs shall be;  
"Worthy the Lamb, for He was slain!"

—James Montgomery.

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#### KINDNESS

As stars upon the tranquil sea,  
In mimic glory shine,  
So words of kindness in the heart,  
Reflect the source Divine.  
Oh, then be kind, whoe'er thou art,  
That breathest mortal breath,  
And it shall brighten all thy life,  
And sweeten even death.



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# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

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## Organized Work

By Rev. N. V. Leatherman

The Sunday School should be well organized. Usually our Sunday Schools are. Sometimes however we discover a woeful let down in organization, compared to former days when conferences, institutes, and training schools constantly emphasized the necessity for correct organization. There have been church workers who have decried against what they termed too much organization. It might be well if we had an organization repair shop where we might take some of our schools and have them overhauled, retuned, retimed, and in some cases regeared. That is what is done with an automobile when it fails to give good service. We have nothing better to replace our Sunday School organizations. So let us look to their improvement. And let us take courage by observing the splendid record the Sunday Schools have made in the past, and are even making in our day.

The Sunday School is organized to W O R K. It is not organized merely to get the other fellow to work. There is a very definite criticism our Lord brought against lawyers when He was here. Lk. 11:46 "And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Of course we are organized to give every one an opportunity to work. Organization is for cooperative work: but WORK.

We might ask, just what is the work of the Sunday School? The Sunday School is that organization made by church people, to TEACH. It is therefore evangelistic. It is missionary. The Sunday School is organized to teach PEOPLE. People cannot be taught unless they are where the teacher is. One half the people of America are not where the teacher is. Work is one of the great elements provided to bring the people and the teacher together. It is surprising how many church people have lost confidence and faith, both in God, themselves, and the people, when it comes to making application of work, in this business of bringing teacher and people together. The Sunday School needs more Andrews who will work by going to find their brother Peters, and bring them to class. Junior teachers, Intermediate teachers, Young People's teachers, and Adult teachers, must set their pupils to this wonderful task. It is primary to the work of the Sunday School. And you Sunday School teachers, how much energy have you actually spent yourself in visiting your pupils and others who ought to be pupils? If the pastor must find time to visit the whole church and her prospects certainly each teacher can find time to call upon the comparatively few pupils of his or her class. But so often this work is not done, year in and year out.

Then too the preparation of a good Sunday School lesson is work. Many of our teachers have not had the general training they themselves would like. This of course makes a greater demand for work in preparation, of each specific lesson. But there are such splendid lesson helps these

days that should ease the labor of each conscientious teacher. Yet to take proper advantage of these helps requires time and effort. There is no other way to prepare than to study. Paul said to Timothy: II Tim. 2:15 "S T U D Y to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

The drive for this work must be within the teacher. The organization as such cannot make it. The machinery runs slow at times because this personal, energetic drive is lacking. If one teacher is lazy the whole class, the whole department, the whole division, the whole Sunday School and the entire church will feel the effects of it. Also if one teacher is filled with enthusiasm, spiritual energy, holy zeal and ambition for the Lord and His church, it too will effect the whole organization.

We hear on every hand that the task of winning to the Lord and His church, is becoming more and more difficult. There can be little doubt about this. What then are we going to allow our attitude to be regarding this situation? Are we going to say it is impossible, and then lay down on the job or even quit? Are we like the sheep that lies on its back, and then surrender to the evil forces? Or will we use the energy with which God has endowed each of us, and join the organized Sunday School forces to not only put up a defensive resistance; but actually take the offensive for the Lord. If the work is harder today, then let us make that necessary harder application of W O R K.

Next week we will write on the subject, "Results that Count."

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### A REMINDER TO ALL CHURCHES

The Educational Day offering for Ashland College and Seminary is coming in slowly. It is hoped that all the churches will make their report and send in their offering as soon as possible. We are making this plea in order that we may be able to make a complete report of the Offering through the columns of the Evangelist just as soon as we can.

If your offering has been received, please send it in at once.

A. Glenn Carpenter, Business Manager  
Ashland College, Ashland, Ohio.

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### SPECIAL NOTICE TO ALL BRETHREN CHURCHES

The Girls' Gospel Team of Ashland College is again available for conducting, or assisting with worship services in your churches.

Please address your request to:

Mary Alice Dafler, Ashland College,  
Ashland, Ohio.





## EDITORIAL COMMENT

Dr. C. F. Yoder

### OUR MOVIE-MADE MOTHERS

In his second letter to Timothy Paul says "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice."

The question arises. Why does not Paul include the father and the grandfather in his eulogy? If they too were outstanding Christians he should have done so and would have done so. We know that the father was a Greek, but that would not have kept him from being a Christian. It seems fair to conclude, therefore, that the influence of the Christian mother and grandmother made possible the useful Christian life of Timothy, and if they had not been what they were Timothy might not have been what he was.

Today the welfare societies of America, as well as the churches, are sadly considering the problem of juvenile delinquency, and the unanimous conclusion is being forced upon them, that the real problem is not so much juvenile delinquency as parental delinquency. And since the mothers like Lois and Eunice can produce men like Timothy without much help from the delinquent fathers, the strategic point is to have Christian mothers.

Are our movie-made mothers noted for the unfeigned faith that is in them? Hardly. In the first place the blood of the unborn babes is poisoned by the cigaret-smoking mothers whose spiritual lives have first been poisoned by the low ideals prevailing in the movies. Such mothers can neither serve as good examples for their children nor can they have sufficient influence over them to read them "in the nurture and admonition of the Lord." As a result their children are either abandoned to the influence of their unconverted companions or are estranged by harsh and hysterical scoldings.

Teaching through the eye is by far the most effective teaching, and the wonderful invention of moving pictures should be used for the Christian education of children and adults. But to have that we must elect Christian legislators who will not be movie-made politicians who seek only their own personal gain. A strict and effective censorship of the movies as well as of all diversions and businesses which affect the moral life of the people is the manifest duty of a government which has the light of the Gospel for its guide.

When women were given the right to vote it was the fervent expectation of all good people that they would insure the destruction of the liquor traffic and kindred evils. Why have they fallen down? A large part of them have not fallen down. They are the Christian women workers of our churches, on whose shoulders has fallen the responsibility of a new crusade to put Christian ideals into the life of the world.

## Abstainers Get Credit for Saving Grain

"Let us appraise the value of grains wasted in the production of whisky and beer by another system of measurement. One authority claims, for instance, that grains used in the manufacture of whisky and beer in 1943 would have been sufficient to feed 4,233,000 civilians for an entire year at the rate of three pounds of food per day per person. Stated another way, enough grain was thus destroyed to have fed an army of 2,303,000 for one year, each soldier receiving 5½ pounds per day. (This estimate is based on a statement made by Major-General E. B. Gregory at a United States Senate hearing on April 14, 1943.)

"President Truman recommended eating less food two days a week as a means of adding to our shipments of grain to relieve hunger around the globe. That is commendable, but I wish to call attention to the 60 million or more Americans, who for the period of the war and since, have made possible large savings of grain and sugar by abstaining from alcoholic beverages seven days a week. If all Americans should leave off drinking for one year, the grain thus saved would be the means of preventing innumerable deaths in the countries we are pledged to help.

"The President's order to save grain for the purpose of fighting starvation in Europe and Asia is conceded by all to be a splendid gesture of humanitarianism. But it will remain a mere gesture unless steps are taken to continue indefinitely the campaign to save grain for sending to the hungry abroad. At any rate there is growing concern among food experts that the shortages in Europe and Asia will remain acute for at least two years, and maybe longer. Thus it appears imperative that Congress back the President's grain saving campaign through speedy enactment into law of H. J. Res. 325. Voorhis bill, to empower the President and the Secretary of Agriculture to curtail the supply of grain to brewers and distillers to protect farmers, baker, flour mills, and all of us who have to eat."

Wicked men are upon all occasions glad to be rid of God, but they can, with no patience, endure to part with their sins; and while they are weary of the hand that punished them, they hold fast the cause of their punishment.—Bishop Hall.

When wealth is lost, nothing is lost;

When health is lost, something is lost;

When character is lost, all is lost.—German.

### SPECIAL NOTICE TO ALL BRETHREN CHURCHES

The Men's Gospel Team of Ashland College is now available for conducting services, or assisting in the conducting of services in your churches.

For information, or requests for such services, please address:

Robert Holsinger,  
Sec. Men's Gospel Team,  
Ashland College,  
Ashland, Ohio.



# Young Men and Boys' Brotherhood

Supplied by Spencer Gentle

NOVEMBER DEVOTIONAL MEETING

THEME: "Giving Thanks"

Scripture: Ephesians 5:20

During the month of November, our thoughts are naturally turned to the Thanksgiving season. All of us know why we observe this season; it is a day set aside by the United States Government, on which we are to Thank God for His great mercies. In this day of ours, to many people, this day merely means having the traditional turkey dinner, and forgetting to really thank God for his kindness. This is even true of some people who call themselves Christians.

Let us examine this subject more closely, and see if we cannot grasp a full meaning of Thanksgiving.

I would like to divide this lesson into four parts for study as follows: (1) To whom should we give thanks; (2) for what should we give thanks; (3) how shall we give thanks; and (4) when shall we give thanks.

## To Whom Should We Give Thanks?

Our scripture lesson tells us to give thanks "... unto God and the Father." This scripture lesson seems, and is very small, but it contains the answers to our questions.

So many people, when they are blessed, thank their "lucky star"; or their superiors in work, or their government; or a great physician; not once do they realize that all good things come from God. We should first thank God for these blessings of life.

To be sure, we should thank our parents for their kindness and love toward us; we should thank our superiors for their favors; we should show our appreciation to the Government for protection; but by all means, remember God, who is the maker of all things!

We have many Psalms which begin by giving thanks to God. Find them and read them.

## For What Should We Give Thanks?

We should give thanks for everything, our scripture says "... for all things." However, let us state or classify these items into groups, according to their importance.

First, and most important, let us remember to thank God for His gift to us, and that being His son, Jesus. Because Jesus brought with Him the plan of salvation, which is given to each of us freely.

Thank God for His love; His mercies; His care and protection for us. If it were not for His love, He would have never sent His son to earth to die on the cross for our sins, and thus we would be lost without a God.

We Christians have so much to be thankful for, we have

peace of mind, Jesus living within our very hearts, an eternal home which exceeds the greatest mansion of all time, and an ever loving God.

Second, let us thank God for our parents who have taught us the way of Christianity. Also, we should show our appreciation not only to God, but to our parents, too. We can do this by being kind to them, helping them out, and being thoughtful in the things we do.

We are indeed fortunate in being able to attend any church we desire, and worship in any manner we wish. In many countries of this world, people are killed for even thinking about God, much less going to a church. Yes, thank God for this America of ours for truly He has smiled down upon us.

Then, remember to thank God for our churches, our OPEN churches! Thank Him for our church leaders, our pastors, our Sunday School teachers, and our church officers. Also, let us pray for them!

God gives to us our life, our breath, the very air we breathe, thank Him for it!

Third, we should thank God for all material things of life. Our shelter, our clothing, our food, and other necessities of life. Besides these, thank Him for the things which we have that are not needed in order to live. One of the greatest sins of our time is that of forgetting God when prosperity comes our way. So many people take these things of life for granted, not once stopping to think from where they come, or who sent them.

The scripture says "Giving thanks always for ALL things..."

## How Shall We Give Thanks?

There are so many ways by which we can show our appreciation to God for all these blessings, therefore we will endeavor to sight only a few.

The greatest thing we can do is to accept His son, Jesus as our personal Saviour, and then live a clean Christian life letting others know that we are Christians. Don't be ashamed of Him—it takes a MAN to be a Christian, it isn't sissy stuff. Show your appreciation by living a life as pleasing to Him as possible.

When you pray, which is often if you are a true Christian, devote a part of your prayer in thanksgiving to Him. Don't be so selfish in your petitions as to forget God.

Daily study of His Word will prove to Him that we are earnest in our being a Christian, we should strive to learn all we can about God and His Word. The more we learn about and the more we read the Bible, the more we will find for which to be thankful!

Let us show our thankfulness to Him by attending all the services in His house. Let us be reverent, and in an atmosphere of prayer and thanksgiving as we enter the church, and remain in that state of reverence until we depart.

Always remember to give thanks to God "... in the name of our Lord Jesus Christ."

In the lesson last month, we decided that we should heed to His call when it came our way. If we do this, I'm sure we will in part, show our thanks to Him.

## When Shall We Give Thanks?

Let us examine the scripture verse once more, "Giving thanks always..." There's the answer, ALWAYS! That



doesn't mean that we have to go around saying "thank you" all the time, but we can feel that appreciation within our hearts.

So many people today pray only when in trouble, forgetting God when everything is going along smoothly. When the joys and happiness of life find their way into our hearts, take a minute off to thank God, who is the giver!

Many of us have formed the habit of daily personal devotions, and during this time, we thank God for His blessings. We thank Him when we are happy, also, we thank Him when we are in sorrow, for we can always find something for which to be thankful.

Little needs to be said to remind us that a prayer of thanksgiving should be offered before we eat, either audible or silently—always remember!

As we enter the Thanksgiving season this year, let it truly be a "thanksgiving season in our hearts" as well as a holiday. We do have much for which to be thankful!

Shall we memorize the scripture lesson for this month? Ephesians 5:20: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Business Manager's Corner

(Continued from page 3)

day school, single copy 10c, plus 2c for postage; \$1.00 per doz. postpaid.

"Standard Christmas Book, No. 5," a comprehensive selection of pageants, playlets, drills, exercises, recitations, music, prepared for a proper observance of Christmas. Includes "The Christ-Child" pageant. 25c each book.

"Standard Christmas Book, No. 6," includes "An House unto David," 25c each.

"Christmas Carols and Story Leaflet (4 pages containing 12 carols and the Christmas story.) Suitable for caroling or other out-door programs. 25c a doz.

Some Great Little Dollar Books

"The Shepherd God," Meditations on the 23rd Psalm, by Dr. Joseph H. Gray.

"The Complete Sayings of Jesus," topically arranged in sequence as recorded in King James Version, by Arthur Hinds.

"The Words and Mind of Jesus," and the Faithful Promiser," by J. R. MacDuff.

"God's Minute," a book of 365 daily prayers by eminent clergymen.

"God's Purpose," a book of 365 daily Sermonettes by eminent clergymen.

"God's Message," a book of 365 daily meditation by eminent clergymen.

"Grace Before Meals," brief prayers arranged for each day in the year.

"Hilltop Verses and Prayers," by Ralph Spauling Cushman. All \$100 each postpaid.

Another Publication Day Offering

The Brethren Church at Goshen, Indiana, send us another gift to apply on the annual Publication Day offering, the amount for this quarter being \$41.23. We thank them for this, and pray that they may get increasing satisfaction and joy from their quarterly gifts to the various benevolences of the church.

» » » » Our Poet's Corner « « « «

JESUS AND I

Thomas Morgan Bard

It is good to walk with Jesus down through the path of life,  
It is good to have him with you in this struggle through earth's strife,  
Just to have his arms around you and his hand within your hand,  
Knowing that when he is with you how you can him understand.

It is good to sit in silence with your Bible on your knee,  
It is good to hear him whisper as you read some other's plea,  
Just to feel that he is near you making plain what you would know,  
Giving you his strength and wisdom as he shows which path to go.

It is good to kneel in secret no one there but you and he,  
It is good that no one hears you as you make to him your plea;  
He and you to kneel together, as it were, there side by side,  
You to feel his arms around you as you in him confide.

It is good to fully trust him and to take him at his word,  
It is good to have you know he's feeling for you when you've erred;  
Just to have him bear your burdens and to help you with some cross,  
For without his grace, his goodness, life would be almost a loss.

Jesus, I would always have thee guide me in my coming years,  
In my walking, resting, praying, keep me free of earthly fears;  
I would have Thee, heavenly Father, as Jesus, for man, makes his plea;  
To place your gentle arms around him,—Father, this, I can almost see.

—Hagerstown, Md.

Be the strongest "salt" and the brightest "light" you can from now on.

Folks who keep their ears to the ground pick up a lot of dirt.

It is not affliction itself, but affliction rightly borne that does us good.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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C. E. Topic for November 3, 1946

## TRUE BASES OF WORLD PEACE

Scripture: Isa. 2:2-4; Matt. 5:38-48; Acts 17:26-28.

## For The Leader

There are few things which we desire tonight more than world peace. Personally, we would be very happy if the problems of unrest facing the nations of the earth could be solved. Isaiah gives to us the picture of final peace when God himself shall rule the nations of the earth. It is a beautiful description we have, and one which shall be fully realized. How near can we come to it today? Just as near as you and I, our neighbors, and the leaders of the nations are willing to sacrifice personal greeds and interests. Greed and hate are the basic causes of war. They cause members of families to "fall out." They cause neighborhood disputes and they cause wars between nations. Cannot we realize that the true bases of world peace are centered in the Law of God, which Law dictates just two principles. These basic principles are love for God and love for our fellowmen.

## DISCUSSION

1. **PRESENT CONDITIONS.** Any wise thinking person today can see that the nations of the earth are in a tight spot. Instead of a return to "normal conditions" following the war, we have a condition which is best described as chaotic. It is literally "without form and void." What is back of it all? More than what appears in the newspapers and over the radio. In looking into the situation we see the desire of men and nations to gain what the other men and nations possess. There is little love in diplomatic relations. And when there is no love, then there is no peace. If you want to be great in this world today, figure out a sure fire way of solving world problems so that every man and every nation gets everything and all that he wants. A far better way would be to teach men how to live for Christ.

2. **PERSONAL RELATIONS WITH EACH OTHER.** Have you ever had a wrong done to you by another when your first impulse was to go and "beat up" on that person? Perhaps you would have been justified in seeking revenge. But remember, "revenge is sweet but for the moment, afterward it brings grief." As so often happens today, if a person wrongs us, we pretend to forgive. But still, in our conversation and acts we give evidence that the forgiveness was only on the surface. True forgiveness involves a return to sweet relations with the individual. Christians especially, as the examples of peace and love, should show the world how to completely forgive. Yet how many really do?

3. **LOVE IS THE KEY NOTE.** Over and over again we emphasize that there can be no peaceful relations among men except there be love. And we insist that there can be no love apart from Christ. Here is the open door, but

how many men and nations are willing to enter therein? Yet can we really blame nations when Christians show such a poor example of Christ's love?

4. **LOVE IN OPERATION.** If we could control our lives by the law of love, we would find ourselves happier, and the world a better place in which to live. It seems like a drop in the bucket, yet a small dynamo can often empower a light which can be seen for many miles. Example and testimony are two words which should ring out tonight, for by these we can show the world what love can do. Let us examine our own lives, to see where we can change and improve our conduct. By this we mean, our relations and attitudes towards others. With Christ's daily help, we can put His love in operation in our lives. What we do will go forth through a world of hate until good results are produced. Let us begin tonight.

## QUESTIONS ON THE TOPIC

1. The war has been won. Now, map out a plan whereby we can "win the peace."
2. Are there any occasions when we should seek revenge? Or should we always let others "ride over" us?
3. If all the Christians in the world exercised the law of "love," about how long do you think we could go without a war?

## SUGGESTED PROGRAM FOR TONIGHT

- Prelude and quiet music
- Chorus singing
- Consecration service (Roll call with a Bible verse response)
- Unison reading of the C. E. Pledge
- Announcement of topic
- Scripture lesson
- Sentence prayers
- Topics and questions
- Special number
- Bible Study
- Offering and Business
- Benediction.

## BIBLE STUDY FOR TONIGHT

## "GETTING ALONG WITH OTHERS." Eph. 4:32

- I. **THINGS WE MUST "PUT AWAY."** v. 31.
  - a. Bitterness, wrath, anger, clamour, evil speaking, malice.
  - b. These things break friendships and make our lives sour.
  - c. These things cause the wars of the world.
- II. **THINGS TO DO TO GET ALONG WITH EACH OTHER.** v. 32.
  - a. Be ye kind one to another.
  - b. Forgiving one another in all things.
  - c. Love one another as Christ loves us.
- III. **THE ATTITUDE WE SHOULD TAKE.**
  - a. Other people are human, too.
  - b. The world is dying for a little bit of love.
  - c. Love begins at home.
  - d. Paul's testimony to the power of love. 1 Cor. 13:13.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## I WOULD NOT BE AN ANGEL

John 1:12

I would not be an angel;  
Though they beheld His face.  
Angels are God's servants,  
And I His child, by grace.  
The great archangel Michael  
Would gladly trade with me,  
Would leave his harp, forgotten,  
Beside the crystal sea,  
And walk earth's dusty highways  
In rags and penury,  
With pain for his companion,  
If he could only be  
For one ecstatic moment  
What I shall be always,  
The child of God my Father,  
To Whom be endless praise.  
Yes, angels are His servants,  
But listen to God's Word,—  
"THOU art, though once a sinner,  
Joint heir with Christ the Lord!"

—Martha Snell Nicholson.

## AN ANGEL PREACHING THE GOSPEL

Rev. 14:6-8

God has spoken to man in various ways (Heb. 1:1, 2). The Bible is our sufficient Revelation and we are not to look for any further revelation except the Son Who shall be revealed from Heaven in His coming again (Rev. 22:18-20; 1 Thess. 4:16, 17). The saints shall be given immortal bodies (1 Cor. 15:51-53). After the Church is raptured from the earth the antichrist will rule for a seven year period which will end in the Great Tribulation. Since all who preach the gospel during the Tribulation are slain as were the "two witnesses" (Rev. 11:3, 7). God will send the immortal angel for He will not leave Himself without witness. Man's hatred of the truth will make it necessary for Him to send angels.

In verse six the angel preaches "the everlasting gospel." The Gospel is the good news that Jesus Christ came to save sinners (Rom. 1:16; 1 Tim. 1:15). In spite of scholars' efforts to preach "three distinct gospels," the gospel of the kingdom, the gospel of the grace of God, and the everlasting gospel, the essence of the gospel is still the same—"Jesus Christ came into this world to save sinners." It is the business of the church to evangelize the world and to edify the saved (Matt. 28:18, 19; Acts 20:42). Let the Church never turn aside from her commission (Matt. 28:20). She is commissioned primarily to care for the inner spiritual needs, and the material needs will automatically be supplied as the by-product of salvation (Matt. 6:33). Repentance is essential to salvation

in all ages, for Gentiles as well as Jews (Acts 17:30; Acts 26:20). Special sign miracles are for the Jews (1 Cor. 1:22; Matt. 10:8). The Lord can and does perform miracles through the Church, but the Church's faith is to be alone in the Written and Living Word. God's dealings with Israel in the Tribulation will be accompanied with all manner of signs. Israel herself is a sign to the world because of God's dealings with her to bring her to repentance and also His preservation of her for her unfinished work which she will accomplish in the end time. (Zech. 13:8, 9; Ezek. 22:20; Isa. 1:25; 4:3; Zeph. 1:13, 13).

The angel in verse 7 tells the deniers of Gen. 1:1 what to believe! Verse 8 tells of the destruction of the city which is the seat of the beast or the antichrist. Rev. 18 gives the details.

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for November 3, 1946

#### THE BASIS OF CHRISTIAN FREEDOM

Lesson: Acts 15:23b-29; Galatians 5:13-18

First of all as we approach this lesson, we must remember that "freedom" is a relative term. While the real definition of the term tells us that it is the state of independence; freedom from restraint of actions; liberty from restraint—yet the generally accepted idea carries with it the thought that, as someone has put it, "your freedom ends where my nose begins."

When we come to the realm of Christian Freedom" we arrive at the basis of all true freedom. No one who correctly bears the name "Christian" can feel that because of his freedom in Christ, that he can do just as he pleases without regard to the rights of others. But rather his freedom is that which will cause him to subject himself to the rights of others. It is here that we obtain the full significance of the Golden Rule, the shortened form of which we so often quote as, "Do unto others as you would that they do to you."

In a certain sense Christian freedom becomes a sort of bondage. We are freed from sin, but bound by our relationship to the One who frees us. We read, "Ye are not your own . . . you are bought with a price." And how true it is.

Such freedom is aptly illustrated by the marriage relationship. Man and women are free in this relation, yet there is a binding tie that takes from each a certain amount of liberty—yet such a tie is not irksome and carries none of the chafing of unwanted bonds.

A careful study of the Galatian passage brings out the need of an observance of the second Law of our Lord—"Thou shalt love thy neighbor as thyself." This is the basis of "Christian Freedom." The following of this rule exemplifies the entire attitude of the Christian. That it can be followed, there can be no doubt. The Lord never placed any obligation on man that it was impossible to



follow. And it takes a great deal of grace within the heart to do it. But Christians must have that forbearing nature, and practice it at all times, for it is the foundation upon which all Christian relationships are built.

## Ashland College News Letter

By Arthur Petit

As you read this, the annual Homecoming will be passed. As this is written, the most elaborate plans are being made including the football game with Hiram College. To date the team has been relatively successful. After losing to Heidelberg by one touchdown, the varsity defeated Ohio Northern and Wittenberg and tied Mount Union. Kenyon, Findlay and Albion remain to be played. In their first two games, at home, the average attendance was about 2,000. These are the largest crowds ever to see a college game in Redwood Stadium.

Mrs. Dale Roesch, formerly Norma Blosser of New Lebanon, is one of the attendants to the homecoming queen this fall. The Queen, Miss Ruth Applegath, daughter of the minister of the Ashland Methodist Church selected Mrs. Roesch and Miss Phyllis Long of Perrysville, Ohio, to reign with her.

The total enrollment is now 679. Of these, 527 are attending regular day classes, 58 are enrolled in the evening division and the remainder are in the special departments. Of the regular students, 284 or more than half are veterans. This still leaves the civilian enrollment at a figure higher than any time since 1940.

Veterans have not yet been able to move into the housing units on King Road but it is expected that it will not be too long before this will take place. This will relieve the situation for the second semester when about 50 more students will be accepted.

Ashland is rapidly approaching the place where they will not be able to accept more students because of the lack of classroom space. Up to now, housing has been the problem but with that solved at least temporarily, the classroom problem now appears to be the immediate one.

The Columbus Boys Choir furnished a brilliant and enjoyable concert Monday evening as the first number of the Ashland College Lecture-Concert Series in the McDowell Auditorium. The students will have the privilege of hearing seven outstanding speakers or musical programs this year. This is one more number than last year. It is expected that the auditorium will be sold out for several of these numbers.

The Homecoming Play tonight is being presented in spite of the more discouraging circumstances. Two weeks ago, Miss Pegge Shively of Nappanee, Indiana, one of the principal characters in the production, "She Stoops to Conquer," submitted to an emergency appendectomy. However, Miss Beth Boardman of Philadelphia, Pa. stepped into the part and is handling it tonight. Sam Richmond of Nappanee, and Phil Nolte of Stockton, N. J. also have parts in the play.

## Laid to Rest

ZIMMERMAN. Wm. A. Zimmerman departed this life on September 9, 1946, aged 85 years and past. He underwent an operation a few weeks before his passing, through which he succeeded very well until he began to show a weakening condition just prior to his death.

Brother Will has been a faithful member of the Gratis, Ohio, Brethren Church for over a half century. His faithfulness in attendance and devotion to his Lord up to and until broken health prevented, marks the presentation of a Christian testimony of worthy note.

One brother of the five survives—L. R. Zimmerman of Gratis. Will was the oldest-born resident of Gratis. It was his grandparents who surveyed the village of his residence and laid out the tract in building lots.

In the latter years Brother Will's hearing had been impaired, but this never made him waver his faith in his Lord nor his patience in life's activities. He remained faithful and willing to endure the cross to the end.

J. Edgar Berkshire, Pastor.

Most people would succeed in small things if they were not troubled with great ambitions.—Longfellow.

A spur in the head is worth two in the heels.—Proverb.



## News From Our Churches

### EVANGELISTIC TRAVELS

#### Mathias, West Virginia

Sunday night, July 28, the writer began a meeting at the Mathias, West Virginia, Brethren Church. This was the fourth meeting that we were privileged to hold for this church. The last one before this was held the past year. Rev. Guy Ludwig is the busy and versatile Pastor of this congregation. Inasmuch as he is in the main self-supporting, the church receives its ministerial supervision with little expense for Pastoral services.

The hospitality of these people of Lost River valley, is such as to cause a person who once has tasted of it to be willing to go back when the opportunity presents itself. We had our home for the third time with Mr. and Mrs. George S. Mathias, whose ancestors founded and gave the name to the village. This home was everything that a person could desire, and nothing was left undone to make the writer feel that this was really home.

The attendance was excellent. Sketches in colored chalk were made nightly and were given away at the close of the service. In this day and age when an attendance for a revival meeting runs over the four hundred mark, well,



it is just somewhat out of the ordinary. This field is thoroughly worked and very few were in attendance at services who did not have their name on some church roll of some of the local churches. There were two young ladies who were baptized and received into the church. It is hoped that seed was sown which would be beneficial in numerous ways.

The meeting closed on Sunday night August 11. We left with numerous good byes and invitations to return again. The offering received was an indication that they really meant what they said in their numerous words expressed during the meeting.

#### Kimsey's Run

During the Mathias meeting we were asked to come back in September to conduct a meeting at the Kimsey's run charge, which church is some ten miles away from Mathias and is located in the Eastern foothills of the South Branch Mountain. Rev. Guy Ludwig is also pastor of this church which was a work begun and sponsored by the Mathias Brethren Church.

The people responded with splendid audiences and manifested a hospitality that had a tendency to add pounds to the evangelist. When the roads, over which some of the people traveled, were traversed by the Pastor and the writer, it could be easily seen that many attended with considerable sacrifice in getting over them, plus the numerous gates which had to be opened and closed. Brother Lem Funk loaded his truck and drove six miles each way to the church, missing few services. Others also brought their loads.

The rural setting of the church as it nestles at the foot of the mountain surrounded by the pines and the hemlocks along with the typical trees of the country makes a peaceful picture which causes a person to forget the troubles of the outside world. These folks are contemplating the erecting of a cabin, similar to those found in the various state parks which they expect to furnish as a place for visiting ministers to rest up, and incidentally preach at night for the church.

The writer was agreeably surprised the last Thursday night of the meeting to see three couples from the Mason-town Brethren Church walk in. These aided the meeting with a special musical number. After the services there was additional time to visit with these folks from home, also in the morning, as Brother and Sister Ludwig provided lodging and breakfast for them in their beautiful and spacious home in Mathias.

To say that the fellowship was the best during the meeting would be an under expression. My home was with the genial Pastor and his wife. She is a daughter of the late Rev. Arthur Snyder who for so many years was the leading pastor and worker of that entire community.

The two weeks passed in record-breaking time, or so it seemed. Here as at Mathias there were few whose names were not found on some church roll, and there were no additions to the church. Perhaps good was accomplished which cannot be tabulated in figures.

The meeting came to an end on Sunday night, September 29. At this meeting as at the others, sketches in colored chalk were made each night and given away at the close of the services. However those made during the meeting did not supply the demand and a number of

duplicates were made after the services. We left after the close of the meeting with the best wishes of the people and an invitation to return for another meeting.

Freeman Ankrum.

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#### ELKHART, INDIANA

The new year's work began with the installation of officers on October 1st. Committees are organizing for more intensive service and greater spiritual growth.

Brother L. V. King, our pastor, finds much to do. He plunged into the work at once—meeting his people, visiting the sick and shut-ins. Briefly within the few weeks he has been here he has done just about everything that falls to the lot of a pastor.

We are happy to have Brother King and family. We are proud to have Miss Janet added to our teaching staff in the city schools. We have three Brethren girls in our city schools.

Brother King begins intensive work with a revival beginning November 3. This calls for work and prayer by every member of the congregation. If men are revived and souls saved, prayer and work must go hand in hand.

Reports at a recent business meeting gave evidence that the different organizations are carrying forward their work with efficient leaders.

Since vacations are over and school days are here, there is a noticeable increase in our Bible School and church attendance, also a revival in mid-week prayer service. The pastor is presenting a study of the Lord's Prayer.

Annual Home Coming on October 13, was a day of good things—Bible school and sermon by the pastor; dinner at noon, followed by a social hour. At 2:00 o'clock, Dr. R. V. Bollinger of North Manchester College, formerly of Ashland College, gave the address, "The Heritage of our Fathers." We were led to wonder just how much of that heritage we have lost.

Visiting brethren, M. J. Bowman, C. A. Stewart and Claud Studebaker, added inspiration to the service.

Our Communion will be held on November 20th.

Edna Nicholas.

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#### HAGERSTOWN, MARYLAND, NEWS

Summer is over, fall is here, winter is approaching. So we view and review briefly a few of the activities of the First Brethren Church of Hagerstown. The summer program here is filled with picnics, outings, camping and vacations. We had sixteen Juniors and young people in Camp Peniel. The Sunday School picnic was well attended in the City Park, when a splendid meal was served by a special committee, and the usual games and stunts were enjoyed by all. Each adult class also had their own picnic and social and spiritual meetings. The young people had several outings. Brother and Sister William Beachley grant the privilege of a small grove several miles from the city for these outings. The Laymen's organization has helped equip this grove with an outdoor stove, tables, benches, etc.

We have no services in the Sunday evenings in our church during June, July and August. A number of other churches of the city do continue their regular Sunday



evening program with varied success. The Council of Churches here provides a short religious program prior to the Sunday evening band concert at the band shell. This program is not too vital and consequently not too well attended.

August is vacation month for the pastor. However he supplied the first Sunday this year, due to the fact his absence was to be prolonged in early September, when the church loaned him for a meeting with Brother John F. Locke and his good people of the Bethlehem Brethren church. The second Sunday of the month was nicely cared for by the Laymen's Organization. Brother Earl L. McCauley is president of this organization. Brother Naurice Thomas one of the soloists for our adult choir, brought the message for this Sunday. The third Sunday, Dr. J. Raymond Schmidt of the National Civic Reform Movement, brought a fine report of the Yale studies of the alcoholic problem. For Conference Sunday, the Sunday School cared for the worship program, with addresses from the superintendent, Brother John C. Shank and from the Young People's Department superintendent, Brother Roger Geaslen. During the pastor's absence in September, Rev. Walter Hartzell, superintendent of the Reformed church home for the aged, cared for the one morning service. And Dr. Raymond W. Bixler, president of Ashland College and Seminary cared for the other, in anticipation of our Educational Day, October 6.

Also during the spring and summer the Board of Trustees completely renovated the floors and walls of our Sunday School annex, including the Cradle Roll, the Beginners, the Primaries and the Junior department, socials and banquets, etc. It is hoped the worship auditorium may also receive similar treatment before too long. The living room and dining room of the parsonage also received new coats of paper and paint this summer. In addition to the above this church has two additional apartments for

which the trustees have been made responsible. Their care and work is appreciated.

September 29th was Rally Day. An interesting program consisting of a drama, under the direction of Miss Helen Downey, an initial number from our newly organized orchestra, and a short talk from each the superintendent and the pastor, was given. There were 243 present for the Sunday School lesson prior to the special program compared to 235 for Rally Day a year ago. In the evening service this day, designated as Sunday School Night, the pastor brought a short consecration message and installed the new officers, after which four members of the school brought short talks on their work.

October 6th is our communion Sunday. We trust it may be as well attended as the one last Easter, with an even 250 communicants, the largest for many years here. We have two services in order to accommodate all the communicants, one at 3:00 o'clock and the other at 7:00 o'clock. The W. M. S. societies will combine for their Public Service, Sunday night, Oct. 20th. They will present a drama as part of the program entitled "Aunt Margaret's Tithe." Oct. 27th will be Young People's Night, when they will present the drama "Swift Feet," a drama on Evangelism, and the pastor will use as his subject, "Youth and Evangelism."

Beginning the next night October 28th, Rev. John F. Locke will begin a two weeks preaching mission.

Our young people meet following the regular Sunday night services for a special program of music, discussion and fellowship. We discover it takes all we have in variety, devotion and gospel preaching to keep the people coming for Sunday nights particularly; but that it pays in building up the church and program of our Lord. Doubtless more frequent letters and shorter could be appreciated from this church.

N. V. Leatherman, pastor.

## From Our Book Department

### RELIGIOUS FICTION

**Charioteer**—A Story of Old Egypt in the Days of Joseph, by Gertrude Eberle—\$2.50.

**Fetters Fall**, by John Bechtel, an interesting and exciting narrative, and spiritually inspiring, \$1.50.

**Ashes of Yesterday**, by Dan L. Patch, Chief of Police, Ypsilanti, Mich. A stirring historical novel with a deep religious motive, \$1.50.

**Moon over Willow Run**, by Dan L. Patch, \$1.50.

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**The Way of the Wilderness**, by Mary McLellan, the story of how "the Gang" became "the Guild." \$1.25.

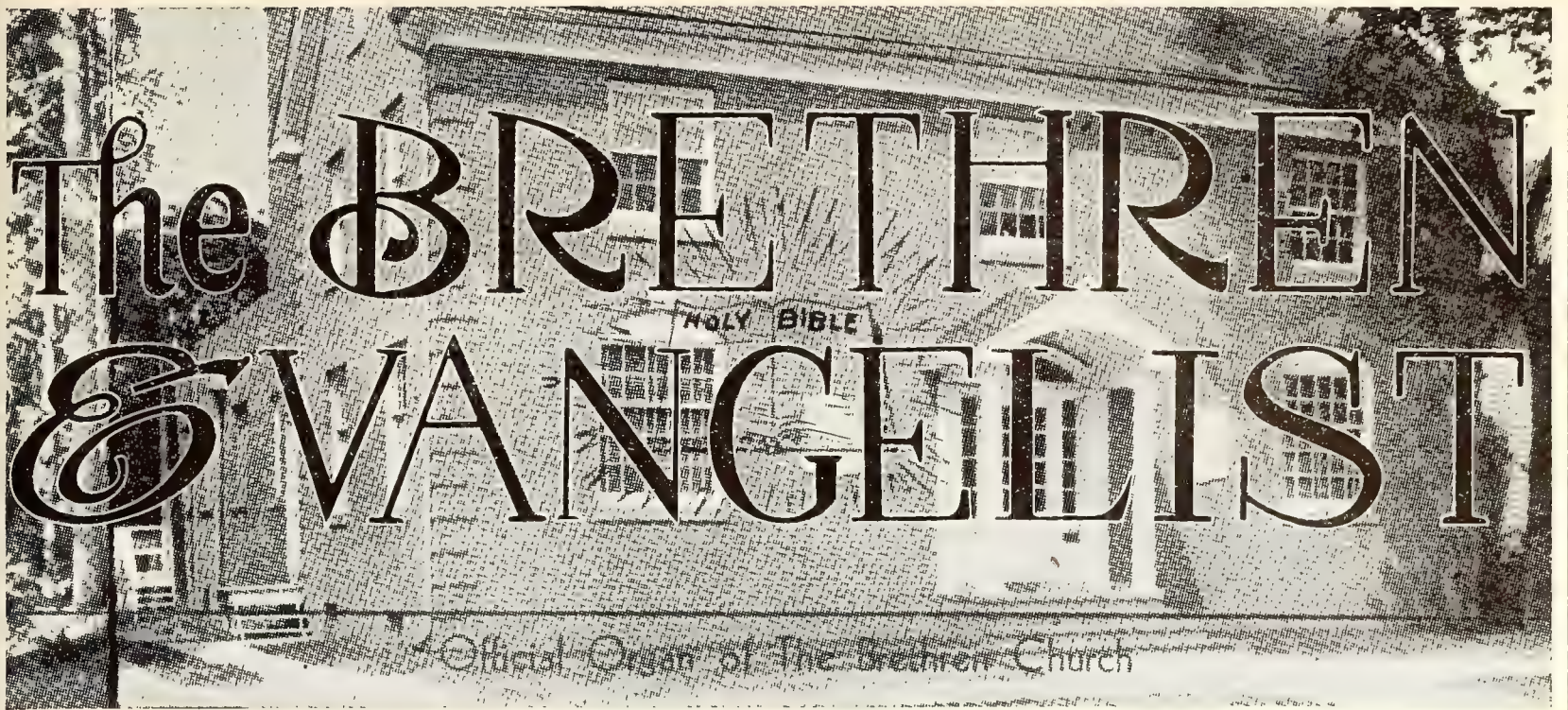
**The Mystery of Mar Saba**, by J. H. Hunter, an enthralling war story, centered in Palestine by one who knew the land, \$2.00.

**The Nazarinis**, A Missionary Story, by Ella M. Noller, \$1.25.

**The Sound of the Trumpet**, by Grace Livingston Hill, A story of patriotism, but fundamentally of the triumph of faith over evil. \$2.00.

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## THE NORTHERNAIRE

From out the frozen North I come,  
I leave my old ancestral home,  
And travel through the states  
at will,  
Where I put shackles on the rill,  
And on the river and the lake,  
And cause the older folks to shake.

I travel here and there—beyond  
The frozen confines of the pond,  
I travel far, far out to sea,  
And put icebergs in the lee  
Of vessels—oftentimes quite giant,  
Beneath the waters, quite defiant.

In some fair lands where I hold  
court,  
The folks all love me for the sport  
They get upon the snow and ice,  
And appreciate each strange device  
That I bestow upon them there,  
They love my cold and haughty air.

And then there's some who call me  
"brute,"  
And say I ruin all their fruit,  
By blowing on them my icy breath,  
I freeze the dainty things to death.  
So some may love me and some may  
not;  
And to tell the truth—I'm not  
so "hot!"

—C. L. Plank.



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## INTERESTING ITEMS

Two gifts failed to get reported in the Ohio District Conference project to help the Canton church in their new building undertaking. They are as follows: \$25.00 from Glenford, where D. Glenn Shank, a seminary student, is pastor, and \$10.00 additional from Smithville, where until October 1, J. G. Dodds was pastor.

**Goshen, Indiana.** Goshen has had some interesting programs, including Dean M. A. Stuckey as Educational Day speaker; Chalk-artist W. Karl Steele (September 22); The Object-lessons Expert A. C. Westphal (October 6); the President of the National Sunday School Association, Dr. W. I. Duker (October 13); and Dr. C. L. Anspach (October 20, in the afternoon). Brother H. H. Rowsey schedules many special Sunday evening programs in order to increase attendance. Goshen observed the Lord's Supper and Communion on October 27 at the evening hour.

**Ashland, Ohio.** On Sunday evening, October 27, the Ashland Church observed the Holy Communion with the largest attendance seen in that service for a number of years. This was Brother W. C. Benshoff's first communion with the Ashland body. The church was well filled for the morning service, which was the church's contribution to the closing day of the Ashland College Home Coming.

**Highland, Pa.** Brother Dyoll Belote reports a fine revival with Brother C. C. Grisso as the evangelist. This will be reported later.

**Uniontown, Pa., Second.** Holy Communion will be observed by the Uniontown church on Sunday evening, November 3, at 7:30 o'clock. All of like faith are invited to attend. Dyoll Belote, pastor.

**Berlin, Pa.** The annual Father and Son Banquet will be held at the Berlin Church on Friday evening, November 8. Brother Whetstone says, "It will be bigger and better than ever this year. The committee is expecting that and planning for it."

**Vinco, Pa.** In the very first bulletin we received from Brother St. Clair Benshoff, new pastor at Vinco, we note these words, "It won't be long now, until Mrs. Benshoff, Jimmie, aged three, and Johnny, aged one week, can join your pastor at Vinco. Incidentally, for your edification, the new boy arrived Saturday morning, October 5, weighing 7 pounds 6 ounces. He has been named John Raymond Benshoff. Both mother and baby are getting along fine."

**Masontown, Pa.** Brother Freeman Ankrum reports that the sub-floor on the second story of the parsonage has now been completed and that preparations are made for the raising of the roof. So progress is being made on this project.

**New Lebanon, Ohio.** We note from Brother Clayton Berkshire's bulletin that a three day Bible conference was held in our church with Dr. L. E. Lindower as the speaker.

On October 6 they observed Home Coming, Rally Day and Educational Day. A quartet of boys from Ashland College was featured during the day. Dinner was enjoyed in the basement at the noon hour. Dr. Lindower was the guest speaker.

**Nappanee, Indiana.** Brother J. M. Bowman reports that most of the "critical" material which have slowed down the work on the Nappanee church, have arrived and that the work will likely proceed at a more rapid rate in the near future.

**Brethren Youth.** We learn that at a recent meeting of Brethren youth at Warsaw, Indiana, a District organization was effected. There were about 100 present at the meet.

**St. James, Maryland.** We note that revival services will be conducted at the St. James church from November 25 to December 8, with Dr. L. E. Lindower of Ashland Theological Seminary as the evangelist.

The W. M. S. had charge of the Sunday evening service on October 20, with Mrs. Henry Bates, wife of the pastor, in charge.

We also note that Brother Bates is planning a class on specific Bible study, this class to be held on a week night.



## Business Manager's Corner

George S. Baer

### North Georgetown, Ohio, Remains 100%

This splendid rural church is not one of the big churches so far as numbers are concerned, but it is big in loyalty and interest in all the general work of the church. The Sunday school pays for the Evangelist subscriptions in all the homes of the congregation and they just now have sent in a renewal for a period of six months. We congratulate them and trust that the Evangelist will carry into their homes a great blessing during the coming months.

### Mulvane, Kansas, on Honor Roll

Somehow the church at Mulvane, Kansas, has been left off the Honor Roll of 100% churches and we are glad to make correction and to give them the notice that is due. Brother Wilbur Thomas, the new pastor, is greatly encouraged about the future of this church, newly located in the town of Mulvane. We are happy to know that the Evangelist is helping to build an increasingly intelligent and loyal congregation.

### Youth Quarterly Supply Exhausted

We printed more Youth Quarterlies this last time than the previous quarter, but our supply is exhausted and we were unable to fill some later orders. For the next quarter we hope to have sufficient to take care of every need. We have had to guard our paper supply, but at the same time we are anxious about an increased use of our quarterlies and are making plans accordingly.

"Christmas," an American Annual of Christmas Literature and Art, is ready for distribution and we have a supply. Every year we have had orders for this artistic and lavishly illustrated annual, edited by Randolph E. Haugan, and sometimes they have come too late. A Christmas gift suitable for any home, one that will be appreciated all the year through. Beautiful paper cover in gift envelope at \$1.00 postpaid.

Higley's Commentary on the Sunday School Lesson. We have them now and we suggest that you get your supply while they are available. \$1.25 postpaid.

### More New Books in Stock

Pathfinders of the World Missionary Crusade, by Sherwood Eddy, 319 pages, \$2.75, postpaid.

Christ and Man's Dilemma, George A. Buttrick, 224 pages, \$2.00, postpaid.

Is the Kingdom of God Realism? by E. Stanley Jones, 284 pages, \$2.00, postpaid.

Trials of Great Men of the Bible, by Clarence E. Macartney, 189 pages, \$1.50, postpaid.

The Junior Worker's Handbook, Worship Programs and Materials, by Mrs. Jessie T. Williams, \$1.00, postpaid.

Christian Doctrine—Lectures and Sermons, by the late Dr. J. Allen Miller. A Memorial Volume Sponsored by the

Brethren National Ministerial Association—the only distinctly Brethren publication on Christian Doctrine, and containing many other Lectures and Sermons, 360 pages, \$2.50, postpaid. \$2.25 in quantities to one address, postpaid.

## The Editor Thinks Aloud

Fred C. Vanator

### THE MEASUREMENT OF A MAN

Man can be measured in four ways: 1. The height of his ideals; 2. The depth of his convictions; 3. the breadth of his sympathies; 4. the length of his sacrifices.

Ideals, today, as we think of them, are not what they were years ago when our forefathers founded our nation. Today there seems to be no discriminatory norm by which ideals can be judged. Yet there must be something toward which the average man must reach "upward" from the way of the world, which points to the higher level of life. Consequently we must revert to the only norm of measurement—that which is held up by the great example of the Master himself.

And convictions! Another almost lost word. Too often men are being swayed by the "mob" rather than having their feet settled on the "firm foundation," they are able to say with one of old, "Here I stand, God helping me, I can do no other." Convictions, rightly adjudged, are more than mere attributes of stubbornness. They are the measure of the manliness of man. For convictions, in their real sense, are those powers of mind and will that cause us to adhere to the right regardless of all opposition.

And sympathy! What a word to conjure with! Sympathy is not grieving over the mishaps and troubles of others, but it is that grief translated into action. No doubt the Priest and the Levite looked upon the stricken man on the Jericho road with pain in their hearts, and may have said to themselves, "Poor man, we feel so sorry for you, but we just can't stop now in the midst of our duties to do anything for you." But they showed no real sympathy—that was shown by the hated Samaritan.

Yes, sympathy is an active response to another's troubles, stimulated by a love for humanity, and accomplished even in the stress of other duties which are laid upon us.

And sacrifice! Not alone the laying down of one's life for a cause espoused, but rather the living of one's life for "The Cause" of righteousness. Paul said, "present your lives (bodies) a living sacrifice." More, much more, can be accomplished "living" for a cause, than can be done "dying" for it. Yet many times men are called upon to pay what we are pleased to call "the supreme sacrifice" for the cause of the Master.

All these things—ideals, convictions, sympathies, and sacrifices, are the measuring rod by which man is judged by those who are around him. What are your ideals, convictions, sympathies and sacrifices?

Think it over!



# Central District Moderator's Address

Rev. Virgil E. Meyer

(Delivered at Udell, Iowa, October 15, 1946)

In the long ago Jesus looked upon the disciple named Simon Peter—that impetuous, erring, all-too human Peter, and He said, “Upon this rock will I build my church.” The rock of Peter’s faith was to be the corner stone of the church. The church was to be the means by which the ministry and teachings of the Son of God were to be kept alive on this earth. The first church was formed by Jesus’ own apostles—men who were divinely chosen, and prepared by the fellowship and teachings of the Christ as they followed Him from place to place, day by day. Each day they heard those divine words that came from His lips and they hid these words in their hearts. Their final preparation came as they waited in Jerusalem after His resurrection. Here they received the infilling of the Holy Spirit which gave them power to do the things for which they had been called. These are the men who “continued steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. Praising God and having favor with all the people. And the Lord added to the church daily such as should be saved.” Truly the church is the result of the divine will of God.

Consider some of the apostles and early disciples. The great Christian martyr, Stephen, was stoned and he was able to say, “Lord, lay not this sin to their charge.” St. Paul in his letter to the Corinthians tells of some of his hardships in establishing the early churches: “Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

And tradition has it that Paul was finally beheaded in Rome.

Also, tradition says that Peter was hanged upon a cross and he requested that he be crucified with his head down, because he was unworthy of being crucified in the same position as his Christ.

At the hands of the persecutors each of the apostles are supposed to have met an untimely death while in the service of the Lord.

And still the church grew. In less than 100 years after the ascension of Christ the power of the church had become great enough to rock the government of every known nation of the world to its foundations. The Emperor Nero set fire to Rome and accused the Christians of starting the conflagration that he might be justified in ordering them to be put to death. History tells us that the countryside around Rome was lighted by the burning of the human torches—Christians who paid for their faith with their lives.

For the first three centuries after Christ there were many persecutions. Clement of Alexandria wrote some time before the close of the second century, “Many martyrs are daily burned, crucified, and beheaded before our eyes.” About 202 or 203 he was obliged to abandon his work and retire from the city. The father of Origin suffered martyrdom at this time.

Origin himself, then a zealous and brilliant youth, was saved from a like fate by the tact of his mother who hid his clothes and thus prevented him from publicly proclaiming himself a Christian and gaining the martyr’s crown. About 200, a number of Christians including three women, suffered joyfully at Scillite in Numidia, falling on their knees and praising God. At Carthage two young women, Perpetua and Felicitas, won highest admiration by resolutely refusing to yield to the entreaties of parents and friends or to the promptings of maternal affection to save their lives by denying the faith.

But later, Constantine rode to power behind the banner of the cross, in the eastern Roman Empire.

You are familiar with the part the church played in the Reformation. You are acquainted with Martin Luther, John Wesley, John Calvin, and others. You know that our own country was settled by people who sought freedom of religion. You, too, perhaps have often marveled at the piety and extreme devoutness of the Puritans. Bliss Perry writes amusingly and yet truly of the Puritans that some of them were so “spiritual” that they had to hold on hard to the huckleberry bushes to keep from being translated.

Now picture the beginnings of our own Brethren Church. In the year 1708, along the river Eider in Germany, a group of eight people held a baptismal service. One of the group, Alexander Mack, was chosen minister. In the year 1719, about 20 families from the mother church in Germany arrived in America. Some of them settled in Germantown, Pennsylvania. From this inauspicious beginning sprang the church that has since been rent by storms of controversy, that has upon occasion been “divided against itself,” and yet has emerged victorious. Its single purpose has been and is to do the work of the Lord.

The Brethren Church is largely a “family church.” But the First Church of Jerusalem was almost completely a family church. There was the Zebedee family, with James and John on the official board. There was another family with the brothers Peter and Andrew. And some of Jesus’ own family. It is a perfect picture of what most churches are today. It is a perfect picture of most Brethren Churches today. The family church has a wonderful inheritance—it is the legacy of Jesus Christ to the world.

And so, by reason of its divine origin, the Christian church, the Brethren Church, has responsibilities to its people, to society, yes, even to the world.

First, the church has a responsibility to grow. Remember the words of the Master, “Go ye into all the world



and preach the gospel to every creature." Once again let us examine the first church. The number present with Peter at Pentecost is usually set at 120. Plainly it is the number 12 multiplied by 10. Twelve apostles—each bringing ten. And one person's influence normally extends to about ten others—his family and close friends. So even today let twelve people in any church exert their influence over ten others with whom they have contact and the twelve will increase to 120.

Here is a prescription for a living, growing, church. Take any number and multiply it by ten. Take one pastor who eventually becomes acquainted in a community and before long he will have won ten. Better still take any number of laity who are living in the bosoms of their families, in the light of friendships strengthened by the years, in the midst of a large circle of acquaintances and very soon each may win ten.

Specifically, as a prescription for a living, growing Brethren Church, I propose that every church include in its program a means of training laymen in the fine art of winning men to Jesus Christ.

The church has a responsibility to **grow within itself**, but it also must reproduce its kind. Perhaps you have stood on the bank of a river or lake and dropped a pebble into the clear, unbroken surface of the water. You have seen little circles gradually growing into large circles—travelling outward. That is the way Christianity must be—that is the way the church must be. The church, the Brethren Church, must ever be seeking new, enlarged fields of service. We must ever be on the alert to establish new churches wherever a need arises.

There were two doors of the Temple—one leading to the king's palace and the other leading to the city, where the mass of humanity lived. And which was the chief door?

Every church today has two doors. One opens upon a scene where Christians interpret their Christianity in terms of building up their own power in the church, where they display their good deed to all on-lookers, where they serve only because it is politic for them to do so. The other door opens upon the world about the church where some of God's children are still in ignorance concerning salvation. Which door of the church is the chief door?

There are no pebbles, no enlarging circles, no open door to the life of many churches. They sit like "great ladies" in musty parlors awaiting "rigor mortis."

Let each Brethren Church in the District seek to establish a new church—to enlarge its circle. Let each church seek a vision that will transcend the present.

And in order that we might have united action and that our efforts may be stronger, I propose that the conference make the pastors of the District a committee to seek out and survey fields where new churches may be started.

The church has a responsibility to its youth. "And your young men shall see visions," said the prophet Joel. There are certain universal qualities of youth—impatience for action, readiness to break with the past, willingness to make personal sacrifices. We have seen all too clearly in the past few years what happens to youth movements which capitalize on the enthusiasm and blind devotion of youth. Hitler gained his tremendous power largely through his youth movements.

So within our churches we must not disparage youth.

There is a real and deep relationship between the quality of youth and the appeal of Jesus to men. Youth is ready to risk, anxious to sacrifice, willing to defy conventions. Let us not, as a church, keep in the background those aspects of Christianity which appeal to youth. If we are to hold our youth, if our young are indeed to "see visions"—we must present to them a true challenge. We must train them, guide them, and at the same time we must let them lead in the wonderful but humble, rich yet costly cause of Jesus Christ.

I believe that the training of our youth is the only thing that can fulfill some of the present needs of our denomination. We must have more ministers if we hope to establish more churches; we must have missionaries if we desire to win the lost in the distant lands of the world; we must have better trained and more inspired laymen in our churches, and we must have more truly Christian homes to make up our "family church."

Therefore, I propose, first, that the churches of this District incorporate in their conference a definite program for youth. Of course, this will necessitate the changing of conference time. I suggest that a committee be appointed by the conference to investigate the possibilities of holding conference in late spring or early summer.

Secondly, I propose that the conference expend every effort toward obtaining a permanent, centrally located site for young people's camp.

Many of the people within the church today are with the church, but not of it. They are merely names on a church roll. They attend services irregularly and take no real part in the activities of the church. Once a man on a street car was reading an account of the death of a prominent citizen. He read, "The funeral will be held in the First Methodist Church." The reader paused and exclaimed, "Well, well, Brown a Methodist! Who would have guessed it?"

This man was numbered with his church, but definitely was not of it. He had evidently never allowed his church membership, his affiliation with Jesus' own, to show in any way.

Dr. W. R. Maltbie of England gives a word picture of many church members. He says, "Some people in church look like guests at a royal banquet who couldn't afford to be left out, but have been forbidden by their doctor to eat anything."

This is a deplorable condition. People who could feast upon the rich spiritual blessings, the abundant Christian fellowship that the church offers, are barely scratching the surface—are merely going along with the church.

Perhaps the seat of the trouble lies in the lightly worn allegiance that never strikes down deep and roots itself in the mind and spirit. A Catholic priest once told me that one of the chief differences in his religion and mine was in the teaching of responsibility. He said, "We teach our children that God is love, but that at the same time He is an exacting God, and each person has a responsibility to Him." I have often wondered if many Protestant churches do not fail for this very reason. Perhaps we are too willing to accept—too willing to allow our churches to be merely places in which to be married and buried.

But whatever the cause, the person who nips off his allegiance from one church after the other, who is consistently numbered with the company, constitutes a real



problem for all thinking Christian. Records show that most churches lose about 20 to 30 per cent of their membership each year. In many churches their gains do not equal their losses.

While I cannot by any means offer a solution for this ever-present problem, I would like to suggest that it is human nature to be most vitally interested in the things in which one has a definite share. Perhaps our failure to really assimilate a large part of our church members lies in the fact that we fail to provide them with a definite responsibility, an active role in the work of the church.

To this end, I would like to propose that each church in this district organize a Laymen's group which has an active program—one which incorporates within itself a responsibility for leadership in the work of the church, and that each Laymen's Organization take the responsibility of organizing and sponsoring a Boys' Brotherhood. In this way every man and boy in the church will have an opportunity for definite service in the church and to his Lord.

"But," you may ask, "how is a church to accomplish these things?" It is all too true that the physical church at best is a very poor organization. It is made up of a group of individuals who have voluntarily united themselves to serve God. There is no system of central government to give it power and strength. The only discipline its members are subject to is their own self-discipline. The church has no financial backing—no huge quantities of money to give it power and prestige. Yet I say unto you that a church can be strong and powerful. It can be a machine, driven by power—the power of the Holy Spirit. That is the provision of the Lord Jesus Christ. Many a church today is little more than a tomb for Christianity. It is so easy for a church to have all its rights and forms in order, its pedigree intact and yet completely lack the present life of God—the Holy Spirit.

The only real power the church has then, is that which is poured out upon her by the Holy Spirit. She will fulfill her mission only as she associates herself with the power of God in the spirit. Men of today come like the Greeks of old and say, "Sir, we desire to see Jesus." And we cannot show Jesus to the modern seekers unless we ourselves have tasted and know that Jesus is gracious.

When we speak of the church we understand that she is made up of individuals and that her power is the accumulated power of her members. If the church is to be strong then the individual member must be strong. How can he become strong? The only way to get inward strength is through the Holy Spirit, who takes hold of our weakness and gives us strength to withstand the tempter's blows. The Spirit cleanses the inner man according to the riches of God's glory, abundant resources to us all.

This is the paradox of the Christian life, as Paul said, "When I am weak, then am I strong." Then we look to and lean on Christ. He strengthens us with power and the strength abides as we abide in Him. God wants reality and looks beyond the profession to the impression.

Jesus stands at the door of every heart, knocking for permission to enter. "If any one hear my voice and open the door, I shall come in to him and shall sup with him and he with me." These words were spoken to a lukewarm church. Yet it is one of the most tender messages in Christ's teachings. In the book of Revelation these words

immediately follow a call to a self-complacent, self satisfied church to repent. It is most notable because it is addressed to the least deserving of all of the Christian churches to whom He spoke. His promise is to each individual, even in a church like Laodicea. Christ had been shut out, the church seemed devoid of spiritual life, but wherever one heart is open to receive Him, there will Christ enter and will abide in blessed fellowship.

Let no one excuse himself because of his surroundings or because of the state of his fellow Christians. This is the assurance, "If any man hear my voice and open the door, I will come in to him and will sup with him."

The promise is not one of communion only, it is also one of sovereignty. "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in His throne." When Christ is let into the heart there comes power too—the power to win in the struggle against self-indulgence, self-confidence, and self-satisfaction. It is a preparation for a share in the beneficent and perfect rule of the exalted Christ. With such great realities sounding in our hearing, there comes again the stirring appeal: "He that hath an ear, let him hear what the Spirit says to the churches." He who can whisper a prayer, let him pray that the Spirit will fill the churches; he who is able to serve, let him yield himself to the Spirit, that he might labor for the church and for Christ.

Then, and only then, can the church fulfill its true mission. Then can the church go forward fearlessly. Then can the church say, "This one thing I do"—preach the Lord Jesus Christ and Him crucified, instead of "these things will I try to do." Then can the church learn to conquer instead of acquiring the technique for defeat. Then will the church be separate from the world and able to fulfill its divine destiny—in the leading of men to eternity in glory.

—Waterloo, Iowa.

## TWO WAYS OF GIVING

The Baptist Messenger says: "There are 2 ways of giving to God. One is by "Tipping" and the other is the Biblical way of tithing. The word 'tip' means the bestowal of a small gratuity. It is the meager expression of an infinitesimal appreciation. It carries with it the idea of a condescending remembrance to a servant who has done something nice for us. Most of our people are 'tippers' when it comes to the work of the Lord. Tithing, on the other hand, means 'the tenth of anything.'"



## HAVE FAITH

Have Faith!

Believe the best is yet to be.

Hold, that hap what may today—

Bright success—

Or dark dismay—

Still greater good is on the way.

To him who finds in others good, his own,

Comes sure the highest good

That man has known.



# Minutes of the Mid-West District Conference

*Held at Falls City, Nebraska, October 10 to 13*

The Mid-West District Conference of Brethren Churches convened at Falls City, Nebraska, October 10-13, 1946, with every church in the District represented.

Miss Florence Seegar of Falls City and Miss Deloris Curtright of Cheyenne, Wyoming, acted as pianists and Mrs. Charles Heineman, Jr., of Falls City was the song leader.

Thursday evening the conference opened with D. G. Lemon of Portis, Kansas, Moderator, presiding. Following the song service the devotions were led by Mrs. Sam Miller of Hamlin, Kansas, who used 1 John 1:1-7, speaking on the light of our lives. Rev. Richard Sweezey of Hamlin, led in prayer.

Rev. C. H. Johnson gave the address of welcome, after which we had the following responses: Mr. Davis, Mulvane, Kansas; Mrs. Mary Taylor, Ft. Scott, Kansas; Mrs. D. G. Lemon, Portis, Kansas; Miss Alta Rachow, Carleton, Nebraska; Mrs. Bert Obley, Hamlin, Kansas; Rev. F. C. Vanator, Ashland, Ohio; Rev. Wilbur Thomas, Mulvane, Kansas; Rev. E. M. Riddle, Ashland, Ohio.

Mrs. Richard Sweezey rendered a marimba solo.

The following committees were appointed by the Moderator: Credential—Rev. C. H. Johnson, Mrs. Harry Coleman and Mrs. Taylor; Resolutions—Guy C. Lichty, Mrs. D. G. Lemon and Miss Alta Rachow.

The address of the evening was delivered by Rev. E. M. Riddle of Ashland, Ohio. His subject was, "The Trinity of Triumph."

## Friday Morning

After the opening song service, Miss Alta Rachow of Carleton led the devotions, using 1 John 1:1-11. She then led in prayer.

The first business session of the conference was then declared open. Mr. and Mrs. D. G. Lemon were granted credentials to the conference. The courtesies of the conference were extended to our visiting speakers, Rev. F. C. Vanator and Rev. E. M. Riddle, both of Ashland, Ohio.

The credential committee reported twenty lay and four ministerial delegates.

The election of officers resulted as follows:

Moderator..Rev. Frank W. Garber, Cheyenne, Wyoming  
Vice-Moderator ..Rev. Wilbur Thomas, Mulvane, Kans.  
Sec.-Treas.-Stat.—Mrs. Mary E. Rieger, Falls City, Nebr.

The courtesies of the conference were extended to Mrs. L. A. Myers and Rev. Richard Sweezey.

A new constitution for the Mid-West District was read at our conference last year. It was adopted at this conference.

The Young People's Camp Site Project was presented by Rev. C. H. Johnson. A motion was made and carried that the Camp Directors be authorized to purchase the camp site near Piper, Kansas, and to raise the additional money needed for purchase and development of the project.

The Moderator's address was then given. (It will appear in the *Evangelist*.)

Rev. E. M. Riddle spoke on our National Goals.

## Friday Afternoon

The afternoon service opened with special music by three young people from Cheyenne, Wyoming: Kenneth White, Jr., trumpet; Roberta White and Deloris Curtright, violins.

The devotions were led by Mrs. Leland McPherson of McLouth, Kansas, who used the conference motto, "A Gospel of Light in a world of darkness," as her theme.

After more special music from the young people from Cheyenne, Rev. F. C. Vanator, representing both the Brethren Publishing Company and the Benevolent Board spoke in behalf of these interests of the church. This was followed by word from Rev. E. M. Riddle, representing the General Missionary Board, who spoke on the problems of that Board.

## Friday Evening

After the opening song service, Mrs. Mary Taylor of Ft. Scott, Kansas gave the devotions, using 1 John 1:1-13. These verses seemed to be very popular with our devotional leaders as they covered our conference motto and also our conference theme.

After the singing of "The Old Rugged Cross," Rev. F. C. Vanator brought the sermon of the hour, on the subject, "Coming and Going," emphasizing the call and commission of the Christian.

## Saturday Morning

The devotions were led by Rev. Thomas of Mulvane, Kansas. The business session opened by the Secretary reading a letter of greeting from the Church of the Brethren which had met at Buckeye Church in their District Conference just preceding our conference.

The report of the District Mission Board was given by Rev. C. H. Johnson and Rev. W. L. Thomas. It was a good report and accepted by the conference. It was voted that the District Mission fee of fifty cents per member be paid by each church on local membership, plus the non-resident active membership.

A good District evangelist report was given by Rev. W. L. Thomas and same was accepted.

The Woman's Missionary Society report was given by District Secretary, Miss Ella Noyes. She gave a comprehensive report of all work covering the district.

Mrs. Raymond Landes of Morrill, Kansas, one of the Camp Directors and Camp Secretary, gave a very good camp report.

The Treasurer's report and the Statistician's report were given and approved.

The following District officers were elected: District Mission Board—D. G. Lemon, Portis, Kansas; Ministerial Examining Board—Rev. C. H. Johnson, Falls City, Nebr.; Camp Director, 3 years—Mrs. Raymond Landes, Morrill, Kansas; Camp Director 1 year (to fill vacancy)—Rev. W. L. Thomas, Mulvane, Kansas; District Evangelist—Rev. C. H. Johnson, Falls City, Nebr.; Nominees for College True-



tee—D. G. Lemon, Portis, Kansas and E. Preston Bailey, Carleton, Nebr.

The business session adjourned.

The sermon of the morning was brought by Rev. Frank W. Garber, Cheyenne, Wyoming, in which he embodied a report of the newly established work at Cheyenne.

Upon motion the Moderator's address was filed with the secretary.

A report of the Mulvane work, also a mission point, was given by Rev. W. L. Thomas, newly called pastor.

Mrs. Mary Taylor reported for Fort Scott, Kansas, another mission point.

The Ashland College Trustee report was given by Guy C. Lichty of Falls City.

Invitations were extended for the meeting of next conference by Mulvane, Kansas, McLouth, Kansas and Cheyenne, Wyoming. McLouth's invitation was accepted by a committee composed of Mr. Davis, Mr. Lichty and Rev. Johnson.

#### Saturday Afternoon

The devotions were in charge of Mrs. D. G. Lemon.

The National Sunday School report was given by Rev. C. H. Johnson, and the College and Seminary report was in charge of Rev. E. M. Riddle, Field Secretary of the College.

#### Saturday Evening

The Saturday evening service was opened with a program by the Mid-West Campers, under the direction of Rev. Johnson. A group of choruses were sung; a piano solo was rendered by little Miss Sue Elaine Heineman. The Number One camper, Hubert Miller of Carleton, Nebraska, was presented and gave a short talk, as did also John Lichty, Jr. The Cheyenne trio gave a number, which was followed by a closing number by the campers.

The special music for the evening was rendered by Mary Ann and John Richard Eisenbise, who played a trumpet duet, accompanied by Mrs. J. D. Kemper. They represented the Morrill Church. Mary Ann also rendered a trumpet solo.

The devotions were led by Rev. W. L. Thomas.

Following the offering of the evening, Rev. F. C. Vanator of Ashland, Ohio, brought the evening sermon, in place of Rev. J. D. Kemper who was not present.

#### Sunday Morning

The Sunday School hour was under the direction of Guy C. Lichty, Superintendent of the Falls City Sunday School.

The Message of the morning was brought by Rev. Thomas, his subject being "Light."

#### Sunday Afternoon

The devotions were in charge of Kenneth White, Jr., of Cheyenne, Wyoming. The Resolutions Committee brought its report which was accepted.

The sermon of the afternoon was brought by Rev. Richard Sweezey of Hamlin, Kansas.

Following the sermon short messages were brought by Rev. F. C. Vanator, and Rev. John Bower, Church of the Brethren, who shepherds the two groups at McLouth.

#### Sunday Evening

The opening musical program included numbers by the

Cheyenne young people and a trumpet solo by Mary Ann Eisenbise. Mrs. E. M. Kimmel led the devotions. Rev. E. M. Riddle then brought the evening message on the subject, "Is the Radiance of the Church Lost?"

With the singing of "God Be With You and Blest Be the Tie That Binds," the conference came to a close with benediction by Rev. Riddle.

Mrs. Mary E. Rieger, Secretary.

## Honored for Fifty Years of Service



D. F. Benshoff

A Sunday School supper was held recently at the Third Brethren Church of Johnstown, Pennsylvania, which developed into a surprise tribute for Brother D. F. Benshoff, who for fifty years has been a teacher or officer in the Sunday School. Brother Benshoff is also senior deacon and financial secretary of the church.

Presentation of two gifts was made to the honor guest by James Barkhymer, Sunday School Superintendent. John Golby served as toastmaster for the occasion. Mrs. Golby was the pianist.

The address of the evening, "Our Team," was delivered by Rev. Robert Sander, president of the Cambria County Sunday School Association. Music included a duet by Elverda Grumblin and Delores Thomas, and selections by the Young People's Choir of the church, under the direction of Mrs. Chester Zimmerman, wife of the pastor of the church. A sing-inspiration was in charge of Rev. Chester Zimmerman.

There are marriage failures but that is no proof that marriage is a failure.

"Not good if detached" is true of church members as well as railroad tickets.



## *A Just Tribute is Given to a Faithful Choir*



### PERSONNEL OF THE SENIOR CHOIR—THIRD BRETHERN CHURCH JOHNSTOWN, PENNSYLVANIA

Front row—left to right: Mrs. John Golby, pianist; Floyd Benshoff, director; Mrs. Merle Stutzman, assistant director.

Second row: Miss Ollie Teeter, Mrs. Harold Benshoff, Miss Catherine Benshoff, Mrs. Chester F. Zimmerman, Mrs. Floyd Benshoff, Miss Elverda Grumbling, Miss Esther Grumbling, Mrs. Clyde Grumbling, Mrs. James Barkhymer, Mrs. Clara Smith.

Standing: Claire Dunkle, John Rowser, David Dysert, Donald Dysert, Glenn Benshoff, Rev. Chester F. Zimmerman.

### MUSIC IN THE LIFE OF THE CHURCH

One of the finest things that can happen to any pastor is to have the continuing support of a faithful and consecrated choir. While I can speak from only a few years observation, I know that the history of the choir has spoken for itself. Most of us would be lost if the music of the church were dropped.

This choir had had the faithful service of pianist Mrs. John Golby for the past twenty years. It has been a record of unusual faithfulness. Mrs. Golby is a music teacher in the city of Johnstown and is raising up a group of Intermediates and Young People that are now playing for some of our church meetings and interdenominational meetings, such as the "Singspiration" sponsored semi-monthly by the Tenth District Young People's Association.

The director of the choir, Floyd Benshoff, has served in this capacity for fifteen years. During this time the choir has rendered some excellent cantatas and other musical programs. Several have been during the last several

years. Mr. Benshoff is also the song leader for the Sunday School and has directed the music of our district conference, while holding down the office of conference secretary.

Mrs. Merle Stutzman, assistant director of the Senior Choir, is also director of the Young People's Choir which has eighteen young people enrolled. This choir sings at the morning service once a month and joins with the Senior Choir for a merged choir on one Sunday each month. They, too, have presented cantatas and programs. Mrs. Chester F. Zimmerman is the assistant director. Mrs. John Golby is pianist for both choirs.

All members of the choir are active in the work of the church. Many are teachers in the Sunday School and advisers to the auxiliary organizations. It is an inspiration to have the backing of this consecrated group of singers.

Chester F. Zimmerman, pastor.



# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## Results That Count

Rev. N. V. Leatherman

Probably we need to be indoctrinated again in the value of teaching the Word of God, as the Sunday School gives opportunity. There are too many losing faith in the practical assignment to teach, as made by our Lord. Life is being crushed out, duties are being neglected, privileges are being lost sight of, because our Sunday School workers have been emphasizing seeming failures, indifference, neglect, carelessness and poor results. Some have joined the cynics' band. Doubtless what we need more than anything else in our work today is a renewed emphasis upon the successes of our Sunday Schools. We need to be encouraged to do greater things than we have ever done before. Certainly the greater things need to be done. But we have enough Sunday School results of the past and of the present to give us much encouragement, if we would but analyze them and properly appraise them. Besides, a more realistic view of our Sunday School work should enable us to secure better results; results that count.

What has the Sunday School as an institution in America done? Let us look at a statement made by Judge Patterson, Rockland County Children's Court, New York. "Our records show that less than five per cent of the children (delinquent in his court) attend Sunday School or church regularly, and less than another five per cent occasionally. In other words, ninety per cent of the children charged with delinquency receive no religious training or instruction." Therefore teachers, look at the children you are safeguarding through your efforts in the Sunday School. Dr. Minor C. Miller, General Secretary of the Department of Christian Education of the Virginia Council of Churches says: "The Sunday School is the most fruitful agency of the church. Of the vast number of those who unite with the church on profession of faith in Jesus Christ, a high percentage come through the medium of the Sunday School. One denomination claims that this percentage runs over ninety per cent. The church cannot afford to neglect the Sunday School."

Taking the two above statements as fair samples of appreciation, and you have Sunday School results summed up in these two values. One, it protects our children from the world's temptations and evils. Two, it builds them into the church. These two results of the Sunday School are worth all it costs in time, energy and money to maintain our Sunday Schools.

Now, how may we improve our Sunday Schools in getting these results that count? Let us give major attention to the Sunday School as a church building project. For when our children and youth are adjusted to the Lord and His church we have solved our most important tasks. But this is their task. This is the result we want. This is what the children need. It is what the church needs. It is what our Lord is expecting.

We must teach and encourage our Sunday School peo-

ple to W O R S H I P. They should worship in the church. They should be led in thought, in attitude and in practice to remain after the Sunday School sessions for the worship hour. This can be done. We have observed teachers who interested their entire classes to remain for worship. It has been interesting to watch the growth and development of those classes. Parents too should learn their part in keeping their children for worship, and then assume that part. Departmental superintendents should constantly keep before their people, their privilege in church worship. Many children seldom hear the church organ, the solo, the anthem or any special music by the choir, to say nothing of the congregational singing in which they may take part, because they seldom stay for worship. Therefore, let these values be emphasized and sold to them by teachers and superintendents, in precept, in announcement, in example and in stories told before the department and the classes. Children, and adults too for that matter, need to be taught to appreciate the sermon, as provided by the church. Generally the pastor is the best trained person in the church, both for management as well as for teaching; but particularly for preaching, which is only another method of teaching. The sermon is more than an entertainment. Let us teach our children they will miss many good things in life if they are interested only in entertainment. Oh, how our people need that teaching and training! The worship hour with its sermon seeks to culture the will-power, mental activity, and voluntary responses. This type of exercise is often misrepresented, even by adults, as boredom, not because it is; but because appreciation for it is lacking and in some instances void. Culturing this appreciation is a part of our task, and one of the results that count.

Then too we must encourage our people in service. The church was designed by our Lord as a doing, a going, and an active organism; a living body. On an occasion we invited a boy scout to a boy's Sunday School class. His first reaction to the invitation was in this question,—“Well, what's going to be doing?” It is true that both our Lord and our pupils expect that something be doing. Every class, large or small, young or old, should have one or more definite projects of service. One good project would be to do just what we have concluded above, and see how large a percentage of the class, would register faithfulness to the Lord, by remaining each Sunday morning for the worship service.

Another good project would be in evangelism to encourage the members of the class to bring their friends and neighbors to Sunday School and church. Another project would be to discover some person in need of some particular help, and then help that person. Every Sunday School class should be encouraged to make its response to the financial appeals of the church, giving to all special offerings at least some amount. Every Sunday School su-



intendent and teacher is missing an opportunity that es not do this. Then too no people can be unmindful of eals for help in war-torn and ravaged countries of the orld.

Besides the missionary appeal both at home and abroad ould be a project of service constantly kept before our ople. Remember we are teaching our people to give st, not just to make a large offering; but to build them o in the Lord and His expectations.

Another project that counts is to encourage one an- her to read. The Bible, book of the month club, is a ood method for the development of Bible reading. Cir- clating the books of the Sunday School library is an- her method.

Surely there is no end of definite projects of service at and to direct our people into, if we would get the results at count, both for them and for Christ and His church.

—Hagerstown, Md.

## Books Worth Reading

Books Selected and Recommended

Mrs. J. Allen Miller

"Faith for Living," by Lewis Mumford. "A call to im- perative action. A book for our time that merits the at- tention of every thinking American." N. Y. Times Book review.

This book was written in 1940 and seeks to provide an swer to the question—what beliefs and hopes will give e survivors the courage to resist to the death the wave barbarism, and to lay down the foundations for a more imane and stable society. This is a book for our time at merits the attention of every thinking American. This a book freighted with both knowledge and wisdom. Harcourt, Brace & Co., 383 Madison Ave., N. Y. (Pop- ar edition) \$1.00.

### WALK WITH PLEASURE OR SORROW?

"I walked a mile with Pleasure,  
She chattered all the way,  
But left me none the wiser  
For all she had to say.

"I walked a mile with Sorrow,  
And ne'er a word said she;  
When Sorrow walked with me!"  
But, oh, the things I learned from her

—Robert Browning Hamilton.

Into everybodys' garden  
A little rain must fall,  
Or life's fairest, sweetest flowers  
Could not grow or bloom at all.  
And though the way seems heavy,  
So heavy, oh my friend,

## Ashland College News Letter

By Arthur Petit

Homecoming at Ashland College was one of the finest ever held on the campus. A crowd of about 2000 saw the football game in the afternoon. Incidentally, Hiram de- feated the Eagles 26 to 12. Other events of the day were as well attended accordingly. About 800 saw the brilliant performance of "She Stoops to Conquer" by the Footlight- ers in the evening. From the recital on Friday evening to the vespers on Sunday, the program was of the very best.

One of the innovations this year was the parade through the business section of Ashland on Saturday morning. The various organizations of the campus decorated trucks and trailers to follow the newly uniformed band of sixty mem- bers. Its performance both in the town and at the game set new standards for bands at Ashland College. Many Brethren are members of this group.

The weather for homecoming was perfect and the day was pronounced a success from every angle.

Chapels this year have been particularly interesting. Seven chapel periods are provided with attendance at any three compulsory. The Wednesday period is held in the First Brethren Church so that the whole student body can be together at least once a week. Of particular interest are the Seminary chapel services when those in training for the ministry take turns delivering short sermons. These chapels are open to all students.

Rae Musser of Berlin, Pa., is in charge of arrangements for the Y. W. trip to Cleveland for the World Acquaintance tour on November 2.

The expanding student body has made changes in the Library necessary. Miss Helen Shively of Nappanee, In- diana is now in charge of the reference library full time. Last year she spent half her time as personnel clerk but the addition of Mrs. Francis Berkshire to the staff in that capacity allows Miss Shively to make this change. Miss Lulu Wood is librarian.

Contracts are about to be signed for the Pine Whispers for this year. It is to be a greatly expanded book for the much greater student body.

The college goat passed to the sophomores last week. This is early for this ceremony and it caught the juniors napping.

The mid-term estimates are about due and with home- coming out of the way, students have settled down to the time honored custom of "cramming" for the next two weeks.

Ralph W. Emerson is credited with many expressions of worldly wisdom. None of which, it seems to me, surpasses the following:—

"The true test of civilization is not its census, nor the size and number of its cities—no, but the kind of men the country produces."





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 10, 1946

## "WORLD PEACE BEGINS WITH ME"

Scripture: Ps. 34:11-16; Gal. 5:22-26; Col. 3:12-17

## For The Leader

Again we have come to that season of the year in which we commemorate the end of the first world war. Traditionally, it has come to be a time of reflection on the causes of war, and the giving of a prayer that wars might end. A number of years ago, just when we thought we were really getting somewhere in this matter of world peace, we heard of a man named Hitler. He spoilt our dreams. At least, we are blaming it all on him. He played his part, but don't you think rather that the war was caused by the burning, seething passions of hate, revenge and selfish greed? And where did these passions arise? We say in the hearts of individuals which were controlled only by self-will, lust and greed. Thus as wars begin in the hearts of men, so our efforts for peace must begin in our hearts. There is much we, as Christians, can do to effect a livable state of affairs between nations. It will take much work, prayer and faith, but God is just and faithful and will reward our efforts.

## DISCUSSION

1. A WORLD-WIDE BROTHERHOOD WOULD HELP. The nations of the earth have endeavored to bring about a world federation of nations. Their efforts have so far largely proved in vain. What the outcome of the present effort will be remains to be seen. The observer might well ask the reason why the nations cannot get together. Surely human beings of intelligence, culture and common sense could learn to live together. Surely, in this atomic age men would know enough to be wanting to live together, or knowing they would die together. But that doesn't seem to be the case. If a brotherhood of nations were effected, it would help. But is this possible?

2. CHRISTIAN WORLD BROTHERHOOD IS THE ANSWER. We have noted that the efforts of nations to unite in peace have largely proved futile. Even right now, nations are fearful of each other. There is a lot we can do to change this condition. But to do it will take every ounce of Christian virtue and strength. There is no brotherhood apart from Christian brotherhood. The reason nations cannot get along together is because the hearts of men are evil. Where evil is, there can be no love. So how could we expect men and nations who have no love for each other, to know how to live together in peace? But, wherever Christians go, love goes. Christians can influence nations and rulers. (Read your history from the past 1900 years and see how the Christians have changed the destinies of nations and peoples.) We can do it again! By exercising brotherly love with each other, by spreading this love everywhere, we can influence our leaders. Christians in other nations can do the same thing. There's your answer. What are we going to do about it?

3. LET IT BEGIN IN ME! The very thing that causes disruptions in social groups in our own community, our clubs, and committees, is the basic cause of war. Selfishness. And until we can each learn how to get along together in love, we can expect little from nations. Christian virtue demands that we love our fellowmen, even those who wrong us. But do we? Then how can we expect nations, which know not Christ's love, to live in peace. They are controlled by Satan and evil. We are to be fully controlled by God's Spirit in love. So, let's be sure we are in His care and will, and then go forth as soldiers of the Cross. Go forth into a work of darkness and sin, preaching the gospel of Christ to all men, calling them to repentance. Then, and only then will we have a right to talk about world peace among nations.

## QUESTIONS

1. Name the places on the earth which tonight are still at war, or are having "diplomatic" difficulties. It will surprise you, but it is true.
2. Would it be possible to prevent another major war for at least 100 years? If so, how; and if not, why not?
3. Suggest ways in which Christians can influence national leaders to work for peace.

## SUGGESTED PROGRAM FOR THE EVENING

(Don't forget that this is your regular monthly visitation night. Make your invitations, and announcements interesting and appealing. Be sure your guests are made feel welcome. See that they are invited back. Also invite them to stay for the evening Church service.)

Piano Duet (Of the "Quiet Music" type)

Vocal Duet

Chorus singing

Welcome to visitors

Topic announcement

Scripture

Offering

Special number for the visitors by all the girls of the society

Topics, discussion and questions

Sentence prayers—invite visitors to take part

Bible study

Words of response by the visitors

Business

Benediction

## BIBLE STUDY—Gal. 5:22-26

## "THEY THAT ARE CHRIST'S"

- I. WHAT THEY HAVE DONE.
  1. Crucified the flesh.
    - a. Self denial controls the flesh.
    - b. Evil passions are curbed.
- II. WHAT THEY ARE DOING.
  1. Living in the Spirit.
    - a. That is, God's Spirit, God's love.
- III. WHAT THEY MUST DO.
  1. Also must walk in the Spirit.
    - a. The life must tell the profession.
  2. Exercise meekness, temperance, love.
  3. In honor preferring one another.
  4. Do all things to the glory of Christ.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## THEY REST FORM THEIR LABORS

Rev. 14:13

High in yonder realms of light,  
Dwell the raptured saints above,  
Far beyond our feeble sight,  
Happy in Immanuel's love.  
Pilgrims in this vale of tears,  
Once they knew, like us below,  
Gloomy doubts, distressing fears,  
Torturing pain and heavy woe . . .

'Mid the chorus of the skies,  
'Mid th' angelic lyres above,  
Hark! their songs melodious rise,  
Songs of praise of Jesus' love!  
Happy spirits, ye are fled,  
Where no grief can entrance find,  
Lulled to rest the aching head,  
Soothed the anguish of the mind.

All is tranquil and serene,  
Calm and undisturbed repose;  
There no cloud can intervene,  
There no angry tempest blows!  
Ev'ry tear is wiped away,  
Sighs no more shall heave the breast,  
Night is lost in endless day,  
Sorrow in eternal rest.

—Samuel Webbe.

## THE STATE OF THE DEAD

Rev. 14:9-20

The spirit is the real personality which inhabits the body (1 Thess. 5:23; Acts 7:59, 60; Lk. 8:55). The separation of the spirit and body means death (Jas. 2:26). According to Paul a man may be in his body or out of his body (2 Cor. 12:3, 4). The abode of the spirit is not in the grave. While Christ's body lay in the tomb, His spirit was active in the spirit world (1 Pet. 3:18-20; Mt. 12:40). Paul taught in 2 Cor. 5:6-8 that to be absent from the body is to be present with the Lord (Phil. 1:21-23). When one's body returns to earth as dust, one's human activity on the earth has ceased, but the spirit returns to God (Eccl. 12:7).

The ungodly living are in danger of becoming worshippers of the beast or his image in case Christ should come before they die (2 Thess. 2:11, 12; Rev. 14:9, 10a). Whether the Lord comes or not, the unbeliever is a poor deluded creature dead in trespasses and sins, spiritually deaf and dumb (Eph. 2:1-3). The fate of the ungodly of all ages is stated in verse 10. Those who receive the mark of the beast have no hope of being saved, They have crossed the dead-line. Verse 11 denotes the eternal state of the ungodly dead. "The smoke of their torment ascendeth up

for ever and ever." The Greek "aionas, aionon" means "unto ages of ages." The lake of fire cannot be temporary. A man thought he had irrefutable evidence that it is because he said that the Greek word "aion" means "an age." But he failed to realize that the last age will be everlasting since it is the last age! The Bible clearly states that the punishment of the ungodly is an eternal conscious state without rest (Vs. 11). Any argument that will make Hell temporary will also render Heaven temporary.

The righteous dead are happy (vs. 13), and are at rest (Rev. 6:11). They will be rewarded: "Their works do follow them." Read 1 Cor. 3:11-15. All judgment is committed to the Son. He will judge this world (vs. 14). When the harvest of iniquity is ripe judgment will strike (vs. 15). The vine of the earth will be reaped (vs. 18). Christ is the "True Vine," and His true followers are the "branches" (John 15:5). The antichrist is the "vine of the earth." When Christ returns He will root out the vine of the earth and make the earth His own vineyard. The wine-press of the wrath of God will stain the earth with the blood of sinful men (vs. 19, 20). Those who shed the blood of the prophets and the saints will wallow in their own blood for the space of 200 miles (Zech. 12:9; Rev. 17:14; 19:21; Mal. 4:2, 3). They that die in Jesus are blessed.

"Far from this world of toil and strife,  
They're present with their Lord;  
The labors of their mortal life  
End in a large reward."—I. Watts.

## WITH THE LAYMEN

### INDIANA SOUTHERN DISTRICT LAYMEN NOTICE

Our next meeting is at College Corner Church, with a supper at 7:30. (Brother Hunter forgot to state the date—Editor) This will be our Annual election meeting. We urge a delegation from every church in the district to be present. We shall bring reports from the National Laymen's work, and also set our plans for 1946-1947, that we might achieve our goals.

Men, they are all shootin' at us. Let us get out in front so we won't get hit. What do you say?

H. D. Hunter, District President.

### KEEP SERENE

Keep serene!  
Today fill well your part;  
However hard the task,  
Be true and strong of heart.

Keep serene!  
Be prompt to help and cheer;  
Let kindly thoughts and words  
Destroy all sense of fear.

Keep serene!  
Make this a fruitful day;  
No matter what the job,  
Keep pleasant all the way.

—Grenville Kleiser.



Spend thought before you spend money; you will have more for your money and have more money for your thought.



## News From Our Churches

### RALLY DAY AT GLENFORD, OHIO

Three churches in Glenford combined their efforts for Rally Day on October 6, the Methodist, the Evangelical and Reformed, and the Brethren. The afternoon service was a combined effort with our pastor, D. Glenn Shank, as the speaker. He used for his subject, "Am I a Pusher or Am I a Puller?" A group from Ashland College furnished special numbers at this service. Dave Rose, pre-seminary student from Johnstown, Pennsylvania, rendered several trombone solos, and Miss Lois Coleman of Milledgeville, Illinois, and Miss Iona Stoffer of North Georgetown, Ohio, sang several numbers.

Brother Shank reports that there was a fine spirit of cooperation between these three churches and that the attendance at the afternoon service was fine. The three churches united in the dinner at the noon hour which took the nature of a veritable feast, even as can be done when basket dinners are announced. The meal and the afternoon service were held in the Evangelical and Reformed church.

The evening service of that day was conducted in the Brethren Church with Brother Shank, the pastor, doing the preaching. Again the Ashland group furnished fine music for the occasion. A good attendance was evident at this service also.

Many of the Glenford folks travel many miles to be at the services each two weeks. One family travels a forty mile round trip twice a day in order to be there. That is what you call real faithfulness.

The Glenford Church will hold its Communion on Sunday evening, November 3, to which all of like faith are cordially invited.

### LINWOOD, MARYLAND

#### Annual Home Coming Observed for two Decades

The Linwood Brethren Church observed its 20th Annual Home Coming Day Services, Sunday, October 13th, and now these services have been held for two decades. It rained nearly all the preceding week, but late Saturday evening the temperature became lower, the sky became clear and we felt encouraged, believing that we would have a beautiful day for our annual services. We were not disappointed for the day was beautiful and all that we could desire.

Brother J. L. Bowman had promised to be with us for this day. We trusted in the Lord that he would give Broth-

er Bowman strength so that he could be present at the service that would mean so much to him. Brother C. Saylor drove to Vinco, Pa., to get Brother Bowman. We were sorry that Sister Bowman could not come. It was six weeks Friday evening, October 11, that she fell down stairs and broke her left arm.

Many members and friends of the church came early to be present at all the services. There were 73 present at the Sunday School. The offering was \$15.78. Brother Bowman led in devotions and later assisted the pastor in receiving five new members into church fellowship. The pastor's daughter Grace was among those received, and now three of the pastor's children are in the fold. An anthem, "Jesus Lover of My Soul," was sung by the choir under the able and capable leadership of the organist and choir director, Sister Mrs. S. S. Englar. She was responsible for the fine musical program of the day. The pastor brought the morning message on the subject, "With a Mind to Work."

Every one present was invited to remain for dinner and many made their way to the dining room where tables were spread with plates of chicken, ham and all the other good things that these people know how to prepare.

At two o'clock the afternoon service was opened with a trumpet solo, "Evening Star," by John Martin Keen accompanied at the piano by Betty Lou Brandenburg. The "Doxology" and the hymn, "Dwelling in Beulah Land," were sung by the congregation. The pastor led in the devotions.

The special music was brought by Mrs. Truman Dayhugh and Mrs. Charles Messler, Jr., who beautifully rendered a vocal duet, "The Beautiful City," by Wilson; and the Mohney Male Quartet of Taneytown who sang six fine numbers, among which were, "Lord, I Want to be a Christian," "Were You There When They Crucified My Lord," and "The Beautiful Land" which number they dedicated to Brother Bowman.

The guest speaker of the afternoon was Brother J. L. Bowman, of Conemaugh, Pa. He is eighty years old and in the best of health. He was pastor of this church from 1929 to 1936, having left this pastorate ten years ago. He brought a most timely message on the subject, "Homecoming Worthwhile." The church auditorium was well filled as many former friends of Brother Bowman had come to meet him and to hear one more message from him whom they had come to know and love so well. Moderator C. U. Messler presided. Greetings were received from two former pastors, Brother Freeman Ankrum and Dr. W. D. Furry. Dr. Furry had promised to be our guest speaker next year. Brother A. B. Cover of New Windsor was present to bring greetings in person. Mrs. J. M. Tombaugh, the wife of Dr. Tombaugh, Linwood's first pastor, was present to bring greetings. Greetings were also brought by a large number of people present.

Evening luncheon was served at about five o'clock. More were present for the evening repast than had been present for dinner.

By request, the evening service was opened with the piano-trumpet number "Evening Star" of the afternoon. The special numbers were: an anthem, "The Song of the Sea," sung by the choir; and two songs, "No One Ever Cared for Me Like Jesus," "Then Jesus Came," which were finely rendered by the Hartzler Brothers. The pastor



devotions. Elder John D. Roop of the Church of the Brethren, of Union Bridge, led in prayer. The guest speaker of the evening was Mayor Theodore McKeldin of Baltimore City. This was his eighteenth appearance on these annual Home Coming Day programs. He brought us a more timely message than ever before, beginning his message by reading from memory from Psalms 23, 100, 1, 11, 90, 91, 1 Cor. 13, and ever exhorting us to be obedient to God. He has promised to be with us again next year.

The church was filled to a greater capacity than last year. The side Sunday School rooms were filled. More extra chairs than before were used to seat those present. Those present were from Conemaugh, Gettysburg, Pa., Baltimore, Hagerstown, and the surrounding cities and towns.

Elmer M. Keck, pastor.

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### RAYSTOWN, PENNSYLVANIA

I thought that it might be of some interest for the brotherhood to know something of one of our smaller churches, the Raystown Brethren. This is a little country church situated in Bedford County, Pennsylvania. We have a beautiful little white church along the main highway. In a very fertile valley, and fine farms. It has been very much neglected, but there has been some faithful Brethren who have kept the work going and the church open.

We held our communion services September 22nd. The attendance was not large, but all received a blessing and were drawn a little nearer to our Lord by the keeping of His commandments.

On the same afternoon it was the writer's privilege to ordain Brother and Sister Charles Davis, as Deacon and Deaconess, with the assistance of Brother J. L. Bowman. Brother and Sister Davis are faithful and consecrated workers. Although well up in years they are always in their place in the house of the Lord on the Lord's day.

Two have been added to the church recently. We are praying that many more will unite with us and help to keep the work going in this part of God's great vineyard, and that this little country church may be the means of saving many souls before the Master comes.

Rev. Ralph M. Singer, Pastor,  
Mineral Point, R. D., Pa.

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### REVIVAL AT BURLINGTON, INDIANA

It is always a pleasure to report a delightful experience. On September 29 it was our privilege to meet with the Burlington Brethren to hold a series of meetings, closing Sunday evening, October 6. It was our first visit with the Burlington Brethren and a delightful experience was the result. Naturally we anticipated a courteous reception, but the degree of this courtesy and the warmth of their hospitality caused us once again to praise God that "we are Brethren."

This is the Congregation under the leadership of Pastor Wayne Swihart. Brother Swihart is one of our younger pastors, but he is already in his stride, loved and respected by his people. This is also the home of Brother and Sister Rodkey. Sister Rodkey, you will recall, is Vice

President of our National W. M. S., also President of the Indiana District W. M. S. Our stay was in the home of Brother and Sister E. W. Hendrix, well known in Conference circles. They left nothing undone in making our stay delightful and pleasant. We visited about among the membership each day enjoying all of their bountiful dinners and gracious hospitality.

We had not planned to make the effort distinctly "evangelistic" but on Thursday evening we began to turn in that direction and the results were most satisfying. Our services closed on the following Sunday evening. Brother Swihart may report his reaction in this meeting and we will allow him to report more in detail if he so desires.

Rev. Harley Zumbaugh led in the song service and his service was splendid and enjoyed by all. We remained over and participated in their Communion service on Monday evening. This service, we were told, was one of their most largely attended. One item unusual was found in the presence of a few more men at the tables than women. **THAT IS UNUSUAL!**

The Burlington Brethren left nothing undone to make the meeting a success and the Lord gave His blessing.

W. I. Duker.

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### WATERLOO, IOWA

Under our revised Constitution and By-Laws, the Corresponding Secretary is to make a report of the church activities each quarter to the readers of the **Evangelist**. For the past quarter many things have happened and various benefits gained.

There were nine people from our church in attendance at the Young People's Camp for the Central District at Clinton, Illinois, the last week of July. Rev. V. E. Meyer was an instructor in Religious training and Keith Maust had charge of the recreational activities. Also Rev. Meyer was Youth Director for the Interdenominational Bible Conference held at Cedar Falls, Iowa.

One of the worthwhile projects of the church is an **every-member** calling campaign, with each one calling on someone else for the purpose of promoting sociality and Christian fellowship.

A contract is pending for the sale of the present parsonage and the purchase of a larger home for the use of the Pastor's family.

The Boys' Brotherhood is collecting waste paper as their project.

The Woman's Missionary Society is sponsoring public luncheons once a month for a time.

The Laymen have harvested their pop corn with a bumper crop. At the present time it is in the dryer and then it will be shelled and ready for distribution. Brother Hal MacArthur, who is enrolled as a Freshman in Ashland College, will be the recipient of the proceeds, as a help toward his expense in study for the Lord's work.

Family night, September 13, was enjoyed by a good crowd, with fellowship and a most excellent program given by the Junior Choir, preceded by a pot-luck supper.

On Harvest Home Sunday, September 15, a display of the Lord's blessings to us was shown in produce from field and garden and an offering of canned goods was



received for European relief to be sent along with that from the Church of the Brethren.

On September 29, the Sunday School observed Promotion Day with the entire school assembling in the Auditorium for the promotion of some fifty children and young people into the class next higher. Each group gave some song or memory work typical of their training.

Yours in His service,  
Mrs. Helen Jordan, Cor. Sec.

## Laid to Rest

FOCHT. Lert Focht, son of Michael and Ellen Focht, was born in Gratis, Ohio, April 25, 1872 and passed to the great beyond while at the Brethren's Home, Flora, Indiana, aged seventy-four years. He was a life-long member of the First Brethren Church of Gratis, being very active in the work of the church while residing there. He was very much interested in participating with the work of the church choir.

He was united in marriage to Iva Parish, unto whom one son, Pearl, was born. "Dad" Focht, as he was widely known, leaves one brother, Mont, and two grandchildren, of Chillicothe, Ohio. He also leaves a host of friends.

For seventeen years he and his companion made their home on the Campus of Ashland College, where he served as caretaker of the grounds. The Fochts were very popular with the students on the campus. They all called him "Dad" for he always had a kind word and a pleasant greeting for all with whom he came in contact.

It was while located in Ashland that the son, Pearl, suddenly passed away. Soon after this they gave up their Ashland work and returned to Gratis, purchasing the home where his companion passed away prior to his death by a few years.

Services were in charge of the pastor, the undersigned, on July 10, 1946. Burial was made in the Gratis Cemetery.

In memory of him we wish to cite the following verses which were very much his favorite:

Twilight and evening bells,  
And after that the dark,  
And may there be no sadness of farewell  
When I embark.

For tho' from out the borne of time and place,  
The floods may bear me far,  
I hope to see my pilot face to face,  
When I have crossed the bar.

J. Edgar Berkshire, pastor.

DeFREESE. Mr. Henry DeFreese, faithful member of the First Brethren Church of Elkhart, Indiana, passed away to go to his eternal reward on September 21, 1946. He dropped dead on the streets of the city, while on his way to secure medicine.

He had been a former member of the Nappanee Brethren Church, but transferred his membership to the Elkhart Church when he and his family moved to this city. He leaves to lovingly remember him, his wife and a large family of children, other relatives and friends.

Funeral services were conducted at the Brethren Church by the pastor, assisted by Rev. W. I. Duker, a former pastor and boyhood friend of the deceased.

L. V. King.

ULANOSKY—Ann Britko Ulanosky, daughter of Ernest and Juliana Britko, was born February 6, 1918, and died September 8, 1946, at the age of 28 years, 7 months and 2 days. She is survived by her husband, her parents, 4 brothers and three sisters. Funeral services were conducted at the paternal home, near the Highland Brethren Church, and burial was made in the cemetery at the Highland Church. A brother, Mrs. Frank Britko, is a member of the Highland congregation, and the service was in charge of the undersigned, as pastor of the Highland church.

Dyoll Belote, pastor.

## Wedding Announcement

HUMM-DELOZIER. Miss Dorcas DeLozier, daughter of Mrs. A. L. DeLozier, was united in marriage to Mr. Victor Humm of near Jeromesville, Ohio, on August 28, 1946 before a large group of relatives, friends and members of the First Brethren Church (Park Street) in the Church which was beautifully decorated for the occasion. Her pastor, the undersigned, used the wedding ceremony which was used for many years by her father, the late Prof. A. L. DeLozier.

Miss DeLozier has been the faithful Choir Directress of the First Brethren Church in Ashland, and has been esteemed a faithful member of the church. She had charge of the public school music during the past two years in Ashland City.

Mr. Humm, a discharged veteran, is now attending Ashland College.

The best wishes of the entire church and community go with this fine young couple.

L. V. King.

CLINE-HOSTETLER. Miss Mary E. Hostetler, a member of the First Brethren Church, was united in marriage to Paul H. Cline at the parsonage of the Elkhart Church on September 7, 1946, in a quiet wedding, before a few friends.

HARDY-BLACK. William Ed. Hardy, a member of the First Brethren Church of Elkhart, Indiana, was married to Miss Rosella Black, on September 22, 1946, at North Liberty, Indiana.

SAWYER-TRECKELO. Miss Norma Jean Treckelo, a member of the First Brethren Church of Elkhart, Indiana and the faithful pianist of the Sunday School, was united in marriage to Mr. James. Sawyer. They will reside in 513 Jauriet Ct.

L. V. King.





## Worldwide Bible Reading

Thanksgiving to Christmas



1. Read quietly and slowly, not as you would race through the daily newspaper. "Not snap shots, but time exposures" should be the rule.

2. Read alertly, not mechanically. Visualize the scenes; "taste" the words.

3. Read, searching for personal messages that each day's passage has for YOU.

4. Your inner response to God's message is important. When He condemns, bow penitently; when He offers help, rivet your hope on that assurance; when He commands, obey.

5. Underline passages which strike fire. Copy them and repeat them aloud. Jot down a list of ideas these passages start going.

6. Memorize one key verse daily.

7. Set aside and keep a definite daily time for reading.

8. Make it a habit; enter the New Year as a daily reader of the Bible.

Join in this Great United Bible Reading



## The Brethren Evangelist

Published weekly, except the last week in August and  
the last week in December.

**THE BRETHREN PUBLISHING COMPANY**

Ashland, Ohio

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**PLEASE REMEMBER:** All material for publication in the *Evangelist* must be in the hands of the editor at least three weeks before the desired date of publication, to assure same to appear in desired issue. This refers to announcements particularly.

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a few miles from Linwood. The Rally was held on October 24.

**Southern Indiana District Sunday School Rally.** The Annual Southern Indiana District Sunday School Rally was held at Denver, Indiana, of which church Brother Austin Gable is the pastor. The sermon of the morning was preached by Brother Gable, with Brother S. J. Adams in charge of the devotions. A Basket Dinner was enjoyed at the noon hour. The afternoon program included special numbers from the Flora, Roann, North Manchester and Loree Churches, with Brother L. O. McCartneysmith bringing the afternoon message. A large attendance at the afternoon service is reported.

**Lanark, Illinois.** Mrs. D. C. White, wife of the pastor of the Milledgeville, Illinois, church, was the speaker at the W. M. S. Public Service at the Lanark church on October 13.

**Milledgeville, Illinois.** We note that Mrs. White was also the speaker at the Milledgeville W. M. S. Public Service which was held on October 20, which was in charge of the Senior Society. The Junior W. M. S. had charge of their Public Service on November 3.

**Hagerstown, Maryland.** Brother John F. Locke is engaged in a "Preaching Mission" at our Hagerstown church, same having begun on Monday evening, October 28. We trust we will have a full report of this meeting from Brother Leatherman.

Visitation Day was observed on October 27 in preparation for the above services.

**Cerro Gordo, Illinois.** We note from Brother C. E. Johnson's Bulletin that an evangelistic meeting is scheduled at the Cerro Gordo Church with Brother J. G. Dodds, now of our New Mission point at Akron, Ohio, as the evangelist. The dates are November 25 to December 8. Mrs. Samuel J. Adams, wife of our pastor at Peru, Indiana, is to be in charge of the music and the children's work.

**St. James, Maryland.** Brother Henry Bates, pastor of the St. James church, reports an ever-increasing interest in the new Monday evening Bible Class which he has instituted.

**Waterloo, Iowa.** Brother V. E. Meyer, pastor of the Waterloo Church, announces a week of "Bible Conference" in the church the last week of November. Dean M. A. Stuckey of Ashland Seminary, will be the lecturer.

Brother Meyer also tells us that he has moved into the new parsonage. The address is 282 Hammond Avenue.

**Maurertown, Va.** Word has been received that Brother Clarence S. Fairbanks, pastor of our church at Washington, D. C., conducted a revival meeting at the Maurertown Brethren Church recently.

**Peru, Indiana.** Brother S. J. Adams, pastor of our Peru Church, reports that the church is starting on the "upgrade." From reports that we hear this church is all ready to go forward to do big things for the Lord. Already there is a noted increase in attendance and interest. The mid-week prayer service, the thermometer of the church, is on the rise.

**Goshen, Indiana.** At the recent Communion service we note that Rev. A. T. Ronk, who now lives at Churubusco, Indiana, where he owns and operates the Gateway Manufacturing Plant, was in attendance and led the congregation in the meditation of the evening.

## INTERESTING ITEMS

**Udell, Iowa.** Brother W. R. Deeter, pastor of the Udell "mission," reports over \$300.00 in their building fund which is being raised to repair and remodel the church.

Brother and Sister C. Y. Gilmer of Bryan, Ohio, closed an evangelistic campaign on November 3 at the Udell Church. That day was also designated as Home Coming Sunday.

**Southeastern District W. M. S. Rally at Linwood, Maryland.** We are so sorry that the announcement for this rally which came from the hand of Mrs. John F. Locke, district president, arrived while the editor was in attendance at the western conferences and did not receive publicity, as a consequence, in the *Evangelist*. The meeting was held at Linwood. We note that a trip was made through the Relief Center at New Windsor, which is just



## The Editor Thinks Aloud

Fred C. Vanator

### VERY LITTLE THINGS

In this morning's Cleveland Plain Dealer (November 1) a headline concerning the lack of nails (those little things that men drive into boards that holds them together when houses are constructed and other things are made) which spoke volumes as to the slowing up of construction work. These little nails eventually become a great problem, so great that the continued work of home building is menaced.

That set me to thinking!

It is ever so with little things. Most quarrels stem from "little" disagreements. And usually they are so insignificant that if time were taken to think them over, there would be no quarrel at all.

Most failures begin with "little" things. A careless overlooking of some small detail; a "slip-up" on some little matter that, had time and effort been placed upon it, it would not have been permitted to grow to a gigantic proportion.

How often we say, "O, well, it's just a little matter, and it won't make any particular difference anyway," only to be confronted at a future time with the "little" matter now grown to "full strength" And then we say, "O, if I had just suspected that that matter would have grown to that proportion, I would have never let it start."

On the other hand, often times a little word spoken at just the right time, and under the right conditions, will change the whole course of events for individuals, yes, and even for nations. And, if the word is spoken rightly, the course of events will be for good. But if spoken harshly, it may result in the very opposite.

Now there is little difference between individuals and national reactions; for nations are simply made up of groups of individuals, and as the various groups react, so reacts the nation. Therefore it behooves us to watch our attitudes, one to the other, for it is the "little" things we do and the "little" things we say, that go to make up the "big" things of life.

After all the "little" things are, in reality, the "big" things in the making. But they are too often neglected and become thorns instead of the roses that ought to grow.

Sincerity, brotherly love, kindness, helpfulness, loving words and deeds—these are all nails that hold the structure of humanity together. Let's not have any shortage.

Think it over!

When you are discouraged because you are in the valley, remember that every valley reaches up to the hills.

Consistent Christians always command respect.

Human beings are like fruits; some sweet, some sour.

If you don't wish to be shown up, don't show off.

## Business Manager's Corner

George S. Baer

### Cooperation—Now Home Missions

Every department of our church's work is dependent on the success of every other department. And the leaders of every department are interested in and should give cooperation to the plans for the promotion of every other department. That is the attitude of your Publication House staff, and that is our practice. Both your Editor and Business Manager hold that attitude as a matter of conviction and conscience. And for that reason we are using every facility at our command to give encouragement to the promotion of the various interests as their appointed season arrives. And now the "interest" that is given the spotlight is that of Home Missions. We hope every church in the brotherhood will give proper attention to the appeals of our Missionary Board and place in their hands an offering that will make possible great strides in the building of new churches in the home land. The more churches and Sunday schools we have, the more church papers and Sunday school quarterlies we will have to print, and the wider will be the service of the church's printed page. So, **cooperation** is the key to success in the whole task of the church.

### After Home Missions

will come the **White Gift Offering** for the National Sunday School Association; next will come the month of January for the New Press Fund and the Publication Day Offering; then the Brethren Home and Benevolent Offering for Aged Ministers and their wives; and after that the Easter offering for Foreign Missions. Pray for all these offerings, that the church may be aroused to make this the greatest year of advancement in our history. And because we have a very special project coming before us this year, we are asking that special prayer be given to the approaching effort to raise funds for the equipping of our printing plant. This is in accordance with the action of General Conference, that we call upon the brotherhood to pray for this undertaking. Ask God to direct and to supply.

### When Ordering Sunday School Quarterlies

We are planning to print enough quarterlies of both Adult and Youth to take care of all needs, but because of the extreme scarcity of paper we dare not print up any great surplus, so please notify us early if you are planning to increase your order. We are not suggesting that you skimp your order. Every school should have as many quarterlies as may be needed to the very end of the quarter, but notify us early if you will be needing more than last quarter. Order blanks will be in your hands soon and they should be filled out promptly so that we can get quarterlies in the mail before the Christmas rush.



# Four Little Things

By Rev. Charles E. Johnson

(Delivered at the late Central District Conference at Udell, Iowa)

"There be four things which be little upon the earth, but they are exceeding wise: the ants are a people not strong, yet they prepare their meat in the summer; the conies are but a feeble folk, yet make they their houses in the rocks; the locusts have no king, yet they go forth all of them by bands; the spider taketh hold with her hands, and is in kings palaces." Proverbs 30:24-28.

The writer of the Book of Proverbs wishing to depict that which is wise uses four little things which are known to all men. The ants are a people not strong yet they are wise enough to prepare for the winter. They look ahead and realize that there is a time coming when they cannot work. The winter winds will blow and the snow will fly, but in the summer time they prepare for that day. Here is wisdom. Looking ahead and taking advantage of the opportunities that present themselves.

The conies are a feeble folk yet they make their homes among the rocks. A small animal, smaller than our common rabbit, yet they are not willing to remain in the valley, surrounded by all manner of enemies which seek to destroy them. They arise above their difficulties and make their homes high upon the mountain side. They live in stone houses.

The locusts have no kings to guide or direct them, yet they move forward in bands, stripping all vegetation as they pass. There is no obstacle too great for them. They overcome all obstacles and move forward.

The spider finds itself in king's palaces. Go where you want, into old delapidated buildings or the finest of kings' palaces. There you find the spider. They are everywhere. You cannot keep them out. They go where they want to go and ask no questions.

I wish to apply these four little things to the Brethren church. There is one thing about them all that I wish you to note. They are exceeding wise. Surely we can learn valuable lessons from them if we will but stop and think. To each of these little things I wish to add a word: first, foresightedness; second, determination; third, cooperation; fourth, persistence. With these four little things and these four words let us look at ourselves.

Facts, in many instances, are not pleasant things to look upon, yet it is our only way to find where we stand. I cannot conceive in my own mind how we as a church can be satisfied with our present rate of growth. After more than forty years a member of the church I find that we are smaller in membership than when I became a member. Yes, I know the usual answers, but they do not satisfy. I am made to believe the whole trouble is that we are not exceeding wise. Other denominations are growing rapidly while we as a church, that preaches the Gospel, the Whole Gospel and nothing but the Gospel, remain practically at a stand still.

The ants are not a strong people, yet they prepare their meat in the summer time. Here is foresightedness. They see the opportunity and lay hold upon it. They gather in

their food while it is before them and prepare for the winter. Can we say the same for ourselves? We are passing through one of the greatest opportunities for the church the world has ever known. The world is in a chaotic condition. It is struggling to find a way out. Regardless of what men may say the church holds the solution for the problems of the world. Coupled with this chaotic condition our own country finds itself in a period of expansion. We face a housing shortage and as fast as building material is released new houses are being built. Go into any city and see the new additions that are being added. Churches are needed and the fads and isms are reaching out and claiming this new territory. They are growing by leaps and bounds. There is foresightedness. They are seeing and going ahead. We need to open our eyes and look about us. This is the summer time for the church. Soon the winter will be upon us and then it will be too late. The conditions before us will not last forever. We have got to stop talking and appointing committees and get down to real work.

Let us look at the conies or determination. The conies are a feeble folk yet they make their homes among the rocks. They are not willing to dive in the valley of despair. It would be easy to stay where conditions of existence were soft, but they were full of determination. They wanted to get above their enemies and the trials and temptations of life. With that determination they moved upward and established their homes upon solid rock. No church can go forward until she has a real determination to go forward. Disappointments and pitfalls are upon every hand. We cannot escape them. We must meet them.

When we as a body become really determined to go forward there is no obstacle that can stop us. We will stop trying to find excuses why we cannot do this or that and move on to the mountain top of experience. We will leave the shifting sands of the valley and live on the mountain top and rejoice there. We have talked long and loud about establishing new churches. We appoint committees to seek new locations, but, in too many cases, the emphasis of our determination has been placed on finding excuses for not doing what we know we should do. We have too many today who are determined not to go forward.

Next, the locust. They have no kings to rule over them yet they move forward. Why? Co-operation! They move forward in bands. There is no retreat for them. I have read how in the early days of our country the locusts would move across the land stripping everything before them. The trains moving across the country would run into great masses of these insects. They would kill countless millions, but before long the slime of their dead bodies would so coat the rails that the wheels would begin to slip and the train would be brought to a stop. What about the locusts? Millions gave up their lives but the remainder went on their way. That is what is needed today. We have no popes, bishops, or rulers over us. We must have



co-operation. With this co-operation we will move forward. There will be no obstacle great enough to stop us. It may mean the sacrificing of the lives of some, but the main body must go forward. Surely if a little insect has sense enough to co-operate and go forward we ought to be wise enough to quit our squabbling and fault finding and get together and move forward.

Now the last one. The spider or persistence. How many times have you destroyed the webs and the homes of spiders only to arise in the morning and find them reestablished? There is persistence. The spider never gives up. In the hovel, with no one to disturb him, he erects his home. In kings' palaces with unlimited servants to keep things clean and to destroy him, he yet persists and establishes his home. That is what we need. We give up too easy. Let some one poke fun at us or our efforts and we are ready to stop. Let some one put a stumbling stone in our way and we begin to cry. We are not willing to pay the sacrificial price that is needed. That is why we are the small body we are. We are not wise. We do not have foresightedness, determination, co-operation and persistence. But with all these it is still not enough. We need Divine strength and guidance.

At the Central District Conference this year there appeared on the program the following motto: "THOU HAST A LITTLE STRENGTH," and the conference theme: "BEHOLD I STAND AT THE DOOR AND KNOCK." It is true that we are a small body. Many have prided themselves on that fact and used it as an excuse for doing nothing. But let us not forget that we have a little strength. We are not helpless. We are not utterly undone.

WE HAVE A LITTLE STRENGTH. Let us realize it. Then with that realization let us hear the voice of the Master saying, "Behold I stand at the door and knock." Here is the full solution to our problem. The Master is all powerful. There is no lack in Him. We have a little strength and if we will hear His knocking and open to Him He will enter and His strength coupled with our little strength will become a combined force that nothing can stop. Therefore let us let Him in and move forward. Foresightedly, determined, cooperating and persisting, coupled with the unlimited power of the Living God will make of us, as a denomination, the force that God would have us to become. The world is needing our message today. It is the solution for its problems. Let us arise and go forward.

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## *The Mid-West District Conference Moderator's Address*

By D. G. Lemon

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Galatians 6:7-8.

My dear Brethren, we as delegates and brethren and sisters in the Mid-West District of the Brethren Church of America have gathered together to do business for the Lord and through fellowship gain new spiritual blessings and be better qualified to serve our Lord and Master. Let us make our hearts receptive to God's Word and the messages of the Conference.

The world has recently gone through some perilous times and is still in a time of uncertainty and unrest. Many business concerns have been in a turmoil having had to convert their program of manufacture from products of civilian use to implements of war and after that reconvert back to products of civilian use again.

The peace and quietness of families has been broken because a father or son was called into the service for their country. In some instances a daughter thought she owed the duty of doing her bit for her country.

Colleges, churches and Sunday schools suffered loss because teachers, preachers and scholars had left for other duties. These all together made a very dark picture on the earth's surface. Nations were grabbing for survival and supremacy.

It is high time that the nations of the world take an invoice and see if they are breaking the inevitable law of God who has said, "The wicked shall be turned into hell and all the nations that forget God," and, "Be not deceived, God is not mocked: whatsoever a man soweth,

that shall he also reap," or "Be sure your sin will find you out." If the United States, as a nation, wishes to live on she must keep herself so she will be able to claim the Promises of God.

As we are engaged in a District Conference of the Brethren Church my admonition should be directed toward the benefit of the Church,

The only reason that we as a Brethren Church have to exist is to stress the overlooked or forgotten teachings of Jesus. (The things that we believe Jesus taught should be done and those that we should not do.)

We as the Brethren Church have adopted the motto, "The Bible, the whole Bible and nothing but the Bible," so let us not pen knife the Bible and build our Christian experience on a verse or two of the Bible or perhaps a few chapters, but let us build on the Rock Christ Jesus and "Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth."

Now if we profess to be Brethren and do not believe in the outstanding doctrines such as Feet Washing, The Lord's Supper and Triune Immersion, as Baptism, we are not keeping the Faith that was intrusted to us as Brethren members.

Let us realize that we owe our support and obligations first to our own denominational work, and then to other brethren that are in other denominations that help make up that great church that God sent His Son to prepare His disciples to establish.

Let us remember that the Word says, "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction for instruction in righteousness.



That the man of God may be perfect thoroughly furnished unto all good works," and that "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both Father and Son."

Jesus said: "Why callest thou me good?" There is none good but one, that is God, but if thou wilt enter into life keep the commandments," and "ye are my friends if ye do whatsoever I command you." I want to be His friend, don't you?

Jesus has promised that He will never leave or forsake us. This I believe with all of my heart. I would not want to be following a Jesus that would leave me, but He does not guarantee than man will not forsake Him. He just does not compel man to follow Him. He just leaves man to choose to follow Him. We have a blessed Jesus, a kind and loving Savior. He has done everything He can to redeem mankind. He shed His blood on Calvary's Cross to blot out past, present and future sin but, in order that His blood may be effective to blot out your sin and mine we must do something ourselves. As He will not force us to serve Him, we must choose Him to be our Lord and Master and when He is enthroned as King of our lives we will keep His commandments.

Again Jesus says, "If ye abide in me and my words in you, ask what ye will and it shall be done unto you."

What the church needs is this abiding faith so we can be in God's will and pray in His will so we can claim the Promises of Prayer. His word must be preached regardless of consequences for he has said, "Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine," and, "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto it was sent."

Oh! Yes there are men who don't care to hear certain parts of the Word, but let us know that the devil doesn't like to hear them either, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

Jessu said, "In my Father's house are many mansions: If it were not so, I would have told you. I go and prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus was talking to His disciples when He said this and as He is no respecter of persons He will prepare one for you and me if we are His disciples. But we, you and I, must choose to be His disciples. He will not be as the jailor who forces the convict into the cell and locks him in. We must choose to enter in through the Straight Gate, by the Narrow Way. I trust that we all may live in the narrow way that we may claim a mansion prepared for us.

Let us not think we can sin presumptuously and be saved by grace. The purpose of His grace was not to save us in our sin, but from our sin. We are servants of Him whom we obey and if we obey the devil instead of the Holy Spirit we are the devil's servant and none of his servants are going to be in the Kingdom of Heaven. Satan and the fallen angels were cast out of Heaven because they were not obedient to God.

Let us follow the Great Commander Jesus and keep His commandments.

Dear Brethren, I have tried to stay in God's will in the message that I brought to you and if I have said any thing that I ought not to have said, May God forgive and if I have left unsaid anything that I should have said, may God forgive and I have tried to practice the Scripture which says, "Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

Portis, Kansas.

## Contact Above

By R. B. Boden

A modern diver can descend to deeper depths beneath the surface of the ocean than were ever explored in olden times. He goes down in his diver's dress, provided with air tubes which are constantly replenished from a vessel waiting above, so that he can breathe as easily on the ocean bed as though he were walking about under the open sky. This panoply is also a defense against sudden attack, and his comrades above are constantly on the alert to come to his rescue should he be taken unaware by any of the manifold dangers to which he may be exposed in the darkness and turbulence of an element to which he does not properly belong. He knows that he is not left alone for an instant; he is in unbroken communication with his watchful helpers in the bright world above. Therefore, though in the course of his labor in a region where he can neither see nor hear anything of the sights and sounds of that higher world and though he is liable at any moment to be assailed by horrid foes or to be gripped and held fast in the midst of some ghastly scene of death and corruption, he feels perfectly secure; he will not be allowed to perish.

The Christian's relationship to God is not unlike this. He may be plunged beneath dark waters; death and destruction may be ever at hand; but enclosed in the armour of God, he is safe; no real harm can touch him. If by prayer and faith he preserve his contact with the source of all goodness and truth, he is breathing an air that is not of earth but of heaven; and if, in some hour of unwontedly dreadful trial, he loses consciousness of the compassionate Father's presence, this will not mean that God has abandoned his own. He will descend into the very midst of the soul's tribulations and, with a mighty hand, bear the sufferer through them unscathed and set him far above and out of their reach.

I have only just a minute  
Only sixty seconds in it  
Forced upon me—can't refuse it  
Didn't seek it, didn't choose it  
But it's up to me to use it  
I must suffer if I lose it  
Give account if I abuse it  
Just a tiny little minute  
But eternity is in it.

From Author of "God's Minute."



## Stewardship -- A World Plan

For the purpose of developing a wider moral acceptance of social responsibility and a resultant adequate support of religious, character-building and welfare organizations, the National Stewardship Institute has been organized, "to develop higher standards of Stewardship of life and money for the welfare of mankind and for the better financing of all privately supported religious, educational, character-building and welfare institutions of the donor's choice.

General Douglas MacArthur in his radio broadcast on V. J. Day after signing the final surrender document on the battleship Missouri, proclaimed "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

President Harry S. Truman speaking in Columbus, Ohio, last March voiced the same sentiments when he said, "all mankind now stands in the doorway to destruction—or upon the thresh-hold of the greatest age in history. Only a high moral code can master this new power of the universe, and develop it for the common good . . . Oh for an Isaiah or a Saint Paul to reawaken a sick world to its moral responsibilities."

The National Stewardship Institute is preparing from government statistics and private philanthropic reports, comprehensive surveys of our national expenditures for war, taxes and living expenses, luxuries and savings for state, county, city, church or individual, as contrasted with the gifts of churches, character-building and peace-making agencies.

The surveys are undertaken as an incentive to restore the needed financial aid which the church requires to maintain its public obligation to the fullest.

Stewardship is not a religion nor a substitute for religion but is a common denominator of all religions and a basic principle in all social and economic morality. Stewardship as a moral obligation should be taught in both schools of religion and public schools and should be given a larger place in the non-controversial, educational services rendered by the press, radio and picture screen.

Dr. Vickroy, Vice Chairman of the Institute and president of its sponsor, the Golden Rule Foundation, points out that avarice and greed have been largely responsible for the poor financial showing. The program of the Institute, he explained, is a "program of common sense, a non-controversial step toward a world fellowship" which has as its ultimate aim the regaining of depression heights of giving which our parents attained in the depression year of 1932 when our total annual income was scarcely equal to our total net annual savings.

It is also the aim of the Institute to enlist every wage earner, tax payer, voter and thoughtful citizen of every nation in a systematic Stewardship of life and money as preparation for enduring world peace and a happier civilization.

The total cost of global war is estimated around the

trillion dollar mark which is the tribute man must "render unto Caesar." The leaders of the Institute feel that if thoughtful citizens had faithfully and consistently in decades and centuries past "rendered unto God" one tithe of income the present world catastrophe, with from 2 to 9 tithes going to Caesar, could have been averted.

The Institute offers to churches, clubs, schools or any group interested, a Peace Preparedness Stewardship Covenant, as an aid to the individual in applying to his church and charities the same constructive, businesslike principles which government and business common sense require him to apply to taxes, rent, insurance and living expenses. The Stewardship Covenant is offered to church members and citizens as an aid in rendering unto God, "a tithe" or other thoughtfully determined percentage of income for the support of church, charities, peace-making and character-building institutions, analagous to the tithes or more which the government takes through the withholding tax, chiefly for the costs of war.

Institutes are being organized throughout the country by outstanding and national leaders with headquarters at 60 East 42nd St., N. Y. 17, N. Y. Dr. Allen E. Claxton, nationally known pastor, lecturer and radio speaker, is chairman.

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## Young Men and Boys' Brotherhood

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### ST. JAMES MARYLAND, BROTHERHOOD TAKES UP A PROJECT

The Boys' Brotherhood of the St. James, Maryland, Brethren Church are taking upon themselves the task of building a basement under the church to be used for Sunday School rooms. At the present time the entire school of about 125 pupils is crowded into two rooms, one of these being the sanctuary itself.

A contractor has given a very reasonable price on the excavating and the men of the church will do the remaining work.

The boys would appreciate any financial aid any one would care to send them. Any interested may send contributions to Mr. Isaac Litton, (Sponsor), 415 West Franklin Street, Hagerstown, Maryland.

Rev. Henry Bates, pastor,  
St. James, Maryland.

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### CAMBRIA COUNTY, PENNSYLVANIA C. E. RALLY

The Cambria County Brethren Christian Endeavor Rally will be held on Tuesday evening, November 5, in the Moxham Brethren Church. All the offering is to be given to Missions. It is the time for the annual election of officers.

Walter C. Wertz.

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## Johnstown Girl Receives Award



(Johnstown Tribune Staff Photo)

Miss Elverda Grumbling, 17, Johnstown High School senior, was winner in a declamation contest sponsored by the Morrellville W. C. T. U., which was held recently in the Third Brethren Church of Johnstown. She is shown above as she was presented the silver pin by Rev. Chester F. Zimmerman, pastor of the church, following the competition in which there were four other contestants—Dorothy Jean Grumbling, Jay Shearman, Fay Fox and Elwood Paul. The judges were Mrs. Frank Bracken, Mrs. G. E. Spalding and Mrs. Cloyd Page, appointed by the county W. C. T. U. president.

"Hats Off! the Flag Is Passing By!" was the title of Miss Grumbling's declamation, one approved by the W. C. T. U.

Miss Grumbling is a daughter of Mr. and Mrs. Clyde Grumbling, 185 Chandler Avenue, Johnstown. She is now eligible to enter the county competition in which a gold pin will be given.

The contestants will present the same speeches in Morrellville churches and Sunday Schools upon invitation.

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If I can not do great things, I can do small things in a great way.

When we fill our hearts with regrets over the failures of yesterday, we have no today in which to be thankful.

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## WITH THE LAYMEN

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### SOUTHERN INDIANA DISTRICT LAYMEN MEET

The Southern Indiana District Laymen's Organization met at the Loree Brethren Church, Monday evening, August 12. There were 143 men and boys who partook of the very delicious fried chicken supper, served by the ladies of the host church.

We then assembled in the church auditorium for the program of the evening. Walter Shinn of the Loree church, acted as program chairman. Paul LeMaster, also of the Loree church, led us in singing, "I Am Happy in the Service of the King." Prayer was made by Rev. Woodrow Brant of the Flora Church. District Chairman, H. D. Hunter then took charge and he, along with Rev. Bert Hodge, Rev. Wayne Swihart and Gil Dodds, enlarged on some of the things that had been accomplished and some of the things yet to be done at our Shipshewana Retreat. We, as a group, voted to contribute our evening offering of \$150.27 to the Shipshewana work and also \$75.00 from our treasury to the National Laymen's work.

The climax of our evening program came in the address of the evening by Rev. Grubb of the Converse Christian Church. He gave out a challenge for us as men of the church. He said, "Watch ye"—God does not want His people by surprise; "Be ye ready." "Stand fast in the faith," having as our object of faith, the Lord Jesus Christ, the Son of the living God. "Quit ye like men," go about doing good. "God give us men," "Be ye strong."

The Loree quartet sang three numbers during the program, "Kneel at the Cross," "Have a Little Walk with Jesus," and "There's a New Name Written Down in Glory."

Rev. C. C. Grisso of the Mexico Church gave the benediction.

Our next meeting is to be held at the College Corner Brethren Church on Monday evening, November 18 at 7:00 o'clock. All laymen of the district are urged to be present.

Guy V. Purdy, Secretary.

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### SCRAPS OF PAPER

Roland de Pury, the Pastor of Lyons, France, was imprisoned because of his role in the resistance movement. When he was released he carried with him a little box. It was a box full of the most incredible little pieces of paper, parts of wrapping paper, some cigaret paper, other sorts of queer little odds and ends.

These bits of paper contained a commentary on the First Epistle of Peter, which he had written in a secret manner in his cell. He was not supposed to have any paper or pencil, but all these little odds and ends had been passed on to him by fellow prisoners, and sometimes from the outside. The greatest victory, he is reported to have said, was when he finally got hold of a little piece of pencil. The commentary has now been published.



# National Goals Program

*Rev. J. G. Dodds, Chairman*

## A CHALLENGE

Charles Munson

Say, buddy, can you spare a dime; no, no, you misunderstand me, I said, can you spare some time? I would like to talk to you about a bunch of boys in your church. That's right, you guessed it—this is about the Boys' Brotherhood. You say you have one in your church? Then don't read any further, because I know that you realize the importance of training boys for work in the church and in the community.

For too long, now, we have neglected our boys. Well they have Christian Endeavor and Sunday School and those are good helps in training, but the Brotherhood is something different; it is an exclusive boys' organization with very definite training in leadership, soul-winning, cooperation, knowledge of the Bible.

Now I know what you are saying, that this is a sissy organization; it will never work. Boys want something more active than that. But there again the Brotherhood will fill the need, for it is not just a folded hands organization, for it can be made alive and active, and appealing to boys. I think boys like to be challenged and a Boys' Brotherhood can work and will work where men take enough interest in the boys to make it a vital part of their life.

Brotherhood is growing in the Brethren Church, but it must continue to do so if we are to have the kind of laymen and ministers which the denomination will need in the future. Now I know about what you are saying—the fellows have just too much to do to give any time to Brotherhood. That's true to a certain extent, but you can find a time for them if you want. It will take the cooperation of parents and minister to work out a solution, but it can be done. Many of the churches are now working this program into their regular work and finding that it is very valuable. Just one example: the Berlin, Pennsylvania, Boys' Brotherhood has three boys in college this year studying for the ministry. Now don't say it isn't worth while. And there are many other illustrations of just that same thing.

Now don't get me wrong, though, for it isn't just for the purpose of getting ministers. It will train a boy in the way he should go. It will fit him for a life worthwhile. It has been said, "If you want a man, start with a boy," and how true it is, for a boy must be moulded into the shape you want for the future. In other words, do you want your boy to be worthwhile or do you want him to be like his father? Seriously though, it is important what your boys are getting—we have neglected them too long. Let's stop this waste of material; let's conserve it and use it by training our boys right. I don't want you to think that Brotherhood is a cure-all, but it certainly will help clear up a lot of problems facing boys today.

Now, since I am writing for the National Goals Com-

mittee, the challenge is quite clear—if you don't have a Boys' Brotherhood in your church, start one. If you want information concerning the organization, write to Rev. C. Y. Gilmer, 109 East Wilson Street, Bryan, Ohio, and he will gladly give you the needed material. Make one of your goals this conference year the starting of a Brotherhood.

**We the National Boys' Brotherhood, witness of the fact that Brotherhood will work. Challenge your ministers and laymen to start an organization in your church, if you do not have one. In fact, we DARE you to start one.**

—Ashland, Ohio.

## ATTENTION

To Sunday School Administrative Officers and Program Committee Members:

The Pennsylvania Sunday School Board has suggested that a list of Special Days to be observed in the Sunday School year be published in "The Brethren Evangelist" with suggested materials for each. As a "starter" on this suggestion, the undersigned, Administration Division Superintendent of the National Sunday School Association, plans to submit for publication a series of three or more articles on the subject.

Your cooperation is urgently requested. Please tell me what you have used and found satisfactory. Your recommendations will be passed on to other Sunday Schools, in these articles. Please indicate publisher as well as title of material recommended. Brethren writers are invited to submit copies of their programs. Brethren Boards are invited to have some of their members prepare program materials, original or otherwise, which will be helpful to our Sunday Schools in promoting denominational enterprises.

Please send your recommendations to

H. H. Rowsey, 213 W. Clinton St. Goshen, Ind.

## Brethren Youth

### WORD CONCERNING BRETHREN YOUTH RALLY

The Pennsylvania Brethren Sunday School Board has very highly endorsed the "Brethren Youth Rally" which will be held in Berlin, Pennsylvania, November 29 and 30. This Rally is being jointly sponsored by the Young Men's and Boys' Brotherhood, the Sisterhood of Mary and Martha, the Christian Endeavor, and the Sunday School Board.

We urge every Sunday School Superintendent to stress this Brethren Youth Rally and see to it that every Brethren Sunday School in Pennsylvania is well represented at the gathering. Our own Gil Dodds will be the principal speaker Friday evening.

All registrations should be sent to Joe Glessner, Berlin, Pennsylvania, by November 20, if you plan to stay in Berlin on Friday night.

Penna. Brethren Sunday School Board,  
Walter C. Wertz, President.



# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## *Vision of Opportunity*

Rev. N. V. Leatherman

There is a large difference in workers in whatever task. Possibly the largest difference is told in how the worker views his task. It is generally understood that when a worker must be constantly told and shown what to do next, he is a poor worker. Now this is as true in Sunday School and church work as it is in any other kind of work. There are seemingly a host of folks in our churches who if they work at their calling at all, must constantly be shown the particular tasks, or they are not done. Why is this so? The answer is, poor vision, or no vision at all.

The other day we observed a group of six workmen attempting to move a small machine, mounted on a light truck, into a building under construction. Their first effort was stalled because they failed to see that the truck was wider than the passageway. Finally one man took a board and measured and saw, and directed to another entrance. Their effort at this entrance was stalled because they failed to see several large planks that would obstruct the top of their truck. But one man saw them just in time and had the planks removed. But they were stalled the third time because they did not see the necessity for proper traction for the wheels. Seemingly there was only one thing successful in the whole procedure. That was, time was running out and the noon hour would soon be announced by the blowing of the whistle. With a little vision and forethought one half those workmen should have accomplished their objective in one half the time. But of course their objective was seen with a different viewpoint than the man who was waiting for the building to be completed.

Is it not too true that many times we work at our Sunday School and church programs and objectives considerably like those men? Just why is this? Well, we may give several reasons, or excuses which they really are. But the truth is, there is failure to see or envisage the opportunity to help some one and thereby bring greater profit to one's own self. Life and Christian work is viewed too much as a drudge, and we have too much a dismal outlook because we fail to see the details of our work in the light of our glorious Lord and Saviour Jesus Christ.

What an opportunity is a child in the hands of a consecrated Sunday School teacher! Take for instance a class of lively boys. They always make a good test of any teacher's vision. Sometimes however we have teachers who never raise their vision of these boys above the tricks and pranks they play. If all a teacher can see in them is the trouble they make, then that is a definite sign they need a new teacher. If all the teacher can see is a battle ground, then that teacher has come down to dwell with the boys in terms of battle. Without ignoring the realities of their mischief, even call it meanness if you want to, that is what sin is, and that is what teachers are called to deal with; yet teachers must envisage the possibilities of Christ making new creatures out of those very same boys, by the Word of God the teacher is called to teach to them.

With this vision the teacher's firmness and vision will not be out of desperation; but with controlled self-disciplined direction. Then too we must envisage the necessity for their being taught. For if we do not do for them now what they need to have done for them, they will likely never get it. Excuses don't make Christian men. They make excuses for men.

All Sunday School teachers should ask themselves what they want to make out of the members of their classes. No, you are not going to make doctors, lawyers, business men, working men or professional men out of them. Doubtless some one else will do that. What you are doing is to make Christian doctors, Christian lawyers, Christian business men, Christian workingmen or Christian professional men. However here is a glorious opportunity. There is one profession, which in reality is more than a profession, which you can make of some of them; and that is in the field of the Christian ministry, because some Sunday School teachers have had the vision to teach and direct their thinking that way. Teachers do not wait for the boys to give you that vision. Because you are their teacher you are supposed to give it to them. Do you have it? There was only one Damascus road that captured its Saul of Tarsus. You are the Damascus road through whom the heavenly vision must shine into the hearts of our boys today. Your pulpits are supplied by men today who received their vision this way. Do you have the vision for the church of tomorrow? Or will the church of tomorrow, if it is like your present vision, or lack of vision, become weaker and more and more apostate from the faith? Let us pray in Christ's name to help us to see, to envisage the possibilities of success in the calling that is ours to teach.

Then again we should have a greater vision of our opportunities in evangelism. Does your class see new faces in it from time to time? Do you argue against the possibilities of this. We have listened to such arguments proposed, as to why there can be no new faces; but generally those arguments portray a lack of vision. Those who say we can't, just cannot see. Those who say we can, are among those who see new prospects, and see to some method whereby the prospect might be won to the class, the teacher, the Sunday School, the church and the Lord.

Truly the proverb is right when it informs us that: "Where there is no vision, the people perish." The difference between an up and going Sunday School and one that merely drags along an existence is the difference between a Sunday School with leaders who have a vision for their work and those who have not. Some schools have died and gone by the way, they have perished, because they lacked this vision. Many other schools have been doing a consistently fine piece of work because there were those who had vision, a heavenly vision for their school and who were not disobedient unto their heavenly vision. What will your school continue to be?





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 17, 1946

"WHY DO PEOPLE DRINK?"

Scripture: Gal. 5:19-21; Isa. 5:11, 12

For The Leader

The liquor industry, as well as all related evils, thrives on the appetites of the flesh of people. We as Christians are taught to "beware of fleshly lusts." Still, in this great land, a multitude of people of all ages are victims of the drink habit. Why do they drink? Some, because it is considered sociable or fashionable to do so. Others drink because they want to appear smart and big. Some drink because they feel it helps them. Others drink because they have formed the habit and have no control over themselves. All who drink, do so because they think more of their fleshly body than they do of their soul. No person can drink even the bottle of beer, or the innocent cocktail, and still be as pure and clean morally and spiritually as they were before. "Touch not the unclean thing" can be applied as a hard and fast rule in giving our answer to the drink question.

### DISCUSSION

1. THE GENERAL TREND TODAY. There was a time when a man who drank was taken for what he was,—a drunkard, a sloth, a poor provider. He was despised in the community. Parents made an effort to keep their children away from any contact with such men, and the saloons. But, little by little, the trend has changed. While some people may still be alarmed when they see and hear of young girls going into taverns, or being found in a drunken state, yet the popular opinion seems to be that it's their own affair. We can't seem to be shocked by anything any more. Few of us have not seen a mother taking her children along into a tavern while she made a fool of herself at the bar. Until we Christians show a little alarm and concern over conditions as they are today, we aren't going to see much improvement.

2. PUBLIC OPINION DOES NOT MAKE RIGHT OPINION. While today, public opinion leans largely to "live and let live," it doesn't necessarily mean that it is the right opinion. The greatest evil against democracy is being poured down the throats of our youth. Every drink is a stab in the back to our nation. Weakened minds, weakened bodies, lowered morals, ruined character and lost ambitions all result from drink. Our nation was built by men and women who had vision, character, determination, and a faith in God. Drink ruins all these qualities. And even though public opinion thinks that "if people want to drink, let them drink," we can't escape the fact that they are wrong. It is high time that we Christians rise up and vividly point out the strangle hold the liquor industry has on the life blood of our nation.

3. DOES "LIBERTY" ALLOW US TO DRINK? We hear so much about "life, liberty and the pursuit of happiness." The liquor industry has used it more to gain their evil aims than any other group. But liberty is only liberty as long as it does not ruin the rights and liberties of others. A man who has exercised his "liberty" by drinking too much and then runs his car into your car, killing your parents or brothers and sisters, has had his liberty, but you'll never believe he has the right to do what he did. A high school girl who sips her cocktail, losing her reasoning power enough to become the plaything for a half-drunken boy friend, thus bringing shame and reproach on a good home, knows little about the real meaning of liberty. A man who uses his liberty to drink and kills his wife and children, then becoming an expense to the nation for the rest of his life, knows not the meaning of liberty.

4. WHY DO THEY DO IT? We could better entitle this topic, "Why you might do it." For out of young people like ourselves, the drunkards of tomorrow are going to be made. Yes, we should say, "Are being made." What prompts people to drink? The liquor industry is embarrassed by the finished product of their business. They "hate" it when a person gets "gloriously drunk." Just think, they want to sell a product which makes people drunk, and yet they don't want those people to get drunk because it hurts their business. Still, they will not be satisfied until you are drinking their product. Every young person is a potential drinker. Only as you set your foot down hard against it, are you going to survive as a non-drinker. Christ alone can help you to fight this battle against drink. But He can give you the victory through prayer. When it comes to drink in any form, including mince pie and fruit cake, Christ wants you to say, "no!" For it is a fleshly lust, and it wars against the soul. It ruins everything that is decent and right; it sends young people and others to hell. We must be the example of abstinence to others of our group, or we have missed a great point in Christian living.

### QUESTIONS

1. Relate a drinking experience which you have seen. Where did the person get the drink? What effect did it have on others present?
2. What weakness in a person causes them to drink?
3. How best can we destroy the drink menace in our own community?

### SUGGESTED PROGRAM FOR THE EVENING

(In place of the Bible Study tonight, we want you to ask your Temperance leader, Pastor or W. C. T. U. leader to give you talk on fighting the liquor in your community.)

Prelude:

Song: "Yield Not To Temptation"

Sentence Prayers.

Announcement of topic

Leader's talk.

Scripture

Discussion and Questions.

Special number

Talk by Temperance leader, Pastor, etc.

Offering, Business, and Benediction.



## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### "THINE EYES SHALL BEHOLD THE LAND"

Is. 33:17

We will rest in the fair and happy land,  
Just across on the evergreen shore,  
Sing the song of Moses and the Lamb,  
And dwell with Jesus evermore.

No chilling winds, nor poisonous breath  
Can reach that healthful shore:  
Sickness and sorrow, pain and death,  
Are felt and feared no more.

—Samuel Stennett.

\* \* \*

### THE VICTORS' SONG, AND THE WRATH OF GOD

Rev. 15

The certainty of the coming triumph gladdens the hearts of the saints (Psa. 86:9; Isa. 2:2-4; 66:23; Zech. 8:22; Mal. 1:11; John 8:56).

We shall begin this study with verse two. Here is a sea, transparent like glass, mingled with fire (Job 27:18). Hebrews tells us that the furnishings of the Old Testament tabernacle were shadows or figures of things in Heaven (Heb. 10:1). The brass of the laver was a type of judgment (Num. 21:8). The laver was filled with water, a figure of the word of God and the Holy Spirit (John 17:10, 11). The brass also furnished a reflection as a mirror (Jas. 1:23-25). Here are impressed upon the worshipper the necessity of judgment and cleansing. As there is no sin in Heaven and further cleansing is not necessary the water is crystallized into a sea of glass. Instead of brass there is a fire which does not destroy gold, silver and precious stones (1 Cor. 3:13). The victors over the beast, who is antichrist, stand upon the sea of glass with the harps of God in their hands.

They sing the song of Moses and the Lamb (vs. 3). If Moses and the prophets would not be believed, neither would they hear the Christ (Lu. 16:31). If they believed Moses and the prophets they would believe Jesus Christ for Moses prophesied of Him (Deut. 18:15; John 1:45; Acts 3:22). It was Moses who wrote of the Passover Lamb, the deliverance from Egyptian bondage and from the sea of death that threatened to swallow Israel. Christ delivered us from the bondage of sin and broke the jaws of death (Heb. 2:14, 15). The redeemed sing of Moses and the Lamb because the entire Bible is a book of redemption (Lk. 24:27).

They sing of the marvellous work of God, His creation, deliverances and redemption. Without His intervention there would be no Bible, no lineage for the Messiah, and Israel as a nation would be annihilated. From the time that Cain killed Abel Satan sought to destroy Messiah's lineage, and from the time of Messiah's birth he sought to destroy Him. And at the cross he bruised Messiah's

heel, but Christ shall at the proper time crush the Serpent's head.

They sing of the justice of God. The ungodly impugn His justice. What now appears to them as God's injustice will be revealed as man's injustice at the Great White Throne (Rev. 20:12, 13). Some day every wrong will be righted, every mouth will be stopped, and the whole world will acknowledge its guilt before God. In this age of grace God is longsuffering.

Now, may we look at verses one and six. The seven angels are clothed in perfect righteousness. Their girdles of gold show that they are engaged in the ministry of the eternal God. They pour out the seven last plagues upon the earth. God has withheld His wrath for centuries. The time of His wrath on the nations during the Tribulation will be short compared to the final retribution of all wicked (Psa. 11:6; 50:3; Isa. 66:15; 2 Thess. 2:7-12). It is the wrath of man against God that brings the wrath of God upon man. God has done his full share to make reconciliation. He can do no more (Rom. 5:8). God is calling to wayward man, "Turn ye, turn ye, why will ye die?"

## Worldwide Bible Reading Schedule

### THANKSGIVING TO CHRISTMAS 1946

|                          |                                      |
|--------------------------|--------------------------------------|
| Thanksgiving—November 28 | ..Genesis 8:20—9:17 (Noah)           |
| Friday .....             | Genesis 12:1-9; 17:1-8 (Abraham)     |
| Saturday .....           | Genesis 32 (Jacob)                   |
| Sunday—December 1        | .....Genesis 37 (Joseph)             |
| Monday .....             | Exodus 3 (Moses)                     |
| Tuesday .....            | Ruth 1 (Ruth)                        |
| Wednesday .....          | I Samuel 3 (Samuel)                  |
| Thursday .....           | 1 Samuel 16; Psalm 139 (David)       |
| Friday .....             | I Kings 19:9-18 (Elijah)             |
| Saturday .....           | Nehemiah 6 (Nehemiah)                |
| Sunday—December 8        | .....Zerubbabel 4 (Zerubbabel)       |
| Monday .....             | Isaiah 1:1-20; 6 (Isaiah)            |
| Tuesday .....            | Isaiah 52:13—53:12 (God's Servant)   |
| Wednesday .....          | Jeremiah 1:1—2:13 (Jeremiah)         |
| Thursday .....           | Daniel 6 (Daniel)                    |
| Friday .....             | Luke 1:26-56 (Mary)                  |
| Saturday .....           | Matthew 3:1-17 (John the Baptist)    |
| Sunday—December 15       | .....John 3:1-17 (Nicodemus)         |
| Monday .....             | Luke 10:30-42 (Good Samaritan)       |
|                          | Mary of Bethany)                     |
| Tuesday .....            | Luke 15:11-24 (Prodigal Son)         |
| Wednesday .....          | John 13:1-17 (Jesus)                 |
| Thursday .....           | John 17 (Jesus)                      |
| Friday .....             | Acts 2 (Peter)                       |
| Saturday .....           | Acts 6:8-15; 7:44-60 (Stephen)       |
| Sunday—December 22       | .....Acts 9:1-9; 13:14-43 (Paul)     |
| Monday .....             | II Timothy 1:1-18 (Timothy)          |
| Tuesday .....            | Hebrews 11:24—12:2 (Heroes of Faith) |
| Christmas—December 25    | .....Matthew 2 (Jesus)               |

The above readings featuring some of the "Spiritual Pioneers" of the Bible, found the "Word of Power" for the age in which they lived.



# Spiritual Meditations

Rev. Dyoll Belote

## HOW DO YOU USE YOUR GIFT?

"Now there are diversities of gifts, but the same spirit . . . But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12:4, 7.

I have always had some misgivings as to the attitude of some folks toward the service of others in the church. I have heard many of my ministering brethren speak of the work which they were doing—teaching, pastoral service, evangelism, (or what had they) as if that were the only work in the category of duties connected with the Kingdom of God.

From the wording of the passage of Scripture from which the text is taken, it is very evident that any such assumption of superiority on the part of any who may be engaged in any department of the work of the church, is unwarranted by this passage. Some believers are remarkable for the strength of their faith amid trials, even unto death; others are to be noted for their liveliness and activity in the performance of duty; some others are to be commended for their wisdom and prudence in solving the problems of the brotherhood; still others are admired for their zeal in the defense of the truth; while others are distinguished by the depth of their spiritual knowledge; still some are marked among their brethren for their meekness and patience; and other some stand out among their fellows as remarkable for an inward and spiritual life of communion with God. But all of these are the different and various gifts and graces of the Holy Spirit, dividing severally to every man as he willeth, and are given to profit withal according to the place allotted to each in the church or in the world.

There are diversities of gifts. Although conversion is identical in every case, yet afterwards there are spiritual gifts which vary according to individual capacities and character, but they all come from one Spirit. There are varieties of ministrations in which those spiritual gifts are employed, and the same Lord is served by these varied ministries; there are varieties of operations resulting from these gifts and ministrations, but it is the same God who works them all in all cases.

My fellow-Christians, let us here learn a lesson of forbearance to our brethren. It is not right to judge of another by our own pattern. Art thou a warm and active Christian? Condemn not him whose mind may be more placid and contemplative than yours. That one who goes about quietly, and in humble silence, may, in a moment, be raised higher than you are. The same may be said of other differences among the followers of our Lord. Let us then cease to longer envy one another, or indulge a harsh and censorious spirit; but rather covet earnestly the best gifts, such as meekness and love, and by the help of Divine grace, faithfully improve the talent committed to our trust.

Concluding, then, to each of us the glory of our gift lies in its Divine origin and not in any superiority of our gift over that possessed by another. Every gift of the Spirit is a gift for ministry to the Lord and to the Church,

which is His body. "But to each one is given the manifestation of the Spirit to profit withal."

From our study and the wording of our texts it appears that three things may be said very conclusively: 1. No one is left destitute of spiritual gifts; 2. These gifts are a manifestation of the Spirit's presence; 3. Their purpose is the good of the recipients and of the whole church.

And I think I should like to add that a still further interpretation of the phrase "manifestation of the Spirit" may mean "the power given to a Christian of manifesting to others the Spirit who dwells in him."

How do you use your gift?

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for November 17, 1946

#### HOW CHRIST CHANGES PEOPLE

Lesson: Acts 17:1-7; 1 Thessalonians 1:2-8

Two things stand out boldly in our lesson today—two ways of helping "Christ Change People." The first of these is listed in the Acts passage, and has to do with the preaching of the Word. The second is found in the Thessalonian passage, and comes in the opening verse (verse 2) and has to do with the phrase, "making mention of you in our prayers."

Let us first turn to preaching. Preaching is not merely standing before an audience and issuing a statement of faith or setting forth a message with great oratory. Preaching the truth is, in reality, living the truth. Paul's life measured up to that which he spoke. He knew what sacrifice meant, what giving meant, what life itself included, and, by his "possession" was able to make his "profession."

He likewise realized that many people thought that preaching was mere foolishness, for he said, "by the foolishness of preaching" are men brought to the light of God's word." In his missionary plea he also says, "How can they hear without a preacher, and how can they preach unless they be sent?"

So we must conclude that preaching is a necessary part of helping Christ to change people.

The second term is "Prayer." God hears and answers prayer in behalf of men. Many a man or woman has literally been "prayed into the kingdom." If prayer was not meant to have a very definite place in the plan of God for the "changing of people," so much stress would not have been laid upon it in the Word. "Pray for one another," "The effectual, fervent prayer of a righteous man availeth much," "Pray without ceasing," "Anything ye ask in my name will be given you." We might go on indefinitely.

And so we conclude that prayer is also an essential in helping "Christ Change People."

A proper combination of "Preaching and Prayer" will solve the great problem of "Evangelism" which is just another word for helping "Christ Change People."



## A Little Fatherly Advice

Please, as you pick up your daily paper, you read of some crime, some accident, committed—often by some one you know, often caused by drink. You say, "Thank God, it is not my boy or girl or friend." Are you sure it will not be your loved one, sometime? Are you setting a good example before your family—father, mother?

Are you careful with whom your children associate? Are you careful where they are at night? Do you know just where they are? Have you a regular time for them to be in at night? Are you, as parents, taking your children to Sunday School and church? setting a good example before them?

Remember it is generally understood that parents are to blame, to a large extent, for juvenile delinquency! Is it not true that children imitate their parents? Do you love your children? Do you want them to follow in your steps?

Remember that it is always some mother's child or loved one that goes wrong. Beware! It might be yours.

A father was in the habit of stopping at a saloon on his way to work in the morning. One snowy morning he turned around and saw his little boy following him. He said, "Where are you going?" The boy said, "Daddy, I am coming right in your tracks."

Raymond Stoffer, North Georgetown, Ohio

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## The Church Usher's Dilemma

The church usher meets his dilemma anew each Sunday morning. Usually it is also his "Waterloo," according to Mr. E. M. Hosman of the University of Omaha who conducts the only school for church ushers in the world.

Mr. Hosman, Director of the School of Adult Education, instituted the Course for Church Ushers five years ago after a nation-wide correspondence with head ushers and ministers of leading churches of many denominations. In both the class and correspondence courses, students unfailingly are presented with the "end seat" church goer as a problem which in many cases disturbs the atmosphere of worship as well as the good nature of the worshippers who come after him. However, there are two schools of thought about the "end-of-the-pew-sitter." One school, according to Mr. Hosman, holds that if a worshipper comes to church early enough to get his favorite seat on the pew on the aisle, he is entitled to it. In the other school there is a different reaction to the situation. It is of the opinion that the end seat should be reserved for the last one in.

Anyone interested in the problems of the usher or the ushers' course may write to Mr. E. M. Hosman, Director, School of Adult Education, The University of Omaha, Omaha, Nebraska.

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I wish, I can, I will—these are the three trumpet notes to victory.

## Ashland College News Letter

By Arthur Petit

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With the mid-semester examinations out of the way this week, the students are moving into the last half of the first semester at Ashland College. Almost universally, they are saying that this has been a fast passing period in their lives.

Coach "Jim" Richcreek began his basketball practices last week with about 50 candidates for the five places on the starting team. The squad was cut almost immediately to half the original number. When football ends next week, about 20 more candidates will try out for the team. This year, Ashland meets Fenn, Capital, Ohio Northern, Marietta, Findlay, Hiram, Wooster, Kenyon, Heidelberg, Mount Union, Wittenberg and Kent. Some of these will be met twice so as to make a schedule of 18 games. Only two games, both away from home will be played before Christmas. The season closes on February 25.

Ashland lost to Kenyon 20 to 13 last week in a hard fought game. In spite of a bad knee, Kenny Funk pitched pass after pass to account for almost all of Ashland's gains. He could not run the ball. Bad knees have become epidemic on the campus. At least four of the backfield candidates upon which Coach Donges was depending are out or badly handicapped by injuries to their knees. This week, Ashland meets the strong Findlay grid machine. The condition of several of Ashland's players may well determine this one.

One of the coordinators of the North Central Association of Colleges and Secondary Schools was in Ashland last week. Since its inception, Ashland has participated in a study of betterment for itself. Originally, about 25 members volunteered for this study but it has now grown to three times that number. The representative, Mr. Ward, appeared only in an advisory capacity. Several changes in curricula and in Freshman Analysis will undoubtedly follow his visit.

In the homecoming parade, the Women's Athletic Association won the first prize for the best float. Norma Roesch is Vice President of this club. Second honors went to Musicaglia, the music organization on the campus. Loris Hibbs of the Uniontown, Pa., Church is secretary of this group. The Gooch Club, composed of science students drew the third prize.

The late October season saw two parties within a few days. The Allen Hall girls planned a skate last week to raise money to purchase a record player for the "dorm." As a party and as a financial undertaking it was a success. The annual Hallowe'en party in the "gym" was attended by about 150 students who entered into the spirit of the night and who filled up on pumpkin pie, doughnuts and cider.

The band raised over six hundred dollars by their tag day in connection with Homecoming. This will complete the payment of their uniforms and will allow them to purchase music and other needed supplies. Their performance at the Kenyon game upheld their standards set the previous week. Their appearance in two parades in Ashland within a week caused much favorable comment.



*"The Gospel must first be published among all nations."  
Mark 13:10.*

## New Press Fund

Authorized by

The 1946 General Conference

GOAL .....Not less than \$15,000.00

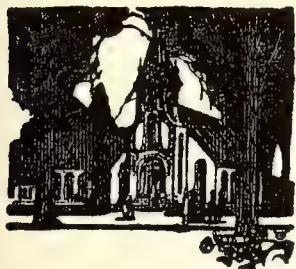
Initial Gift by the National W. M. S. ....\$ 1,000.00

Amount yet to be raised .....\$14,000.00

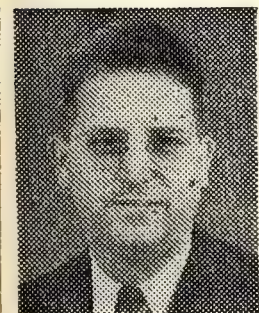
**A GREATER PUBLISHING HOUSE  
FOR THE BRETHREN CHURCH**

**We can have it, if we want it;**

**If we want it hard enough.**



## News From Our Churches



### REPORT OF REVIVAL SERVICES AT THIRD BRETHREN CHURCH, JOHNSTOWN, PA.

Sequence pastors, Rev. W. S. Crick and Rev. Chester F. Zimmerman, are making this joint report of the Revival Services held October 7-20 at the Third Brethren Church, Johnstown, Pa. The Lord blessed these services with confessions unto Salvation and six young people were baptized upon confession of faith. There were three who expressed their desire to unite with the church from the Church of the Brethren.

Almost 100% of the young people signed the "Brethren Youth" Prayer Pledge as a result of the emphasis placed

upon prayer during the services. We see in this great possibilities in the real of the future of the church.

Considerably over 400 different persons attended the services and there was an average attendance of 121. Entertainment of the evangelist was in the parsonage and bounteous meals were served by the W. M. S. at the church and by the ladies in the homes. Neither evangelist or pastor have noted any appreciable loss in weight.

Among the outstanding musical presentations of the campaign were the Pleasant Hill Church of the Brethren Male Chorus, Vinco Brethren Church Male Chorus, the Deborah Singers of the Walnut Grove Church of the Brethren, and the merged Young People's and Adult Choirs of the church. All of the services featured special music with guest singers from the other churches cooperating with the local singers.

The church was strengthened spiritually and the good will and esteem of the church in the community was lifted to new heights. Members of the Second Brethren Church, the First Brethren Church, the Vinco Brethren Church and the neighboring churches supported the work with their prayers and presence. Three pastors of the church whose terms covered pastorates of 20 years were present one evening.

Pastor and Evangelist walked in step throughout the campaign as well as down the aisle at the close of each service. This field has been well worked in the past with three of the young people's classes reporting 100% of their membership as members of the church.

Advertising of the meetings was carried out by every possible means with advertisements in the papers which reached over 120,000 people, outdoor bulletin board changed daily and large two color banner, "fliers" distributed in most of the homes of the community by the Boys' Brotherhood, evangelistic cards, telephone, mail and person to person publicity. The press gave adequate coverage both preceding the services and during the campaign.

Evangelist and Pastor made over 100 calls upon the members and prospects during the meetings. The Evangelist was pastor of the church from 1936 to 1943. The present pastor's term began in 1944. It was impossible to make a complete coverage of the "constituency" during the limited time, but some splendid results were observed from the calls completed.

The pastor's wife co-operated in the campaign by directing the Young People's Choir of 18 voices which sang twice during the meetings and joined with the Senior Choir in a merged choir which "overflowed" the choir loft at the closing service on Sunday evening. She also served as substitute pianist, telephone assistant, sub-editor of the Bulletin, and carried out the mailing campaign to advertise the services.

The host pastor welcomes Rev. Crick back to parsonage and pulpit at any and all times.

Chester F. Zimmerman, pastor,  
William S. Crick, evangelist.

### MILLEDGEVILLE, ILLINOIS

On the evening of October 9, some one hundred persons gathered in the social rooms of the Milledgeville



Church to welcome our new pastor and his wife, the Rev. and Mrs. D. C. White. Dr. W. S. Bell and Mrs. Bell joined with Rev. and Mrs. White in the reception line to greet and acquaint all those present with our new minister and wife.

The reception room was beautiful with huge baskets of lovely fall flowers.

The Whites were welcomed with well chosen words given by Mrs. Richard Graehling, who also announced the program. Rev. Paul Van Zee and Dr. F. A. Keller, ministers of the local Methodist and Lutheran Churches, gave their welcomes and expressed desires that through cooperation and work much could be done for Christ in our community. Rev. and Mrs. White ably responded and expressed their pleasure in serving Christ in this community.

Miss Faith Coleman and Mr. Wayne Hawkins sang beautiful solos for us. Both were accompanied at the piano by Mrs. Wayne Hawkins. A ladies' quartet, composed of Mrs. Andrew Blumer, Mrs. Don Geary, Mrs. Wayne Hawkins and Mrs. Donald Dennis, also gave us a beautiful number. They were accompanied by Mrs. Fenton Haugh.

At the close of the program a screen was drawn aside, displaying a table heavily laden with food stuffs, ranging from potatoes and other garden produce to frozen meats, lard, butter and even sugar. These foods had been brought by the guests of the evening for the Whites.

At the close of the evening, light refreshments were served and a social hour was enjoyed.

It is our hope and prayer that Rev. and Mrs. White may enjoy their work in our midst and that much may be accomplished for His cause.

Mrs. D. Harry Bushman, Secretary.

### LANARK, ILLINOIS

It was our happy privilege to fellowship with the Brethren of Lanark, Illinois, from December, 1943 to October of the present year. Time among these good people passed quickly. It seems but a few months since we took up our abode in this mid-western city. The time here was most enjoyably, and we trust, profitably spent. Many friendships have been formed, friendships which will last because they are in the name of our Lord.

Lanark is one of our oldest churches, having been organized and promoted by S. H. Bashor, Z. T. Livengood and others. The sixtieth anniversary of the organization of the church was fittingly celebrated in November of 1945. There are many loyal Brethren here. Traditions and practices, the things which have made us Brethren, are continued by this people.

It is not our purpose to give a review of the work for the last few years, the same has been reported from time to time. Every material need was fully met. Improvements were made on church and parsonage as the need required. But the greater accomplishments were spiritual. All regular services and auxiliary activities were maintained. A Junior Woman's Missionary Society was organized and continues with marked success. Christian Endeavor was successfully carried on during the winter months. Evangelism was given emphasis and bore fruit.

We consider it an honor and a privilege to have dwelt among and to have labored with the people of this church and community. We assumed the pastorate of the First Brethren Church of Ashland, Ohio October 1. We have been cordially received by the Brethren here.

W. C. Benshoff.

## Laid to Rest

MAUS. Augustus Maus, well known retired farmer, died at his home near Denver, Indiana, after ten days' critical illness of complications incident to his advanced age, on Wednesday, October 16.

Mr. Maus, a native of Jefferson township, was 83 years of age on September 30. He was a son of John and Barbara (Laver) Maus, who came to this country from Germany in pioneer days. He was married to Alice M. Fouts of Jefferson township on November 13, 1890, and they would have observed their fifty-sixth wedding anniversary in a few weeks.

Survivors are the widow and three sons, Marvin L., Peru, Indiana; Lyman R., Route 1, Denver, Indiana, and Carl V., Route 1, Macy, Indiana; six grandchildren and four great grandchildren. Three brothers, one his twin, and a sister preceded him in death.

Mr. Maus lived his entire lifetime in the vicinity where he died. He was a faithful member of the Denver Brethren Church, serving on the board of deacons for many years.

Burial was made in the Mexico Cemetery. Services by the writer, assisted by Rev. Gilbert Maus.

O. C. Lemert.

## Wedding Announcement

MYERS-CUNNINGHAM. Frank Myers of Point Marion, Pennsylvania, and Doris Cunningham of Masontown, Pennsylvania, were married Saturday evening, August 17, in the Masontown Brethren Church. Members of the immediate families were present. Doris was a member of the young peoples Sunday School class, and a member of the Masontown Brethren Church. The double ring ceremony was used by the undersigned who officiated at the wedding.

Freeman Ankrum.

DEMASKEY-WILSON. Walter DeMaskey of Portsmouth, Virginia, a former resident of Masontown, Pennsylvania, and Miss Yvonne Wilson were married at 2:30 P. M., October 20, in the Masontown Brethren Church. The church was filled for the occasion, which was a double ring ceremony. Mrs. DeMaskey is a member of the Masontown Brethren Church. They will make their home in Erie, Pennsylvania. The ceremony was by the undersigned, the pastor of the bride.

Freeman Ankrum.



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# *The Brethren Evangelist*



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## The Brethren Evangelist

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## A Final Word

### HERE'S WHAT:

The Missionary Board has some really worthwhile projects for 1947. We dare not falter. Our program demands faith. Our program demands money. Elsewhere in these appeals we have informed you for what your money is used.

One denomination is asking for a MILLION TITHERS to undergird, strengthen and enlarge their work at home and abroad. Now then, we are simply reminding our tithers for we can always count on a good tither. However, there are hundreds of good givers to missions who are not tithers to whom we must look for excellent offerings. This appeal for MISSIONS and RELIEF needs your very generous gifts.

### HERE'S HOW:

A bulletin from one of our prominent churches said just last week, "The Executive Board of our ————church is urging us to double our missionary giving this year." That is the spirit that actuates generous giving.

If your church is sincere in its desire to participate in this act of concerted giving, let it challenge the sincerity of your faith that has led the church into this joyous service. We live to serve. In the enlistment of all Brethren people as enthusiastic stewards lies the needed potency for the preservation of the church's power in these days of crucial testing. In a word, here is the message: "Our possessions, Men's needs, Jesus' Cross." A *real Thanksgiving with a great offering.*

E. M. Riddle.

## The Pastors' Institute of 1947

by M. A. Stuckey

The third Pastors' Institute, sponsored by the Missionary Board of the Brethren Church in cooperation with the National Ministerial Association and the Ashland Theological Seminary, will be held from April 7-10, 1947.

This institute will meet on the campus at Ashland College and in the Park Street Brethren Church where one main weekly chapel service convenes at present.

It will be open to all Christian workers of the Brethren Church, the student body and faculty of Ashland College and Seminary, the clergy and laity of Ashland city and county, and to all others from adjacent territory who may desire to attend.

Speakers of national reputation and established worth have been invited since the month of September to address the various sessions. To date there have been some refusals on the part of several noted divines due to the pressure

of their local church work and the incessant demands for public appearances outside their own congregations.

When the list of speakers has been completed and final plans have been consummated, the Missionary Number of the Brethren Evangelist will bear proper announcements pertaining to our third institute.

The Missionary Board has been rendering excellent service to the leaders of the Brethren Church in agreeing to finance the costs of such an institute. Many workers have profited greatly because of the inspiration and help rendered by the outstanding speakers.

Brethren, put the dates of April 7-8-9-10, 1947 in red on your calendar. Come to Ashland. We will do thee good.

(Continued on Page 11)





## For a Truly Thankful Thanksgiving

by Claud Studebaker

A Thanksgiving Day, set apart by decree of the chief executive of our great nation and the several states, to remind us of the bounty of God and to call the people to their respective places of worship to give thanks to the mighty God for blessings vouchsafed is a fine token of faith and gratitude. The history of the day is rather common knowledge. The beginning in the early history of the colonies when, after starvation had reduced their number and their avoirdupois, the summer gave them a crop which promised food for the winter and in deep gratitude the governor called a "Day of Thanksgiving," when all returned thanks to the bountiful giver of life. This is a true picture of the faith and gratitude of our fathers.

### THANKSGIVING DAY—

The day has become a tradition and a holiday in our nation of today, but to the great majority of the people in this great land, the day is remembered but Thanksgiving is forgotten. It becomes a day for pleasure and revelry rather than true thanksgiving to God for His gift of life and His bountiful provisions. There will be a scourge of drunkenness, riotous indulgence, resulting in many maimed bodies and a harvest of death and sorrow. This could not be a characteristic of Thanksgiving Day. It's not that joy should prevail, and the "joy of the Lord, our strength," but it is that joy which exults in God, rejoices in His love, is grateful for His grace and salvation. This finds expression in hymns and prayers of praise, and time for adoration of worship, and to present gifts that truly express our thanks for His bounty in such a rich heritage of faith. Truly this heritage should be available to every community in this great land. This will make it truly a day of real thanksgiving.

### THE BRETHREN CHURCH AND THANKSGIVING DAY

Our church and her leaders was one of the potent influences in the beginning of our nation; Christopher Sauer's printing press being the source of the first printed Bibles and hymn books in this country. As a contemporary of Benjamin Franklin, he printed many religious papers and pamphlets which had much to do with the formation of Christian faith and life. Brethren made a good start in our national history, but we did not follow up aggressively through the years that followed. If we had been as zealous as some others have been in publishing our message and sending out our talented men and women to teach and preach in the centers of population as well as in the new places, we would now have a hundred churches where we have one. One of the most fruitful expressions of thanks on this Thanksgiving Day would be sufficient money to establish several new churches in this land where we made a good start but have allowed many things to hinder us. The greatest hindrance has been our own failure to consecrate our money and our life to the great task entrusted to us. We do not want to be compelled to say, "The summer is ended, the harvest is past, and we are not saved." There is still opportunity for us to redeem the time, but the days are evil and it takes genuine faith and self-denial to accomplish the work of God in these days.

### HOME MISSIONS AND THANKSGIVING DAY—

Our church has set apart the Thanksgiving season as a very appropriate time to bring in our tithes and offerings and to dedicate them to the work of building more Brethren churches in this land. This land has always been



preachers and churches, yet we have many millions of people to whom the gospel is a strange message. The statistician tells us that we have less than 10 per cent of our population in the worship on Sunday mornings and two per cent on Sunday evenings. It is stated that 30 million youth under 21 years of age receive absolutely no religious training. When the atmosphere is blue with profanity and blasphemy, when purity is derided, honesty is becoming a sham, and deception is riding high, with international treaties becoming only a piece of paper, we need not be surprised if we become engulfed in a cesspool of iniquity.

Is this a time to reduce our activity in the missionary work? Should we fall in with the way of the world and go down the toboggan slide of sin and death because of our neglect of the things of God? Shall we worship less and give less to build churches, or shall we increase our light because of the darkness and increase our saltiness because of the corruption?

I say the Brethren Church should double her gifts for missions in the home field. We have more churches building and needing our help than at any time in our history. Canton, Ohio, has just succeeded in buying a church for \$19,000, which will answer their purpose for the time being. Probably later when normal conditions prevail, they can proceed with their building on the fine piece of land a great mission field. It is probably in greater need of missionary work than ever before. While we have many

that they had purchased. Your mission money gave them material help.

Akron, Ohio has started a new church, purchased a building site for the church and have invested in a nice property for a parsonage. Your mission money has made it possible. The new church at Cheyenne, Wyoming has been given substantial help and we shall give them more; and the new church at Mulvane, Kansas. Stockton, California is asking for help and are going forward to build great churches. Dr. Yoder is preaching for them.

We have other points where churches can be built as soon as we can provide men and money. There is no better investment for mission money than to build churches. A new church established soon becomes another source of income to missions.

Our hope is to encourage every member of every church to give as each person is able. We could, with great profit and blessing to ourselves, increase our missionary offerings many times over our present amount. It will not impoverish the local church, but will enrich and bless, both materially and spiritually.

We leave the result with the members of our various churches and ask you to give cheerfully as unto the Lord. Will you add your prayers to your offering and send them in, loaded with the fervent prayer of your hearts? It may be used wisely and bear a rich fruitage unto eternal life, in making the gospel known and our Christ a reality in the lives of many more in this land?

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## Preacher's Sons . . . .

### In The Front Line

The preacher's son has too often been singled out in his town or community and so many times has been dubbed, "The meanest boy in town." Grant it, that there have been times when this was true. However, statistics have come to his rescue and offer a different picture for many sons who have grown up in a preacher's home. Records show how a large percent of these sons do work to the front line.

A few years ago, in a young people's conference, a Dr. Deever in an address made this statement, that of the ministers of his denomination 25% were sons of teachers, doctors, and lawyers and that 30% were sons of preachers on salaries of \$1,500 or less at that time.

Most preachers' sons have been taught valuable lessons in discipline, self-control, economy, thrift and sacrifice. In the end these lessons prove to be of great advantage.

A note from 1910 reveals that 10 out of every 51 persons in the Hall of Fame were preacher sons. Otterbein, Wesley, Cotton Mather, Henry Ward Beecher, and Charles Spurgeon were sons of preachers. In the literary field William James, Henry James, Henry Vandyke, and Emerson Lowell, Holmes, Tennyson, Cowper, Goldsmith, Coleridge, and others were sons of preachers.

David Field, a preacher, had three sons—one was a preacher, one a judge of the Supreme Court and one, Cyrus W., laid the first American cable. The Wright brothers of Dayton were sons of a United Brethren preacher and Bishop.

The Presidents of the United States who were sons of preachers were Cleveland, Arthur, Buchanan, Wilson, and Garfield. It is also true that a large percent of our missionaries over the world are sons and daughters of preachers. This will reveal that the preacher's son is not under a very great handicap.

E.M.R.



# "There Remaineth Yet"

by S. M. Whetstone

Will you think with me for just a few minutes of the grand old man of the ages past? I refer to Joshua. He has lived a most wonderful life, and has seen much of conquest. Now he has reached the end, and God is saying a few things to him as his life of activity nears its close. In the last chapter and the first verse, God says: "Thou art old and stricken in years, and there remaineth yet very much land to be possessed." In other words God says, Joshua, you have taken quite a bit of land, but there still remains much more to be (done) taken. He still had a great task before him. His was not an easy task either.

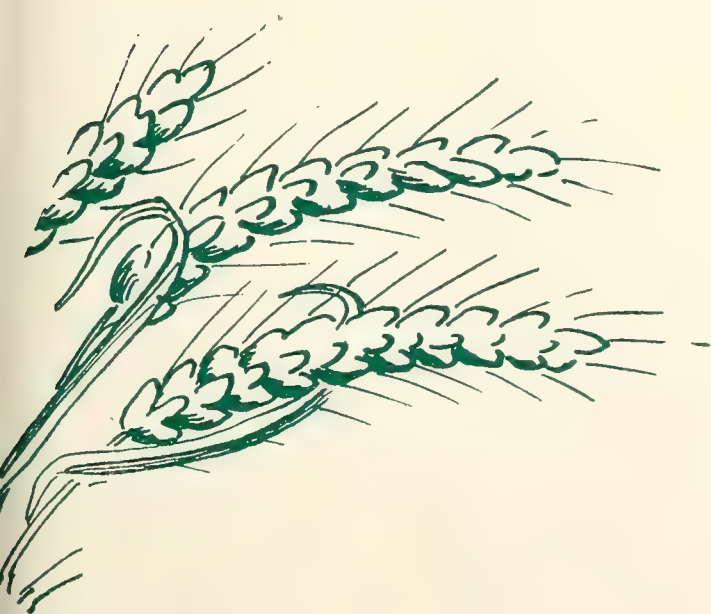
Brethren, again at this Thanksgiving time, the Lord is speaking to His Church. He is telling us, He told Joshua long ages ago, that we have a great work before us; and, that it is not an easy work either. It calls for the very best in us. Such a text challenges us, and such an idea grips us. We are not so much interested in what we have done, as in what we are going to do. As we look out upon the world of today, indeed "there remains much more to do." And, we should thank God there is something to do. Let us thank Him all the more that we may have a part in it.

There is much land to be possessed in the vast field of non-attendance at the service of the Church. In most any given community, more peo-

ple remain away from church than attend. After nearly 2,000 years of the Gospel of Jesus Christ not one half of the people of any city or community attend worship. What a great field we still have here to possess. Just here is a rich field for any church, a great home mission call that we must reach if we are to obey the Lord as He calls to us, "Follow Me."

There is also the land of systematic Christian giving. We are coming more and more to possess this land, but there is still much more land to possess. So many of our people have not yet experienced the great joy and satisfaction, yes, and great blessing too, of Christian giving. Money is a sacred thing. It represents labor, skill and knowledge—plus much of your life. It is the product of your best blood and brain. To invest a dollar in any cause is to put in that much of your very selves. To spend it uselessly in sin is to destroy that much of yourself. Our Lord must carry His work on in the world through His followers. The work of the Church must be carried on by the money which men and women voluntarily put into its coffers. Oh, that we might possess the land of Christian giving. Oh, the good that could be done if all of our Brethren would this year put into action real Christian giving.

Then, too, there is the land of our own lives—the land of spiritual growth and development. A spirit possessed man or woman is the outstanding need of the whole world today. That is, our great need is a membership that is really in earnest. In other words, we need a people with a passion. We are in danger of neglecting our soul-growth until we become spiritual runts. The highest glory of any man is his possibility of spiritual growth. There are wide fields in our hearts that we have never given over to God. What a conquest should be made here. This is the door to all other lands. Through this door, Joshua passed in his conquest to possess the lands. Likewise, through this door we Christian followers must needs pass. When once we surrender our selves to God, we shall be able to take the unconquered lands. Not until. Our Lord will keep absolute faith. His promise is sure.





# A Personalized Thanksgiving

by John F. Locke

**Text: Psalm 116:12. What shall I render unto the Lord for all his benefits toward me?**

What should one do on Thanksgiving Day? The reasonable answer: Be thankful!

Thanksgiving Day is a National Holiday in the United States of America. That, in itself, is cause enough for Christian people to come together in places of worship throughout the land and thank God that they happened to be born in such a country! But having a day of National Thanksgiving does not guarantee that 130 million or more Americans are thankful, for Thanksgiving is an individual matter. Somebody can't be grateful to God in our place.

Ten lepers were cleansed and one of them, a Samaritan, came back to thank Jesus. "Where are the nine?" asked the Son of God. Our Lord was actually hurt by the ingratitude of these others who gave no glory to God. Maybe they felt that as Jews they were entitled to every consideration God could bestow on them, but this Samaritan knew that for him to be healed was a work of grace. Every day we take undeserved blessings from God's loving hand. Unthankfulness blights and depresses modern life. Men fail to see God as the Giver, they fail to appreciate His gifts, and they fail to see the use of thanking God since many believe the main reason for prayer is when you want something desperately.

The American custom of setting aside a specific day for Thanksgiving began with the Pilgrim fathers. In the midst of our plenty we are reminded of their hardships, their great faith in God. I once heard Roger Babson give an address in old South Church, Boston. In it he told the story that has now been told over and over. Babson said he was the guest of the President of the Argentine Republic and that in the course of the conversation the President asked him a question. "Our country has rich natural resources, great plains, mines, forests, a fine climate. Why have we not become a great nation?" Fortunately the man answered his own question. "The Spaniards came to South America for gold. The Pilgrim Fathers came to North America for God." This nation has been running for a long time on the momentum of a moral and religious ancestry. May God help us now for that momentum is notably decreased!

But let me do what the Psalmist did. He says, "I said in my haste—all men are liars" . . . then he asks this question of our text . . . "What shall I render to the Lord for all of his benefits toward me?"

He wisely left off fretting about mankind's falsehoods, imperfections, deceitfulness and directed himself to God. Let us do so.

## I. WHAT SHALL I RENDER UNTO THE LORD?

Each person should have his own peculiar way of pressing gratitude to God. The Lord sends each one special benefits; therefore, each of us should diligently render that service to God which would most benefit us. His blessings are without number. Our acknowledgments of them must be in proportion.

Let us underscore the pronoun, I. Thanksgiving is more than a date on the calendar; it is an inner state of spirit. Nothing is more beastly than an ungrateful spirit. A son who has no appreciation for the love and sacrifice of his parents—whatever else he may do or become—fact declares him to be less than a man ought to be. Appreciation and gratitude must be expressed personally. Likewise, our gratitude to God cannot be cared for by proxy.

There are strong indictments and warnings in the New Testament on this matter. When we turn to the chapter of the Epistle to the Romans, one of the charges against the men of the ancient world whose sins included some of the vilest and most degenerate practices, was that they were not thankful. "Neither were they thankful." Thankfulness is urged by the writer of these epistles. "In everything give thanks for this is the will of God for you." The surest way to turn every experience into a blessing is by thanking God for it. When we were younger we used to thank our parents for some thing they did for us. We were not minded to thank them for some other things they did . . . correcting us, occasionally denying us something which we very much desired but older and wiser now, we see that all they did was for our good, prompted by love and wisdom.

Jesus, our example, gave thanks.

Our Lord gave thanks before every meal. At the Supper when he took bread which was to symbolize death upon the cross, He gave thanks before He ate it. If he could do that, how graceless it is for us to eat our daily food with no word of thanks acknowledging the giver.

## II. WHAT HAS GOD DONE FOR ME FOR WHICH I SHOULD THANK HIM?

The 107th Psalm sets forth the dealings of God with men. There are vivid pictures of distress and rescue in the Psalm.

1. Travelers are brought back who have lost their way. The redeemed of the Lord ought to thank Him for that. The whole world of men was lost and in a way led to destruction. But God cared. He sent Him with the Way, the Truth, and the Life.

2. God releases prisoners from imprisonment. The

(Continued on Page 11)



# NEWS

## From the Christian World



**A New Rehabilitation Project**—The Ethiopian government has requested UNRRA to send it some men skilled in agriculture to train Ethiopians in the use of farm machinery and modern methods of farming. UNRRA then turned to the B. S. C. and a project is now in progress. As a start, the project will utilize about six men who will be sent about December 1. Men with farm experience, training in agriculture and administrative ability are needed as recruits. For further information on length of service term, financial remuneration and other details, write to the Brethren Service Committee, Elgin, Illinois.

**Catholic Church Gains Ground**—The Roman Catholic Church in China has been released from its missionary status, which means that the full-fledged Chinese hierarchy, headed by Cardinal Tien will govern the new national program of the Vatican in China. There are already twice as many Roman Catholics in China as Protestants.

**India's Chief Problem**—Hinduism is a legal system, a form of religious worship and a social and economic system based on caste and held together by religious sanctions. Any new scheme for India's future challenges Hinduism at one point or another. A proposed fifteen year plan of advance in agriculture cannot function successfully without an abandonment of the Hindu family system of inheritance and the worship of the cow. Indians cannot be easily persuaded to put away their system of living as something that some may call childish, without putting something very vital into their life as a substitute.

Education merely as a mastery of the techniques of reading, writing and modern science has no such power. The old governing conceptions reassert themselves. A power that makes a new grip upon the heart, a new affection, a new purpose makes possible a break from old customs and governing concepts. Every great religion in India has had its reformers and servants of mankind. Note that only from the Christian church just a tiny minority in the total population, that any significant number of men and especially women have come forward to serve as teachers and in health services. Such services and contributions are vital to the future of India. Our concern as Christians is that the particular and irreplaceable contribution of the church, holding up to men the freedom of the gospel, shall not fail for the lack of our prayers, our money and our service.

**Happenings in Japan**—Japan, once our enemy, is today threatened with widespread famine. Typhoons destroyed twenty per cent of the rice crop. Two-thirds of the fishing industry has been paralyzed. Imports of food, constituting from fifteen to twenty per cent of the total, have ceased entirely except for what is brought in illegally. In order to ward off starvation a "flour" consisting of silk worms, locusts, acorns, leaves and manufacturing refuse has been made, and 150,000 tons of this substance will be consumed this year. Perhaps we Christians should remember the command, "If thine enemy hunger, feed him." It is said that a regular sight in Tokyo today is street corner evangelistic meetings, led mostly by Christian Japanese.

**Dr. M. R. Zigler**, Secretary of the Brethren Service Committee was scheduled to leave New York on October 30 for Europe. He will work with Church of the Brethren workers on the field in planning how best to carry on the Christian task. Among other places in Europe, he will visit Hungary where the salaries of Protestant pastors amounts to 25 cents per month.

**More than \$3,000,000** has been raised of the goal of \$14,000,000 set by the World Mission Crusade of the Northern Baptist Convention. The campaign for relief and rehabilitation funds will close April 30, 1947.

**Men Wanted**—According to the latest report carried in the Gospel Messenger, a very small per cent of the men volunteering recently for service as cattle attendants, are Brethren. Approximately 2,000 men are needed for this project before the end of the year. Several men from our church have volunteered for this trip. They all report a fine time and that it is a service and experience both enjoyable and profitable.

**Airman Gives \$100 to Damaged Church**—"One of the servicemen from this church was stationed in the China-Burma-India theater with the Air Corps during the past two years; he flew the hump and got acquainted with the missionary personnel in the three areas," writes Dr. Cyrus E. Albertson, of the First Methodist Church, Colorado Springs, Colorado. "One of his last days in India was spent in Calcutta where he saw the damage that had been done by rioters to our Thoburn Memorial Church. One hundred dollars of his mustering-out pay is enclosed. He wants this to go for the restoration of the Thoburn Memorial Church in Calcutta."



## Word from Haddix, Kentucky

Mrs. Myrtle Kessinger

Carrie M. Stoffer

As no word has been sent from Haddix for some time, we will endeavor to tell briefly what we are doing.

We began the work here two years ago last August. At the time the building in which the public school and religious services are held was dedicated. Our building consists of one large schoolroom, one smaller schoolroom, and our living quarters on the first floor, and a large chapel room on the second floor. Our two schoolrooms have been crowded from the first—there being about sixty pupils each year.

One of our pressing needs here is a small cottage for us to occupy. We are very much crowded. Then, the entire first floor could be used for the school. Most of the schools here have hot lunches for the children. We feel that we should have them, too, in order to carry on the health program which is very much needed here.

Another need of the school is better seats for the children. Our school was started during the war when seats and many other things could not be bought. We have gotten along with tables and benches but we do need seats. Perhaps some one who reads this could tell us where to get some used seats. Perhaps some new school buildings are being erected and seats discarded which we could use. Getting used seats is our only hope for new ones are too high priced for consideration.

Through the school we have the opportunity of reaching many more children with the Bible teaching. Two Bible classes are taught each day. In these classes the children learn Bible stories and choruses and memorize many Bible verses. In I Cor. 15:58 we have the promise that our labor is not in vain in the Lord.

Besides the school work here, we have Sunday School every Sunday morning and a mid-week Prayer Service. During the summer vacation we had a Junior Christian Endeavor for the children. Since our time on Sundays was all taken up, we held this meeting on Wednesday afternoon. Before Brother Drushal's illness, he or some other worker from Lost Creek preached for us twice a month. Just recently Emory Haddix, a former Lost Creek student, preached for us. His two sons, fine Christian boys, played and sang for us. This fine Christian family is just one of many to be found here and elsewhere as the result of the seed sown at Lost Creek.

Every Sunday afternoon we have a Sunday School in a neighboring community. We go two miles by car; then walk up the creek from one-half to one mile where the service is held in a home. Last Sunday there were 37 at the meeting. We believe there is much good being done there. One Sunday a woman, who had never been to the services before, accepted Christ as her Saviour. She said, with a happy smile, "I am glad that I met you." Others also were deeply moved.

(Continued on Page 10)



Mrs. Kessinger and the upper grade children at Haddix.



Miss Stoffer and the lower grade children at Haddix.



# Home Mission News

## REPORT ON AKRON, OHIO

*by J. G. Dodds*

The Brethren Church of Akron, incorporated as the Firestone Park Brethren Church of Akron, Ohio, was organized by the Ohio District Mission Board during July and August, 1946.

The first meeting for organization was held on Wednesday night, July 19, 1946. At that time necessary officers were chosen to hold office until January 1, 1947. On August 3, 1946 a Sunday evening service was conducted in the David Hill School auditorium. The church organization was explained and the roll of those who had signed to become charter members was called. These stood before the congregation and answered all questions for organization in the affirmative. Then, by the authority vested in me as Vice Moderator of the Ohio District Conference and President of the Ohio District Mission Board, I declared them to be the Firestone Park Brethren Church of Akron, Ohio.

At a subsequent meeting the Akron church called me to be their pastor. We moved to the field October 1, 1946 and took full charge of the newly organized work. Both the Ohio District Mission Board and the Missionary Board of the Brethren Church are helping in this new field.

With the aid of the Missionary Board of the Brethren Church the church has purchased a parsonage at 1581 Merrill Avenue, Akron, in which we are now nicely located.

Our first Sunday on the field was a get-acquainted Sunday. Then on October 13 we began a two-weeks Revival Meeting. During the meeting seven were added to the membership and five others who have sent for their church letters will make a total of nineteen members added since the church was organized.

The Firestone Park Brethren Church wishes to thank all Brethren for their interest and prayers for the work in Akron. We thank Mrs. J. J. Wolfe of Florida for her splendid gift of \$50 to go toward our church building fund. A building program is being formulated and the fund is already growing. By the spring of 1947 we hope to be able to present a definite church building project.

Rev. E. M. Riddle, Field Secretary of the Missionary Board will be with us November 20 for the parsonage dedication service.

We held our first Communion service last night, October 30, in the basement of the Coburn Street Church of the Brethren. Twenty-eight participated in the service. After the Communion, several testimonies of joy were given and we closed by singing, "Holy, Holy Holy."

We do request the prayers and interest of the entire Brethren denomination.

## MID-WEST AND CENTRAL CONFERENCES

These conferences were held in October. The interests of the church were represented by the Vanators and the Riddles. The Mid-West Conference was at Falls City, Nebraska. The delegates of their youngest church, Cheyenne, Wyoming, traveled 600 miles to attend this conference. Brother Frank Garber, pastor of this young group with his wife and three grandchildren were present. These young folks were active in the music of the conference. Brother Garber spoke of the great need of our church in the section of the city which they have chosen, where 4,000 souls live, in a city of 45,000. He also spoke of the rich field for Brethren churches within a scope of 80 miles. It is his dream that we might open enough mission work in that section within a few years that a new district could be formed. Brother Garber spoke in words of deep appreciation for all gifts to their work and was very optimistic about their future. They have considerable material on the field ready to build as soon as they get government permission.

Brother Wilbur Thomas, the new pastor at Mulvane, Kansas, also gave a very encouraging report. Their church is almost rebuilt, having been moved from the country. There is excellent prospect for growth here.

The Fort Scott Church was represented by Mrs. Taylor. She reported that they are getting their church reconditioned by sanding the floors and repainting and are getting new aisle runners in their auditorium. They are anxiously awaiting the hour when they get a new pastor.

Also, in this district the conference voted to purchase a camp site, located a few miles from Kansas City. Near this camp is a Community Church. A Brethren family lives in this vicinity. They have been Brethren for 31 years. A two weeks' meeting will be conducted at this Community Church this fall by the Mid-West District Evangelist.

We are happy to make this encouraging missionary report from this District.

The Central District Conference was held at Udell, their only mission church. This is a small town and a fine community. Brother and Sister Deeter are loved and highly respected here. Their ministry reaches to the entire community. At present the Gilmers of Bryan, Ohio are conducting special services at Udell. Keep these places in your prayers day by day.—E. M. R.

## DEDICATION AT CANTON

October 20 was a red-letter day in the history of the Canton Brethren Church. This congregation had recently purchased a church building from the Christian and Missionary Alliance people. From the time of possession to the date of dedication a genuine house cleaning and some redecorating was carried out.



The secretary of the Missionary Board was chosen as the morning speaker on the day of dedication. Attendance at Sunday School was 130 and there were as many or more in the church service.

After a fine dinner served in the commodious basement, the afternoon dedicatory service was held with the auditorium full. Six ministers were on the platform for this service—namely, E. J. Beekley, pastor; J. G. Dodds, pastor at Akron, Ohio; F. C. Vanator and L. E. Lindower, both former pastors at Canton; John Byler, pastor at Louisville and E. M. Riddle, Field Secretary for the College and Missionary Board.

The program was as follows:

Organ Prelude—Mrs. Arlene Heist  
Hymn—"How Firm a Foundation"  
Invocation—E. M. Riddle  
Scripture and Prayer—J. G. Dodds  
Dedicatory Address—F. C. Vanator  
Hymn of Praise—Choir  
Dedication of Church—E. J. Beekley  
Prayer of Dedication—L. E. Lindower  
Vocal Solo—Miss Ruth Clapper  
History of the Church—Mrs. Zilpha Sutton  
Offertory—Mrs. Heist  
Hymn—"Faith of Our Father's"  
Benediction—J. T. Byler.

The Canton people have always been very zealous and loyal. Through all their trials and years without a church, they continued to press forward. They are a very happy people in their new church home.

They are very grateful for the General Missionary Board's gift as well as the Ohio Missionary Board's gift toward the purchase price of this church building.

Knowing the Canton Brethren as we do, it is not too much to believe that within a very few years they will be free from debt.

#### WORD FROM HADDIX, KENTUCKY

(Continued from Page 8)

In another community we hold a service on each Thursday afternoon in one of the homes. Some who attend have said that they are living better lives since we have a service with them.

Altogether we reach over one hundred people in the three Sunday Schools. In the neighboring communities we often find homes needing Bibles, several of which have been given out. One woman, upon receiving hers, said, "That is the nicest present I ever had." She seemed to be so pleased with it.

Last year we had no revival meeting but we are looking forward to the coming of Rev. Woodrow Brant of Flora, Indiana. The meetings will begin November 11 and continue about two weeks. Pray with us that many souls may be turned to Christ during these meetings.

We covet your prayers in all our work that His name might be glorified.

#### REPORT ON CARLETON, NEBRASKA

by Wilbur Thomas,

(Former Pastor at Carleton and now Pastor at Mulvane, Kansas)

Nearly a year has gone by since our last news from Carleton appeared in the Brethren Evangelist. So at this time I would like to let you know that the work there is still going forward.

We had pre-Easter services with Rev. Cecil Johnson of Falls City as our speaker and everyone enjoyed the messages that the Lord gave him for us. Then, in May, the Union Daily Vacation Bible School was held in our church with a very good attendance. In July we decided to again plan for a Homecoming and Cash Day. This was held on September 15. Our guest speaker for the day was Rev. Wm. Baldwin, Church of the Brethren minister of Lincoln, Nebraska. A covered dish dinner was served in the basement of the church at noon. Several visitors were present throughout the day and all reported that they enjoyed the services and that they looked forward to coming back again next year.

On September 27 a Memorial Service was held honoring one of the young men of the church, Billy Earle Leitsch who had so gallantly given his life for his country. Billy was an Executive Officer on board a mine sweeper and was lost at sea during a typhoon. He was held in high esteem by all who knew him and will be missed by the entire community.

Our fall Love Feast was conducted the evening of September 15 and a fine service was enjoyed by all who attended.

The church W. M. S. held a farewell party for the pastor. A delightful program was given and a beautiful set of dishes was given to the pastor and his wife as a remembrance of their sojourn in Carleton. Mrs. Thomas also received several lovely gifts from members of the W. M. S. Then on Monday before we left, the S. M. M. gave a party for Doris Thomas and many gifts were given that she, too, would remember the friends in Carleton. The young married women's class also gave Mrs. Thomas a lovely present. These were all appreciated very much by the recipients and they left Carleton feeling that the work there had made many friends and in many ways we were sorry to leave.

The people at Carleton would like to have a pastor and are looking forward to the time when they will be able to have the spiritual guidance of a servant of the Lord.

#### CORRECTION

There were 700 people in attendance at the Inauguration of the Rosario Brethren Church instead of 100 as mentioned on page 9 of the October issue of the Brethren Evangelist.



PASTORS' INSTITUTE  
(Continued from Page 2)

COMMENTS ON PREVIOUS PASTORS'  
INSTITUTES

"Such institutes as the Missionary Board has afforded the pastors of the Brethren Church each post-Easter week for the past several years are invaluable.

"They heap up insight, foresight and experience in a few hours that could not be gained in countless weeks of either reading and research or experience and practice. I have practiced the exposing of myself to every opportunity available whether made possible by Brethren, other denominational sources or interdenominational councils. They have afforded me a keener understanding of not only great Protestant leaders and their thoughts, but they have helped to clarify my own position, purpose and plan in sense of relativity to world service.

"Any pastor refusing such opportunity is depriving not only himself but his church of vision and stimulation that should be theirs.

"Vernon Grisso, Dayton, Ohio."

"I was present at the 1946 Pastors' Institute and I am glad I was. I enjoyed every bit of it including the afternoon sessions when Brethren ministers had sessions of their own. The lectures were of a very high order and should have been heard by many others of the Brethren church. I hope to be there for the 1947 meeting.

"Men of the calibre of those who spoke to us at the last session are well worth the sacrifice it takes to get there to hear them. But I have one criticism and suggestion. Why not make presence at these lectures mandatory on the part of all pre-seminary and seminary students? They, rather than the older folks in service, should get the greater benefits from such sessions.

"I commend the Missionary Board for their backing this institute as they are doing. Surely, the brotherhood will get real results from it and the ones attending will be given a brush-up that will help in their work of the years ahead. If the next will measure up to the last one, you can count me as for it one hundred per cent. More power to you in this real educational affair.

"E. L. Miller, Maurertown, Virginia."

A PERSONALIZED THANKSGIVING

(Continued from Page 6)

Testament often speaks of prisoners being delivered out of the powers of darkness.

3. God helps those who have been afflicted because of their transgressions.

4. God saves mariners who have been near shipwreck in terrific storms.

5. God is particularly generous in acts of loving kindness to the poor and needy. Freely He gives us all things!

What is your Psalm of praise? It ought to be a better one than the 107th, for Jesus has come since then to point the way, to free you from the bondage of sin, to forgive your iniquities and carry your afflictions. He has come walking on the stormy sea of life to calm the waves for us and bring us safe to port. We, who are poor and needy creatures—ignorant, sinridden, storm tossed, enslaved by appetites, ensnared by worthless baubles, the chasers of empty dreams—find in Him salvation, peace, strength, life abundant and everlasting.

One of the great living Christian prophets, Dr. Robert E. Speer, has written a book with this title, THE MEANING OF CHRIST TO ME. The book has six chapters:

What the earthly life of Christ means to me

What the person of Christ means to me

What the death of Christ means to me

What the resurrection of Christ means to me

What the Lordship of Christ means to me

What the second coming of Christ means to me.

The thought came to me as I read that table of contents that every Christian ought to try to put in his own words his answers to these questions—it would be good for us! Surely it would make us more thankful.

III. WHAT SHALL I RENDER?

I cannot answer that question for you, except in the broadest outline.

The Psalmist said he would do certain things: Strangely enough, the first thing was to take. He would take the cup of salvation. Upon the table of infinite love sets the

cup of grace: Salvation full and free. To accept salvation is the gesture of the thankful heart.

David said, "I will bless the Lord at all times, his praise shall continually be in my mouth." If we do that, all times will be vastly improved. The classic example of how this works is the instance of Paul and Silas blessing and praising God in the darkness of the jail at Phillippi. They had been soundly beaten till their backs were bloody, their feet were made fast in the stocks. Their bodily misery was such that sleep was impossible. Yet, in this dark time they praised God and, behold! the times improved for them and the jailer, too.

"I will pay my vows now in the presence of all the people." The truly thankful person yields his life to the direction of God and he does not wait. He puts first the Kingdom. He isn't ashamed of Christ. He does his best that Christ's program shall be advanced. He knows that there is a task for him and he does not try to avoid it.

At this Thanksgiving Season can you say that you are rendering to the Lord a faithful stewardship? Are you doing what you can to reduce the population of Hell? What you let God do with you and through you now will count for all eternity. Job said, "I have not eaten my morsel alone." Are you?

Here we are today with so much. Our opportunities are greater because the world was never more needy.

We are alive in a day of so much hunger, death, and sorrow.

We live in the best circumstances of any people on earth.

Best of all, we know God through His only begotten Son. We know that we are responsible, that we are debtors. From far poorer and sadder times than ours, the disciples set out to supplant the religious institutions of their race, to upheave the Roman Empire, to establish a new order on earth and to pay for it with their lives. In this, as in all else, they followed their leader. We must do no less today.

With thankful hearts let us render to Him our whole souled service—time, energy, life and substance for His purpose, now!



# The Brethren Youth Crusade

Gil Dodds

About four years ago three young men, who were planning to become ministers in the Brethren Church, were challenged with the idea of Brethren Youth on the march. These young men were Archie Martin of the Fairhaven, Ohio, Brethren Church, Woodrow Brant of the Berlin, Pa., Brethren Church and the writer from the Falls City, Nebraska Brethren Church. Their parents before them were Brethren and all three of them united with the Brethren Church early in life.

The organization was completed with the writer being named as President, Woodrow Brant as Vice President, and Archie Martin as Secretary-Treasurer. Then the organization was duly incorporated to keep any other denomination from causing confusion by assuming the same name.

During the year 1945 we began to look forward to an intensive work throughout the Brotherhood. It was our plan to present the crusade in every Brethren Church wherever we should be invited. We rejoice that so many churches gave us the opportunity to present the purposes of Brethren Youth, Inc. and to make clear to them that this crusade did not conflict nor interfere with any other young peoples organization.

During the year we were constantly planning and looking forward to the 1946 General Conference when the first Brethren Youth Conference would be launched. Throughout the years we have been convinced that Brethren Young people will respond to a Spiritual emphasis for an active and zealous Brethren Church with a vision of a greater Brethren Church in the years ahead.

We believe that the Brethren Youth Conference was ample proof of the truth of our convictions. Its success was beyond our expectations. (Eph. 3:20).

We thank all the churches and all church members who helped in this work that had become so dear to our hearts. We have always wanted to work in the Brethren Church because of the gospel that it proclaims. Thus we are grateful to the church for giving us the privilege of launching this Brethren Youth Crusade.

During August this year the General Conference elected a Board of Directors to assume con-

trol of the Brethren Youth Movement. In a recent issue of The Brethren Evangelist, Sept. 14, 1946, Rev. Claud Studebaker explained the organization of this Board. Henceforth, the Board of Directors will plan and arrange all programs and direct the writing of all Brethren Youth articles for our church paper.

Our prayer is that the Lord will bless this youth movement within the Brethren Church to the end that the Church may accomplish her rightful place in fulfillment of the purposes for which the Brethren Church was first conceived. May Brethren Youth continue her crusade for spiritual enlightenment and vitalization.

In closing my final article allow me to again say, Thank you, one and all.

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## Thanksgiving

*I thank Thee, Lord, for skies of blue,  
I thank Thee, Lord, for gray skies, too;  
For rugged hills that rise behind,  
And for the softly sighing wind;  
I thank Thee for the trees still green,  
And for the flowers and fields I've seen.*

*I thank Thee, Lord, for tears and pain,  
And for the smiles that come again;  
I thank Thee, when I try and fail,  
For faith again to set my sail,  
And for these stars aglow above—  
The talisman of hope and love.*

*I thank Thee for each mountain range  
And for the snow, that brings a change;  
I thank Thee for the birds awing,  
And for the notes of joy they bring;  
For all these things and many more  
Be thanks to Him who watches o'er.*

*I thank Thee, Lord, for worth-while men  
And for those friends who've constant been;  
I thank Thee for a purpose true,  
And for this noble work to do.  
For everything both great and small  
I thank Thee, then, Thou Lord of all.*

—Raymond F. Cottrell.



# The Power of Sacrifice

by E. M. Riddle

The only things to sacrifice are our possessions and our life. Money is only powerful when it is poured out in investment. Life is only of paramount worth when it is fully dedicated and surrendered to God in service.

What is sacrifice? It is a beautiful word, the old Latin word, "sacerfacio," to make a thing sacred by putting it to death; it is a word that is full of blood. It was seen in the Old Testament on the altar and in the New Testament "on the cross." As surely as the heart of the New Testament is the Cross, just so surely the very name "missionary enterprise" spells sacrifice.

The power of sacrifice finds its supreme example in Jesus, His life and His death. Everybody knows it if they think at all. He is our pattern:

"O Lord and Master of us all,  
Whatever our name or sign,  
We own Thy sway, we hear Thy call,  
We test our lives by Thine."

Every missionary minded person would do well to read thoroughly that wonderful novel, Victor Hugo's "Les Miserables," when Jean Valjean is at the point of death—that man who had sacrificed and suffered—he pointed to the crucifix of Jesus, saying, "It is nothing to die; it is a dreadful thing not to live." The supreme sacrifice of Jesus was the "Incarnation." His death on the cross was the culmination of that great sacrifice for men.

We have four great commissions given to us. Matthew tells us WHY we are to go: "All power is given unto me, go ye therefore." Mark tells us WHERE we are to go: "To the uttermost parts of the earth." Luke tells us in WHAT ORDER we are to go, and that order is fundamental: "Beginning at Jerusalem." (Your own town, school and community.) But John lays bare the heart of Christ in the great commission, and shows us in WHAT SPIRIT we are to go: "Jesus came and

stood in the midst and saith unto them, Peace be unto you. And when He had said this, He showed unto them His hands and His side . . . Jesus saith unto them again, Peace be unto you; as the Father hath sent me, even so send I you."

There is no power so great as the POWER OF SACRIFICE to draw men.

## *My Thanksgiving Offering*

1946

### FOR HOME MISSIONARY WORK

|                   |                  |
|-------------------|------------------|
| Akron, Ohio       | Huntington, Ind. |
| Buckhorn, Ky.     | Krypton, Ky.     |
| Cameron, W. Va.   | Mulvane, Kans.   |
| Canton, Ohio      | Muncie, Ind.     |
| Carleton, Nebr.   | Peru, Ind.       |
| Cheyenne, Wyo.    | Quiet Dell, Pa.  |
| Cumberland, Md.   | Stacy, Ky.       |
| Fort Scott, Kans. | Udell, Iowa      |
| Haddix, Ky.       | Uniontown, Pa.   |
| Washington, D. C. |                  |

As Well As

Brethren Youth Work  
Church Extension & Promotion  
Conferences  
Pastors' Institute  
Missionary Number of "Evangelist"

And RELIEF and MERCY to homeless and suffering peoples abroad.

Name .....

Address .....

Church ..... Amt.....

If an offering envelope does not find its way to you, please use this facsimile and send it, along with your offering, to the Missionary Board office at 524 College Avenue, Ashland, Ohio.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for November 24, 1946

"BE THANKFUL UNTO HIM"

Scripture: Ps. 105:1-7; 136:1-26

## For The Leader

In this season of the year, we are called to raise our special thanks to God for His goodness. Of course, the Christian should be constantly raising a voice of thanks to God, but right now it should be even more so. Crops are gathered in, supplies are in for another winter. As we reflect on the plentiful supply of these material things, who can fail to give thanks to the Provider? Natural man is inclined to accept and take everything which comes his way, without one thought of thanks to a provider. We are most ungrateful if we shall take all of the great blessings of a loving heavenly Father without singing our praises to Him day by day.

## DISCUSSION

1. WHO GETS THE CREDIT? Sometimes we forget the true source of our good fortune. Especially so in regards to the victories of the past war. We praise our government in its management of our armies, we thank the men who did give so much, even their lives, and we boast of the great abilities of the machines of war. But how many people do you ever hear make the statement that God intervened and brought peace? We challenge anyone to refute the statement that machines, men and supplies, while essential to actual warfare, could have won the war without the divine intervention of Almighty God.

2. GOD NEVER FAILS! PRAISE HIM! The one hundred and thirty-sixth Psalm has a familiar refrain at the close of each verse. Note what it is, "for his mercy endureth forever." As you read, you will see that God never failed his children in ages past. This refrain is convincing enough to prove to us that He will never fail in the future. Thus we are told to praise Him forever. With the Thanksgiving season so close to us now, why not set aside a definite time each day in which we will give special prayers of thanks to God.

3. FOR WHAT CAN WE BE THANKFUL? We should be thankful for everything. Praise should be given for friends, loved ones, home, clothing, food, medical supplies, hospitals, schools and churches. Good fortune and success in life should be remembered before their Giver. Also, the times of adversity, poor fortune, sickness, and hardships should be remembered. We should praise God for these, as through them we have learned to trust Him more. Contrary winds sometimes blow great blessings to us, and we should be grateful for their testing and teachings. We should also remember to be thankful for God's gift of His Son through whom we have the blessed hope of eternal life.

4. PRAISE HIM OPENLY. It is a good thing to make known God's dealings with us. Faith and hope in the lives of others can be built up if we will but tell them of how God has taken care of us. We should talk more often of His marvelous acts of goodness in our behalf. Nothing but good can come from a conversation in which we talk openly of the good things God has done for us. In the church service, let us sing songs of praise from our hearts, showing openly how much we appreciate His benefits.

5. SPENDING THANKSGIVING THIS YEAR. We trust that everyone will have a real genuine Thanksgiving this year. Wherever you are, whatever you are doing, take time to praise God for His good things. Perhaps you will be spending the day with parents, or friends. If so, you should praise God for the privilege of being together again. And don't forget on that day, that it is God's all powerful hand that is being held over you, giving you the privilege which is yours. Where, if not for His favor, we would not have the blessings of this Thanksgiving. Thus we must live for Him, serve Him, and praise Him on this day, and every day. Thanksgiving time is traditionally a time of family dinners at home. Don't forget to bow your heads, as your family is once more complete at that dinner, and thank God for it. So many homes have been broken by war and death, that if your family is yet complete, you have a great reason to thank God.

## QUESTIONS

1. When and where was the first Thanksgiving held? Who attended?
2. How can we make this Thanksgiving to mean more to each of us?

## SUGGESTED PROGRAM

Piano prelude (quiet music)  
Singing of the Doxology  
Two songs of praise  
Scripture and Prayer by the leader  
Leader's talk, and topics, questions  
Special number  
Sentence prayers  
Testimonies of thanks,  
Bible study  
Benediction.

(Note: Use your returning college students in the program tonight. The "testimonies of thanks" are to come from each of the attendants. Have each one present tell of some special reason for which they are thankful to God. Be sure each one takes part.)

## BIBLE STUDY

## Praising God—Psalm 136

He is a great God. v. 1-3.  
He can do many things. v. 4.  
See what He has done in creation. v. 5-9.  
Israel was redeemed by God. v. 10-15.  
God provided for them. v. 16-22.  
He gives grace in times of trouble. v. 23, 24.  
He is the great God of Heaven. v. 25, 26.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## THE SEVEN BOWLS OF THE WRATH OF GOD

Rev. 16

God forgets neither His promises nor His threatenings. It is not a kindness to the wayward to soften God's threatenings nor to minimize the severity of Hell. If we had more crying over sinners now on the part of God's people there would be less crying of sinners in Hell later on. God is longsuffering with the sinner. "He waiteth to be gracious." But there will be an end to His waiting. He is a jealous God, and will not suffer His people always to be discomfited (Rom. 12:19). "By 'the wrath of God' we understand nothing like revenge, malice, or vindictiveness; but that pure and holy indignation against sin, which is a necessity of nature in a Being of perfect love."

Note these contrasts at the beginning and end of this dispensation: God in human form nailed to the cross, versus, the devil in human form worshipped as God; God in human form dumped on the refuse pile, versus, the devil in human form seated in the Temple of God; Christ executed for claiming to be God, versus, the antichrist accepted for claiming to be God; the incarnated Christ branded as a blasphemer, versus, the incarnation of blasphemy accepted as God; the rightful King of this world rejected, versus, the acceptance of an imposter; the crucifixion of God, versus, the worship of Satan. Man is utterly unworthy! For 6,000 years the world has been ripening for judgment. Such perfect iniquity invites complete judgments (seven bowls of wrath). All previous judgments have been partial, not universal.

It remains for science, a false messiah, and demon power to construct the image of the antichrist which will speak and destroy those who refuse to fall down in worship before it. The first judgment bowl is poured out on the wearers of the mark of the antichrist (vs. 2, 3). Their activities are thus paralyzed.

The second judgment converts the sea into congealed blood (vs. 3). The world's surest food supply is thus wiped out. A spiritual famine always precedes a physical famine. When man rejects the Bread and Water of life God lays His hand on the natural bread and water. For the attempted extermination of all true believers God declares, "Be done by as you did." The third angel (vs. 4-6) declares that the wrath of God is **RIGHTEOUS**. Beings who are in sympathy with Divine righteousness and love are in a position to judge rightly of this Divine procedure (2 Thess. 1:6, 7; Psalms 94:1-4).

Even the physical universe reacts to man's political and moral upheaval (vs. 8, 9). Here we learn that the ungodly who have definitely decided to serve Satan will not repent when subjected to hell fire. The rich man in Hell had no desire to be elsewhere, but he did want a saint to leave Heaven and carry water to him! (Luke 16:24). It will be a dark day when the beast reigns and Hell breaks loose on earth (vs. 10, 11). The River Euphrates, so important in ancient civilization, will figure in the preparation for the battle of Armageddon (v. 12). The Satanic

Trinity, the Dragon (Satan), the beast (antichrist), and the false prophet will send forth demon spirits ("frogs") to work miracles to deceive the world (v. 13). Satan is already leading this world to delusion and damnation. The last battle of the final world war will be the battle of Armageddon in the valley of Megiddo, between Jerusalem and the Mediterranean Sea (vs. 14, 16). Here many decisive battles were fought in ancient history (2 Kings 23:29; Zech. 12:11). This war will destroy one third of the world's population, and if the time would not be shortened by Divine intervention there should be no flesh saved! When the seventh bowl is emptied proud cities will tumble and the mountains will topple (vs. 18-20). The ungodly are overthrown. "History is being poured into the mold of prophecy." Man cannot get by with rebellion against his Maker (Prov. 29:1). The world today is asleep on the brink of a volcano that has power to erupt. "The day of Satan's defeat is fast approaching."

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for November 24, 1946

#### THE GOSPEL CONFRONTING PAGANISM

Lesson: Acts 17:22-28a; 18:1-4; 1 Cor. 1:22-25

The dictionary says that paganism is "heathenism or idolatry; the worship of false divinities; idolatrous worship."

In Paul's day the countries which he visited on his missionary journeys were rife with the worship of heathen deities. He was constantly being confronted with worshippers of symbols of the sun, the moon, the stars, animals and terrible idols depicting all manner of licentious activities. And we must remember that each of these was respected and revered to a stage of fanaticism.

We cannot blame these heathen worshippers too much for their attitude. In many cases they knew no better, nor had they any opportunity to learn any other way. For how could they learn then or how can they learn now, unless they be taught and how can they be taught unless they are sent missionaries who are able to impart to them the words of life? Just place yourself in their place. They were born into heathenism—you were born where Christian influence had a part in your rearing, in a country that is called Christian. Yet how many there are today who are still under the spell of heathen idolatry!

The central thought of our lesson is to be found in the closing words of Acts 17:23, "Him I declare unto you." Many souls are just waiting for that declaration. They are longing to hear it. There is an inherent desire for the "peace that passeth all understanding" and a feeling that there is a need to be supplied. Paul saw that need, and we should see it.

Two other words are important in the act of "Confronting Paganism"—"reasoned" and "persuaded." Reason and persuasion are necessary attitudes to have in the presentation of the Gospel of Christ. Christianity is a reasonable thing and men can be persuaded by the "preaching of Christ crucified."



**CHRIST  
GAVE HIS ALL**

**WHAT  
WILL YOU GIVE  
FOR  
HOME MISSIONS  
AND  
RELIEF ?**

*Contribute November 24*



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the Lord;  
For He is good."

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## THE CONFERENCE ANNUAL NUMBER OF THE EVANGELIST

The conference number of *The Evangelist*, containing the minutes of General Conference and various organizations, together with the Moderator's address and the set-up of both General Conference and the Districts, will be dated as of November 30, this next issue. However do not be surprised if the number is late reaching you, for it is a very long job to get out. You may even get the issue of December 7 before it reaches you. So please have patience. Thanks.

**Linwood, Md.** We glean that Brother Keck had a "bus delegation" from Linwood attending the Hagerstown revival recently. Forty-two were in the delegation. We note that they were well fed by the Hagerstown brethren following the service.

Brother E. M. Riddle held forth in a revival at Linwood. The meeting closed November 17.

**Canton, Ohio.** The Canton church sets up an increase in attendance with the month of October which we doubt can be equaled in the entire brotherhood. The average attendance for July, August and September was 71. October showed an average of 120 in the mornings and 70 for the night service.

We note that Sunday, November 17, was "Woman's Sunday" with the Senior W. M. S. in charge of the morning service, and the Junior W. M. S. in charge of the evening service.

**Cerro Gordo, Ill.** We learn from Brother C. E. Johnson's bulletin that the Laymen observed National Layman's Missionary Day on Sunday, November 17, with Brother Charles Derr bringing the message at the morning service. The W. M. S. will have charge of the evening service on Sunday, November 24, at which time they will present their Public Service, with Miss Mary Mills, a returned missionary, as the speaker.

**Dayton, Ohio.** Under the title of "Church School Visitation Evangelism," the announcement is noted that such a visitation was made in the Dayton congregation on Monday evening, November 11. Supper was had at the church at 6:15; devotions at 7:00, with the Visitation starting at 7:15.

**Goshen, Indiana.** Ever hear of a "One-Night Revival?" Well Goshen had one on Sunday evening, November 10, at which time Rev. A. T. Ronk was the "one-night" evangelist.

Brother Rowsey also recently conducted a "Hymns of All churches" service. He states, "if any one desires a copy of this service" to write him at 213 Clinton Street, Goshen, and he will gladly send it. He also says, "As Administration Superintendent of our National Sunday School Association, he would appreciate your programs and suggestions to pass on to other schools." Why not send him some and help him in his work?

**Berlin, Pa.** We note that Brother Whetstone announces the installation of amplifiers in the church. The formal dedication will take place soon.

**New Paris, Indiana.** Brother Stewart announced the holding of the W. M. S. Public service at the New Paris Church while he was away holding revival services. Dr. Bosler, in whom we have a personal interest as a church, was the speaker.

## INTERESTING ITEMS

**Milford, Indiana.** We note that Brother C. A. Stewart, pastor of the New Paris Church, is holding forth in an evangelistic campaign with Brother W. I. Duker in the Milford Church.

**Gatewood, W. Va.** Brother Smith Rose, pastor of the Oak Hill, W. Virginia, church tells us that he is shepherding the flock at the Gatewood church, going to them each Tuesday evening. He recently held a meeting there and reports good results, with attendance up as high as 125. He says he usually has between 35 and 45. Here is a real opportunity for missionary work. We hope to hear more of this meeting.

**Pittsburgh, Pa.** Brother J. G. Dodds, pastor of our new work at Akron, Ohio, conducted an evangelistic campaign for Brother W. S. Crick at the Pittsburgh Church. The meeting began on Monday evening, November 4 and continued until the 17th.



## The Editor Thinks Aloud

Fred C. Vanator

### THE GRACE OF GIVING

Someone has said, "A man may give without loving, but he cannot love without giving." This attitude obtains, not only in the secular world, but also in the religious world as well.

Paul speaks of giving as one of the "graces" which man should cultivate. He speaks of it like this, "Abound in this grace (giving) also," thus making it a part of the real Christian life. We do not care to argue the merits or the rewards of giving, but merely wish to examine, if we can, the "heart of giving."

We are constantly being met by the saying, "Well, all the church ever asks or wants is more money. We resent this constant bearing down on the money question. There are too many offerings." Have you ever heard that? Sure you have! But as the old negro preacher once said, speaking on the theme of salvation and coupling it with an appeal for an offering, "Bredren, we need a large offering this mornin'. Who'll be de fust to respond?" To which query one in the congregation responded, "But, parson, de waters ob life am free." Here is the old preacher's reply: "Yes, my brudder, but it takes a heap ob money to pay for de pipin' ob dat water."

Let us remember that the various interests of the church are supported by money—gifts, if you please—and when I say gifts I really mean "gifts." What we owe, we must pay, and the Lord has a right to expect just that. But what we truly "give" is what the heart "spends more" for the love of the Master.

We are in the very midst of the "giving season." Do we really give or is it "dragged" out of us? Upon the united effort of our people depends the rise or fall of the work. During these last few years we have been doing wonderfully well in our "giving." We trust that it has, under these conditions, conditions of prosperity, become more than merely a necessity—that it has become a "grace in giving."

There is one thing that is certain and that is "People who are vitally interested in the Lord's work never resent being asked to give for the support of His work." They just cut off from some of their other spending and dig down a little deeper in order that they may give to help the worthy cause of the One who "gave" more than they can ever expect to give.

Let's quit resenting "offerings" and begin relenting our attitude toward this only way the Lord has of carrying on His work, through our "tithes and offerings." Sin begins with "S" but love begins with "L." See what we mean?

Think it over!

"When you give grudgingly you rob yourself of the blessing of giving."

## Business Manager's Corner

George S. Baer

### Order Blanks in Your Hands

Please send your orders for Sunday School quarterlies and supplies early. The order blanks have been in your hands for some time. Help us to get your orders filled early and so avoid the Christmas rush. If you have a standing order, and wish to change it in any way, please notify us early and avoid getting a double order. Thank you for your cooperation.

### Many Evangelist Subscriptions

will expire at Christmas time or the close of the year, and many others early in the new year. Plan to get your renewals in early. If your church is not a 100% church, we suggest that you make it so by putting the **Evangelist** in every home of the congregation. It will mean a great uplift to your church, as well as to every activity of our brotherhood. A year's subscription to **The Evangelist** would make an excellent Christmas gift to some friend, if you wish a suggestion.

### Higley's and Peloubet's

These two Sunday School commentaries are on hand. Higley's at \$1.25 and Peloubet's at \$2.25 each postpaid. Put them in the hands of every teacher of your school and get 10% reduction in price.

### Bibles or Testaments as Gifts

We have them for every purpose and at a wide price range. Gift Bibles in quantities for S. S. Scholars or for new church members at 10% under list price. Write for our Bible catalog.

### The Revised Standard Version

of the New Testament is on hand in quantity, at last. It is heralded as the most important publication in 1946. You can't afford not to have a copy at \$2.00 postpaid. Ohio residents should include sales tax.

### Dr. Miller Memorial Book

"Christian Doctrine—Lectures and Sermons" is the greatest book we have offered to members of the Brethren church, and at \$2.50 it is the greatest bargain you can buy, as books are selling today. 10 copies to one address at 10% discount.

### "Christmas"

An American Annual of Christmas Literature and Art, size 10 3/8 by 13 7/8, 68 pages and cover, unique for beauty and inspiration, a wonderful gift book. \$1.00 postpaid.

### Ladies, We Have These Books

Following are three of the required readings of the W. M. S.:

"Behold Your King," by Florence Bauer, \$3.00. A truly compelling novel, its setting, the Holy Land at the time of Christ. Dr. Daniel Poling has said, "No novel of this

(Continued on Page 13)



# Why a New, New Testament?

By L. L. Garber, Litt.D., Speech and Stylistic Critic

"The most important Publication issued in 1946," is the laudatory phrase used by certain members of the International Council of Religious Education in characterizing the Revised Standard Version of the New Testament, recently issued. This high indorsement by so eminent authority is a challenge to every intelligent Christian to investigate and to evaluate, in comparison with other versions, the merits of this new and striking embodiment of the "Divine Message." Everybody admits that the "Sacred Word" should have the most illuminating, the most compelling, the most persuasive, the most acceptable embodiment, so that the text-book of the Christian Gospel may be most efficacious in making the living Christ an uplifting, transforming, regeneration companion to all the inhabitants of all the world, in mansion and hovel, in the busy marts of trade, and in the quiet places, among all kindreds, tongues, and peoples.

So far, none of the revisions of the New Testament (NT), including the great revision of 1881, has achieved a dominant popularity comparable to that of the King James New Testament (KJNT), which seems an identical carry-over from the Geneva Bible, 1560, or the Bishops' Bible, 1568, apparently neglecting the earlier translation by Tyndale, 1534, a version greatly superior at least in form. Tyndale's version divides I Cor. 13 into three logical paragraphs rather than into thirteen scraps as does the KJNT. It also correctly introduces the three famous periodic parallel concessive clauses of this "best-loved chapter" with "though," the correct introduction of a concessive clause, rather than with the cold-blooded conditional "if."

The failure of modern NT versions to become predominantly popular in spite of their superior merits, has been due to a variety of causes: as a feeling that they are not "authorized"; "watered-down" imagery; the carrying-over without translation, words and phrases from foreign languages; the "chunky" unrhetorical divisions, distasteful and repellant to the undisciplined mind. Moreover, none of the makers of these various versions has made the public understand and feel the immense harmfulness of the three great deficiencies of the KJNT as elucidated and explained for the first time in this article. Now one individual has the temerity to investigate and to challenge the right of the KJNT and the Revised Standard Version (RSVNT), to the predominant place as the world's "best seller" among publications.

From the time he, as a college student, elected certain major subjects from a religious seminary curriculum, including a year of New Testament Greek, along with his distinctively college studies, he has been deeply interested in religious literature and religious education. This interest he carried with him through all subsequent years of study in three great universities. Consequently, when the RSVNT appeared with its high promise, he secured one of the early copies for study and investigation. Bringing to this investigation both his university training, enriched, illuminated, and practicalized by years of the technical

study of literary and rhetorical values, and his wide experience as a leader in education, secular and religious, he has made a critical comparative evaluation of the RSVNT in contrast with the KJNT, and collaterally in part with a number of later translations and versions from 1881 to the present. He now feels that the discoveries and conclusions of this comparative study and evaluation are of such a nature as to demand that they be given general publicity, both for the improvement of general education and for the expansion of Christianity.

To him the logic and the facts of the situation demand that the Christian world adopt the Revised Standard Version of the New Testament (RSVNT) in place of the Authorized King James Version (KJV). The argument follows:

The RSVNT eliminates the major deficiencies of the KJV. 1. It corrects the highly harmful and unrhetorical literary FORMS of the KJV and of certain other versions. It has no confusing, frustrating divisions such as the "verses" of the KJNT. It does not chop up closely related elements of discourse into severed bits as does KJ in numerous places, as Acts 3, nor mutilate and chop up sentences into meaningless verses as in Luke 6:12-18, nor present scraps of paragraphs and scraps of sentences in such "make-believe" and deceptive form as to muddy the stream of communication, frustrate the efforts of both speakers and hearers to exchange ideas, and hinder and defeat the efforts of both the public schools and of every intelligent home to develop efficient readers and speakers. Further, the RSV does not, as does the KJV, convert "responsive readings" into babbles of empty sounds because of contradictory tone-glides and faulty oral punctuation, nor does it promote in both speakers and hearers the defeating, frustrating, muddling oral punctuation handicap, "the American speech disease."

Perhaps some explanation, illustration, proof are essential here. What is the "oral punctuation handicap?" How do the KJV "verses" create it and "the American speech disease?" Are those afflicted with the American speech disease more numerous among early and habitual users of the KJNT than among average folk? What is the proof?

The KJ "verses" create the Oral punctuation handicap and the American speech disease on this wise: Every child that is taught to read correctly, is taught to close only complete sentences and complete paragraphs with the full drop tone, which indicates a period. When such trained child reads the KJ "verses," scraps of sentences, scraps of paragraphs, or what not, he innocently mistakes them for real paragraphs and closes them with a period, which in numerous cases does not make sense. After continuing in this way for some time, the child develops the habit of closing sentences, fragments of sentences, words, phrases and detached clauses with the ever-ready period, and next develops the same punctuation habit in speech. He has become a finished (?) artisan; a vacant-minded hearer a mouther of empty phrases. He has the "American speech disease," is foggy, inconclusive, unconvincing, non-effec-



tive, because only full sentences evoke definite thought. You will hear him next Sabbath day by the millions in opening exercises in church and Sunday School, in responsive readings in which part of the audience takes the high road of correct oral punctuation, and part of them the low road of scrappy hit and miss enunciation. Our victim has had his usefulness sadly crippled, and may be one more added to the list of boresome and ineffective makers of speeches. The story of one such victim, a well-schooled, intelligent minister runs like this: He sometimes made forty errors in five minutes. He was flat, insipid, tiresome. He never moved a mother to tears nor inspired an audience to great achievement. He was shifted from congregation to congregation by long-suffering Christians who did not understand his malady, but knew that they were victimized and bored.

An illustration will further illuminate the meaning and importance of correct oral punctuation, **which does for oral discourse what written punctuation does for written discourse.** Note this seven-word sentence: "Keys the lawyer says he is guilty." What does it mean? No one can tell until punctuated. Let us try. Putting a comma after Keys, makes it say that someone is speaking to Keys about the lawyer. A comma after lawyer makes Keys and the lawyer the same person, while enclosing "says he" in quotation marks changes the whole situation; so that 4, 10, or 20 meanings may be indicated by written punctuation. Most of the same meanings may be suggested by proper oral punctuation. A highly reputed elocutionist muddled up Lincoln's famous climactic trilogy thus: "We cannot dedicate. We cannot consecrate. We cannot hallow. This ground." Here the speaker failed to show by proper sustained upward tone glides that the phrase "this ground" is the grammatical object of each of the beautifully chosen words, "dedicate," "consecrate," "hallow." A similar tragedy is enacted by many church people when they say, "Let the words of my mouth." "And the meditations of my heart." "Be acceptable." "In thy sight." "O Lord." "My strength." "And my redeemer." Much speech is confusing, defeatist, because of such failure in oral punctuation.

A chopped off phrase or clause doesn't know whether "it is coming or going." By the time the hearer has made effort to attach it in the right way, and the speaker has moved on some sentences, he, the attentive hearer, is lost on "the desert air," gives up the effort to piece together to get meanings, and takes refuge in empty sounds, a hearer of words, words, words.

While many radio speakers, certain ministers, and not a few other speakers are nearly faultless in oral punctuation, the record of church people is quite discreditable. A check-up of the oral punctuation of some 300 radio speakers was made within the last year with the following results: If the speaker was a minister, the chances were even that he would make some mistakes in oral punctuation; but if the speaker was of lower rank in the church, a C. E. or Sunday School worker, the chances were four to one that he would make a large number of such regrettable errors. The past is past, and it would be idle to speculate on how much religion has lost, on how much of misunderstanding, of foggy thinking, of vapid conclusion, of doubt, hesitancy, and frustration and their accompanying "speech disease," have grown out of the misleading, deceptive, puerile and scrappy chopping-up of the "Di-

vine Message" as it appears in the authorized KJ version of the Bible.

2. The second major deficiency and limitation of the KJV, which the new RSV corrects, is its Stylistic Deficiencies. The RSV substitutes a wise and commendable use of developed and delightfully expressive standard literary and grammatical forms for the outmoded, antiquated forms which disfigure and discredit the KJV.

More than 300 years have etched their records of great changes, great events, great advancements on the scrolls of time since a group of worthies, under the direction of King James of England, issued the King James Bible, the "Authorized Version," in vernacular English. The year of publication was 1611, through the sources from which it was drawn bear a much earlier date. These versions pre-date Queen Elizabeth, Bacon, Milton, Shakespeare, and the first permanent English settlement in America in 1607. During these long centuries, many words have changed their significance, color, connotation, and sometimes reversed their meanings. In his "Ode on the Nativity of Christ," Milton has this line: "O run 'prevent' him with your humble ode," meaning by "prevent" to welcome him, the reverse of the present meaning. To expect the language of 400 years ago now to give to twentieth century Americans an exact embodiment of the thoughts, sentiments, and ideals of the sixteenth century Englishman, is to expect the impossible.

When the KJV was in forming, the English language was still in a primitive stage of development. But by the end of the Elizabethan age, it had reached high excellence in dramatic production. English prose, however, was still relatively undeveloped. John Milton's famous essay, "Freedom of the Press," 1644, had divisions, not real paragraphs, of more than 1500 words, and sentences ten times the modern average length. To John Dryden, (d. 1700), is accorded the high honor, "The Father of Modern English Prose," a distinction he earned by reducing the paragraph to reasonable length, and especially by using topic sentences and transition words and phrases to keep the reader informed as to the movement and progress of the thought, all splendid contributions to clear and effective thinking and literary production. It remained, however, for Thomas Babbington Macaulay, (1800-1859), to develop and exploit the now recognized varieties of scientifically organized paragraph types as equally splendid contributions to clear thinking and to pleasing and powerful prose. Every one who would become a lucid speaker and writer should be trained and practiced in the unequalled Macaulay style. These and other elements of clear and effective English prose are sadly wanting in much of the KJ and in other current versions of the New Testament.

The RSV has an impressive, convincing, and satisfying up-to-dateness. Modern pronouns are everywhere properly used. Verbs agree with their subjects in person and number. The standard well-known, clean-cut, time-saving Arabic numerical notation is substituted for the antiquated, lumbering, hodge-podge Roman. Well developed, clearer, and more varied sentences have, in most cases, replaced the childish, illiterate, over-simple, and confusing sentences of the KJV. More effective and scientific sentence organization and structure is achieved by utilizing a variety of modern connectives to give better perspective and relative values to ideas and feelings than was pos-



sible with the few often vague, colorless, and over-worked connectives of the KJV.

However, sad and regrettable it is to state that in certain sections of the three Gospels and the Acts, the RSV discredits itself, and makes itself the enemy of public education, inadvisable for young people to read and to memorize, and in this respect, compromises itself in comparison with a number of splendid and popular unauthorized versions. "Tis true, 'tis pity; And pity 'tis true!" How this blot on the escutcheon? How this fly in the ointment? By the slovenly and unliterary use of "and," "and," "and" in wrong ways. "And" is our most used "co-ordinating conjunction," and should never be used to introduce sentences. This sin against good English and the virginity of the conjunction "and," probably arises from the untranslated carry-over of the original Greek of the KJV. Luke 4:5-17 (p. 129 RSV) well illustrates this regrettable error. In this passage, RSV and four other versions make at least nine errors each in the wrong use of "and," while four other versions have only one, two, three and six errors respectively. It is fondly hoped and fervently insisted that the creators of the RSV eliminate these discreditable carry-overs from all subsequent editions of the RSV, and certainly from the New Testament text to become a part of the new Bible, now in preparation, to be issued in 1950.

While the paragraphs of the RSV are not conspicuously Macaulayan, they are nevertheless excellent in that they exhibit the natural divisions of the thought. They are thus in splendid contrast with the KJ and certain other versions. Some examples will clarify, as Acts 3. KJ chops this chapter into 26 scraps. SV has two divisions. Moffatt has one division with an inserted quotation. RSV has three paragraphs indicating natural divisions of the narrative. Again, the RSV, to give undiluted emphasis to a momentous incident in the conduct of Jesus, the five KJ scraps of Luke 6:12-16 are united into a single paragraph, undimmed by association with other events, thus permitting the mind to dwell at leisure upon its deep significance.

The power-giving imagery elements of the RSV are equal to those of the KJV. If the imagery of the RSV is in some cases less bold, it is equally more definite and constructively useful than that of the KJV. Further, the better organization of the RSV makes its imagery more useful in building constructive attitudes, ideals, sentiments, and aspirations than the vague and over-effusive, imaginative elements of the KJV.

3. The RSV corrects and completes the essential subject-matter of the KJV. The factual knowledge of the New Testament has been greatly enriched, clarified, and made more accurate and complete by the cumulative investigation, discoveries, and thinking of 400 years of devoted scholarship. New confirmative evidence of biblical truth has been unearthed. New manuscripts have been deciphered. New translations have been made. Perplexing problems have been solved, and new light shed on many an obscure passage and suggestion. Thus all the new and more truthful material receives ample presentation in the new RSV. (See Publisher's Introduction.)

All Christians should be grateful to the creators of the RSVNT as a more accurate, more inviting, more revealing, more illuminating, and persuasive embodiment of this part of the Bible, with its unequalled moral truths, its transcendent ideals, its challenging, ele-

vating sentiments. All citizens, educators especially, should be happy for the new version in that it measurably frees the New Testament from the defeatist illogical literary forms that trip the feet of the unwary and seriously hinder and impede the efforts to develop powerful speakers and effective oral readers in this contracting and fast unifying world, a world in which the opportunities for great achievement through the human voice are continuously enlarging and expanding, reaching round the world with an ease, power, and facility of which no Demosthenes, Cicero, Burke, or Webster ever dreamed.

In the meantime, let us not forget the mead of praise due the KJNT. Its imperishable glory is that it so embodied in the English tongue the eternal truths, the glorious ideals, the noble sentiments, the shining jewels of the Christian Faith as to carry them forward from the sixteenth to the twentieth century to find a fitter, a more accurate, a more perfect embodiment in the Revised Standard Version, the "Most important publication of 1946." Earnest, clean, dignified, and forthright as it is, the KJNT, because of its out-of-dateness, its confusing, harmful, self-defeating, illogical, child-like and undeveloped literary forms and style, must now take its place among the noble antiques "of an outworn buried age."

"The dead hand of the Past should not be permitted to enslave the living Present."

—Ashland, Ohio.

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## » » » » Our Poet's Corner « « « «

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### THE LORD'S SUPPER

By Thomas Morgan Bard

They sat within that upper room,—  
No prying eye or ear to mar his voice,  
Words came to them so plain, clear in tone,  
That we today can have for selves no choice.

"My body, broken, a part of it for each,  
Eat, be strong, and live your life for me;  
This wine, my blood, it is shed for thee,  
Drink, and be what I would have thee be."

Made sad by words, they having fear within,  
They in their love did what he told them to;  
He watched, and as each man fed on him  
He knew what each one there would do.

Years have passed and never has his own failed,  
The bread, the cup, are still within man's reach;  
Like as his own whot sat around that table board,  
Men's hearts are sad, they can still hear him teach.

"The cup, it is my blood which was shed for you;  
This bread, my body which I command thee to eat;  
Remember," and as I feed on him, I hear him say,  
"He who feeds on me must all my conditions meet."

He hears, new strength comes to a weak heart;  
I try, and as a prayer of mine ascends to him,  
In faith, love and hope grow stronger within;  
With strength, once more I play my given part.

—Hagerstown, Md.



# Minutes of the Central District Conference

CONVENING AT UDELL, IOWA, OCTOBER  
14 to 16, 1946

## Monday evening, October 14—7:30

The Central District Conference of Brethren Churches convened in the opening session with Moderator V. E. Meyer in charge. After the opening song service, Brother Meyer led the devotions. Rev. W. R. Deeter, host pastor, welcomed the delegates in behalf of the Udell Church. Responses were given by Rev. and Mrs. F. C. Vanator and Rev. and Mrs. E. M. Riddle of Ashland, Ohio; Rev. and Mrs. D. C. White of Milledgeville, Ill.; Earl Wilkin of Lanark, Ill.; Mrs. Ed Hess of Cerro Gordo, Ill., and Mrs. Pauline Wisner of Waterloo, Iowa. Greetings from the Mid-West Conference were brought by Rev. Vanator, who had attended that conference.

The Moderator named the following committees: Nomination—Mrs. Wisner, Mrs. Hess, Earl Wilkin; Credential—Rev. Johnson, Mrs. Cheesman, Mrs. Mary Hornaday; Resolutions—Rev. White, Kermit Hoard, Ed. Hess; Moderator's Address—Mrs. White, Mrs. Earl Wilkin, Mrs. Johnson; Committee on Committees—Mrs. Alice Spring, Mrs. E. J. Meyer, Mrs. Marion Dietz.

After special music had been brought by Doris Anne Powell, Rev. C. E. Johnson gave the Vice-Moderator's address in place of H. B. Puterbaugh who was unable to attend. His subject was "Four Little Things."

Rev. Meyer pronounced the benediction.

## Tuesday morning, October 15

Following the opening song service the devotions were led by Mrs. Spring of Udell, followed by prayer by Rev. Deeter.

Credential Committee reported four Ministerial and sixteen lay delegates. Upon motion Rev. D. C. White was accepted asa member of the district.

The following officers were elected for the coming year:  
Moderator .....D. C. White  
Vice-Moderator .....L. O. McCartneysmith  
Secretary .....Mrs. Marion Dietz  
Treasurer .....Mrs. Larue Deets  
Statistician .....Earl Wilkin

The following were elected to the various boards: District Mission Board, John Fulk (to fill unexpired term)—1947; D. C. White—1949; H. B. Puterbaugh—1949. Board of Trustees, Oscar Tallman—1950. Ministerial Examining Board, L. O. McCartneysmith—1948; W. S. Bell—1949. General Conference Executive Committee, V. E. Meyer. Board of Evangelists, L. O. McCartneysmith—1949. Church School Board, Russell Tallman—1949.

Upon motion a committee was appointed to carry out the motion made in 1940 which authorized the printing of a manual incorporating the Articles of Incorporation and various Rules of Order to form our constitution. This was referred to the committee on committees.

The Camp Business Manager, W. C. Benshoff's report was read and approved. It showed receipts and balance of \$530.75, and expenditures 413.87, leaving a balance of \$116.88.

The District Mission Board reported receipts and balance of \$436.28, with expenditures of \$385.00, leaving a balance of \$51.28. This report was also approved.

The report of the Treasurer was read and approved. Balance, plus receipts—\$71.45, Disbursements—\$52.86, Balance on hand—\$18.59.

The Statistician gave a very detailed report. Moderator Meyer complimented Mr. Wilkin on the excellence of his work.

After the singing of a song, Moderator Meyer gave his moderator's address. The invitation was extended in behalf of the Lanark church to hold the 1947 conference at that place. The invitation was accepted.

Rev. Johnson pronounced the benediction.

## Tuesday Afternoon

Following the opening song service, the sermon of the afternoon was brought by W. E. Ronk. Denominational interests were represented as follows: Young People's Camp—C. E. Johnson; District Missions—W. R. Deeter; College Trustee's Report—G. T. Ronk.

The benediction was pronounced by G. T. Ronk.

## Tuesday evening

The opening song service was followed by devotions in charge of Mrs. D. C. White. Mrs. Pauline Wisner sang a solo.

The Bible Lecture of the evening was brought by Rev. E. M. Riddle, at the conclusion of which he pronounced the benediction.

## Wednesday morning, October 16

The business session opened with Acting Vice-Moderator C. E. Johnson in the chair. The devotions were led by Kermit Hoard. Minutes of previous session were read and approved.

The Committee on Committees presented the names of L. O. McCartneysmith, V. E. Meyer and D. C. White as the committee on Conference manual of procedure. The committee was elected.

The District Mission Board asked churches to make quarterly returns on assessment which will remain at 40 cents per member, Udell to receive \$30.00 per month. National Mission support to this point, \$75.00.

The College Trustee expense was allocated to each church as of 5½ cents per member, to be paid promptly.

The Ministerium presented the following recommendation: That we in conference assembled adopt the following articles relative to the calling of a minister as printed on Page 9, Section 4, Article 1 and 2, also Page 6, Section 2, Article 3.

Four lay delegates were seated, a total of 20 lay and 5 ministerial.

The Committee on Moderator's Address gave their report which was accepted.

Upon proper motion the Executive Committee was given  
(Continued on Page 11)



# THE NATIONAL SUNDAY SCHOOL ASSOCIATION

## *Power for Service*

Rev. N. V. Leatherman

This is the fourth and last in a series of articles on Sunday School work. The first subject was "Organized Work," the second was "Results that Count," the third was, "Vision of Opportunity," and this last, "Power for Service." Our work many times may be organized, but the results may be poor because the power to run the machinery may be lacking. No one can deny the need of power these days in the Lord's work. The great game of local, national and international politics is a play for power. We know that undisciplined power is extremely dangerous. Therefore not only in the political world is power needed, but more than ever in the Christian order and way of life in Christ is this power needed. Certainly when this lack of power is so constantly demonstrated by the church, we need no argument, no lengthy persuasion to convince us we do need power.

Doubtless the better interest would be to consider the source of power. The program of Jesus was all geared and ready for operation, when just before He left His disciples He said, "But ye shall receive power, after that the Holy Ghost is come upon you." It is not at all peculiarly strange, but altogether consistent that God has given us no other source of power. What other source do we need? None! The Holy Spirit is enough power for all Christians. Yes, He is more than enough. He is not given by measure. This is not mere dogma and doctrine. It is that; but more. The power of the Holy Spirit has been in action in the church from its beginning. In fact, the record of His operation gave birth to the church, even as He did to the Son of God, the head of the church. The historic record of all the good accomplishments of the church is a record of the work of the Holy Spirit. The book of Acts, spoken of as the Acts of the Apostles, might better be spoken of as the Acts of the Holy Spirit. When the Antioch church sent forth Barnabas and Paul, on their first missionary journey, "The Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them." When James pronounced the conclusion of that first great ecumenical council at Jerusalem, he said, "For it seemed good to the Holy Ghost and to us." Brethren, this is the one source still, for the church and her Sunday School work.

Thus we sense our need for power, and thus do we know the source of that needed power. There remains one great concern. How may we receive that power? Here again we need no lengthy dissertation. For who among us have not read or heard the true way to receive the Holy Spirit of Power? We know we must make a complete surrender unto the Lord Jesus Christ. For the Holy Spirit will never leave Christ and His Word out of the picture. Christ must be exalted in our souls. We must continually bear a repentant attitude, a loving attitude, a worshipful attitude toward Him. We must make our confessions to our great High Priest. We must have a forgiving nature, which is a real part of the new creation the Holy Spirit

would make of us. And we must also be obedient unto the dictates of the Holy Spirit, which are always consistent to the Word, the truth of God. Paul said in his defence, "Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision."

To be obedient to Him is to allow ourselves to be used by Him. The world has its hunch. The Christian has the Holy Spirit. The impulses caused by the Holy Spirit must be obeyed if the Christian is to receive the power.

Now power is for use, for service. If it is not used the instrument becomes weak and useless. Just there is our trouble, our weakness in the church. The Holy Spirit has not diminished in power. We have diminished in our willingness to be used by Him. We have rebelled against the necessary sacrifice that would allow Him to use and control us. We have succumbed to the line of least resistance when the Spirit of God would do battle through us against the spirit of this world. The Christian must assert himself against all that is evil, and on behalf of all that is right and all that is true and all that is good. For this is the work of the Holy Spirit within us whom we allow to do His part in the economy of God.

The Holy Spirit can make great students of the Word of God. He caused holy men of old to write it. He will give those who will study the power and ability to interpret it. He will give the power too, to teach it as well as understand it. He will give the power to be graceful, loving and kind. He will give the power to direct your class of seemingly unruly boys or girls, if you are willing. He will give you power and inspiration in making proper visits to the homes of your pupils if you are willing. He will give you power to lead your pupils to Christ the Saviour, if you are at all willing. He will give you power to bring them to the worship services of the church, if you are willing. The Holy Spirit will give you power to do whatever He inspires and seeks to prove you to do.

We have been trying to do too many things in our own name, for our own praise and glory, and in our own strength and wisdom, and have discovered ourselves weighed in the balances and found wanting. Let us learn how to yield to the Holy Spirit for power, and do all our tasks in the name of our Lord and Saviour Jesus Christ. Then and then only will the Sunday School and the church advance into the type of service that will count for the glory of our Lord and Master.

Hagerstown, Md.

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Is my confidence placed now in God Himself, and not in His blessings?

Staleness is an indication of something out of joint with God.

A self-centered professor has no ear for anything but himself; he cannot hear a thing God says.





## EDITORIAL COMMENT

Dr. R. F. Porte

### THE GENIUS OF BRETHREN LIFE AND RELIGION

This writer greatly appreciates the introductory note which the Editor gave to my first article. The title to my first article may have seemed somewhat presumptuous to some readers, but taking the Gospels and the Book of Acts as our sources of information on apostolic life and religion, one fails to find a close connection between the apostles and some forms of Christianity in the present time. If a discussion, such as this, arouses further interest in Brethren life and history the present effort will have been quite worthwhile.

It seems to this writer that the mere recitation of historic events connected with the Brethren would not result in the lasting good we ought to seek. The question is as to whether Brethren people are still endeavoring to do what our fathers did so well. If Brethren people should become inveigled into departing from the main trend of our fathers, we will have not only betrayed our trust, but also missed the total purpose of the Brethren.

History shows that good people are often too willing to surrender their heritage of liberty and simplicity in Christ for the ideas of a favorite religious leader who covets the position of a potential pope. History also shows a rhythmic swing from extreme religious despotism to an extreme liberalism. Both extremes are bad and far from the truth, in fact and purpose. The person or group that likes to rule in the total religious thought must of necessity use the tendency toward liberalism as a cudgel to enforce religious despotism. Between the two extremes, liberalism is the better. No progress is ever made without venture and at the cost of the danger of error. History is on the side of the people of originality and venture. Many of the martyrs were condemned as heretics, and were such if the conditions of their day had been right, but history has vindicated the martyrs and all who with loyal purpose to find the truth have dared to venture beyond the religious fences.

For the sake of space and time, some of the smaller but significant religious movements pointing toward religious freedom are passed by and the reformation led by Martin Luther (1417) shall be briefly considered. This significant quotation taken from Luther's work indicates the trend of his purpose. "We must renounce all confidence in our natural strength and take the matter in hand with humble trust in God, we must seek God's help with earnest prayer, and have nothing before our eyes but the misery and wretchedness of Christendom." It is to be hoped that the reader will note the endeavor to be free from ecclesiastical domination and for the Christian to look to God by faith and to be instructed by study of the Bible. Luther condemned the pretended mastery of the Scriptures by the ecclesiastics of his day in the words, "They learn nothing of them all their life, they assume

authority, and juggle before us with impudent words, saying the Pope cannot err in matters of faith." The authority which Luther set forth was the Holy Scriptures which alone could guide the seeking soul into the knowledge of God and true piety.

One of the recurring experiences one notices in church history is the human element appearing in religious activity in an authoritative way. This is true in ancient Israel, true in the days of the apostles, true in the days of the great metropolitan churches and perhaps true today. The tendency is to speak for the Bible and not let the Bible speak for itself. Luther sets forth his view in these words, "To preach Christ is to feed the soul, to justify it, to set it free, and to save it, if it believes the preaching. For faith alone, and the efficacious use is the Word of God, bring salvation."

The trend of Christian faith is ever toward an organized and humanly directed order which then loses the simplicity of faith as witnessed in Christ and the twelve disciples. One church leader who influenced Luther toward an evangelical religious experience was Johann von Staupitz, an evangelically inclined official of the Augustinian order, who gave Luther spiritual guidance that set him free from superstitious dependence upon dead works as a means of salvation, and constituted him a free man in Christ. Then Luther would save his people from spiritual death so evident at the time, and he swung from his personal spirit of freedom in Christ to that of a ruling church officer. Newman puts it in these words, "The practical, political, military side of the work in which he became engaged, no doubt tended to eliminate from his thinking the sweet reasonableness of the older mysticism, and to induce the harsher modes of thought and expression which characterized his later work!"

In a letter to Luther, Staupitz said, "May Christ help that we may at least live according to the Gospel, which now sounds in our ears, and which we may carry in the mouth, since I see that multitudes abuse the Gospel for the freedom of the flesh. May my prayers, seeing that I was once the forerunner of the holy evangelical teaching, still avail somewhat with thee." Staupitz, a Catholic, sounds again to Luther, the danger of authoritative ecclesiasticism and pleads for devotion to the Gospel and faith in God.

The above quotations are given to indicate to the reader how church leaders, perhaps with good intent, swing to a dictatorial position in order to bring to pass what they believe is right rather than continue in a sweet spirit of submission to the way of God, letting God vindicate His own truth after His servants faithfully proclaim it. Schliermacher makes this contrast between Protestantism and Catholicism, "Protestantism makes the relation of the individual to the church dependent on his relation to Christ; Catholicism, vice versa, makes the relation of the individual to Christ dependent upon his relation to the church."

There is but one realm wherein any individual may, by God's help, create a new order and that realm is his own life. Outside of our individual life we can do little more than witness and point the way. No one with any familiarity with the movement of Brethren history, can help noticing swings toward ecclesiasticism and legal authority. This swing appears in both church polity and theology. The purpose of these articles is to point to the simplicity in Christ. Live and exemplify Christ all you



possibly can, brother, sister, and remember that your task and the task of every member of the Brethren Church is to help our associates or compatriots to find the sweet humility and self-control and dependence on God the Father that was exemplified by our Lord and Savior. The Brethren are not altogether free from formalism which cannot afford peace to sinners which can only be found in meditation and study of the Word of God.

T. M. Lindsay makes this observation, "Medieval theologians looked at the Bible as a sort of spiritual law book, a storehouse of divinely communicated knowledge of doctrinal truths and rules for moral conduct and nothing more. The Reformers saw in it a new home for a new life within which they could have intimate fellowship with God Himself, not merely knowledge about God, but actual communion with Him." (Hist. Ref. in G. p. 445) To the above we add this quotation from Luther, "We have therefore need to pray that God will lead us, and make us taught of God; that is, ready to learn from God and will Himself, as He has promised, write His law in our hearts; otherwise there is no hope for us. For unless He Himself teach us inwardly this wisdom hidden in a mystery, cannot but condemn it and judge it to be heretical." (Christian Liberty).

Both quotations may be called mysticism, but it is a mysticism known only to Him who created life on earth and knows from whence we came and whither we go. No human person knows the right balance between mysticism and rationalism, that is one reason why we dare not trust to the flesh. Rationalize Brethren doctrine, and to one it satisfies the mind and heart too, but to another it is all unnecessary. Lean on the mystical side and one says at once it is impractical and unnecessary and another walking in blind obedience fails to make these doctrines of our church appear in practical living. History reveals many devout students who dare to set forth the sacredness and authority of the Word of God for Christian living and faith which saves the soul.

—Warsaw Indiana.

## WITH THE LAYMEN

### CALLING ALL NORTHERN INDIANA DISTRICT LAYMEN

The Northern Indiana District Laymen will meet at the Milford Brethren Church on Monday evening, December 2. Please set aside this evening for the laymen. We need your support.

Our speaker for the evening will be Rev. E. M. Riddle, our newly appointed Mission Board Secretary and Field man for the College.

Everett E. Miller, Pres. N. Ind. Dist. Laymen.

Unconsecrated wealth of Christians is one of the great hindrances to the progress of the Church.

God is willing and ready to work in us and through us if we are willing and ready to let him.—D. L. Moody.

## Christmas Seals



### ... Your Protection Against Tuberculosis

## FIRST CALL For Christmas Seals

A thorough search of any modern city today would surely fail to reveal the lamplighter, so familiar in the by-gone days of the gas-light era. The solitary figure with ladder and torch plodding from lamp to darkened lamp, leaving behind a trail of cheerful blazing light which banished every frightening shadow from the dusk-filled streets, disappeared with the advent of electric lights.

Yet on Thanksgiving Day, in every home in the nation the picture of such a lamplighter will be found gracing the 1946 Tuberculosis Christmas Seal, the messenger for health that has for forty years frightened away the shadow of tuberculosis.

The fortieth annual sale of Christmas Seals to raise funds for the control of tuberculosis will be conducted this year from November 25, until Christmas and 87 per cent of the money will be used within the community in which it is raised. Eight per cent will be used in the State and the remaining 5 per cent for the coordination of National programs.

Almost forty years ago, the first Christmas Seals were sold in Ohio. In 1910 the death rate from tuberculosis was 143 per 100,000 persons and in that year there were 6,844 deaths from the white plague. In that year also the Christmas Seal Sale in Ohio amounted to \$37,235.27 and the money was immediately put to work fighting tuberculosis.

In 1945, the death rate from tuberculosis in Ohio was 36.5 per 100,000 and there were only 2,573 deaths from the disease. The annual Christmas Seal Sale in 1945 amounted to \$925,406.89, every cent of which is being used to further reduce the number of deaths and needless suffering caused by tuberculosis.

Stewardship puts the Golden Rule into business in place of the Rule of Gold.

Nothing enters the mind without leaving its mark.—Selected.

"Happiness adds and multiplies as we divide it with others."



authority to change the time of District Conference. Also a motion prevailed that the Executive Committee, in arranging the program for the next conference make place for the young people.

There was a general discussion on ways and means of locating a permanent site for a young people's camp. By motion the pastors of the District are to serve on this camp site committee, each pastor to choose one layman from his congregation to also serve. They will survey the possibilities and report definitely at the next conference.

The following request was read: The Central District Conference of Brethren Churches, in session at Udell, Iowa, October 14-16, 1946, desires to recognize the license of ministry of Mrs. Loretta Carrithers, issued by the Ohio District Ministerial Examining Board and renewed by said committee as of the date of October 15, 1946. This was granted.

A motion prevailed that a business session be held at the close of the afternoon session.

Following the singing of a song, Talks were given in behalf of Ashland College and Seminary by E. M. Riddle, and in behalf of the Benevolent Board and the Brethren Publishing Company by F. C. Vanator.

W. R. Deeter pronounced the benediction.

#### Wednesday afternoon

Following the song service the devotions were led by Mrs. Betty Johnson, with prayer by C. E. Johnson.

The sermon of the afternoon was delivered by D. C. White.

More denominational interests were represented as follows: Our National Mission Work, by E. M. Riddle; Our National Youth Work by V. E. Meyer; Our National Sunday School Association by E. M. Riddle; Our National Laymen's Work by Lawrence RuLon.

At the business session which followed, the Resolutions committee made its report which was accepted and resolutions adopted.

The following were placed in nomination for College Trustee: V. E. Meyer, Waterloo; Chas. Derr, Cerro Gordo; Ora Powell, Udell. Nominations were approved.

The minutes were read and approved, and the benediction was pronounced by C. E. Johnson.

#### Wednesday evening

After the opening song service the devotions were led by the new Moderator, D. C. White. A quartet composed of Rev. and Mrs. W. R. Deeter, Mrs. Pauline Wisner and Lawrence RuLon rendered a beautiful number.

The Bible lecture of the evening was presented by F. C. Vanator. The conference closed by the singing of "Blest Be the Tie that Binds," and the pronouncing of the benediction by Rev. Vanator.

Mrs. Marion Dietz, Secretary.

Make yourself an honest man and then you may be sure there will be one less rascal in the world.

"The man who declines to accept good advice often lives long to regret it."

"These are times when we need to have our hearts made tender so that they can bleed over the needs of others."

## Ashland College News Letter

By Arthur Petit

The gospel teams, both men and women, are now available for engagements in the churches. A letter addressed to either in care of the college will bring further details. Churches and pastors should take advantage of this opportunity to use these fine young people and also to give them a chance to acquaint themselves with the work toward which many are pointing.

A highlight of the campus year was reached last week when Randolph Churchill appeared to speak on Europe Today. The lecture was scholarly and Mr. Churchill showed a very good understanding of the situation. He pleased his audience unusually well.

The Prudential Committee of the Board of Trustees met on the campus last week to conduct the business of the college between meetings of the whole board.

Indications are that the number of students who will wish to attend Ashland College next year will be greater than ever before. Applications are arriving daily. Never before, not even last year, have so many young people with excellent background indicated an interest in Ashland. Brethren are urged to apply now to assure admission.

A limited number of students will be accepted late in January and Brethren are urged to make inquiries now if they intend to enter or know of those who have such intentions. The number will be VERY limited and already more than one-fourth of the vacancies have been assigned to those already accepted.

The same statement with minor modifications may be made for September, 1947. The number will undoubtedly be very limited and Brethren young people are urged to apply as soon as possible.

Pine Whispers pictures are being taken. The yearbook is to go to the printers early in 1947 to assure its publication before the close of the school year late in May. Betty June Myers of Ashland is Business Manager of the book.

## Wedding Announcement

COX-WALTERS. In the Loree congregation at the C. L. Waters home near Peru, Indiana, on October 12th, Mr. Eldon R. Cox of Peru, son of Mr. and Mrs. Bonsell Cox, and Ruth Waters, daughter of Mr. and Mrs. C. L. Waters, were united in marriage by the writer.

Mr. Cox spent considerable time in the service of his country and is now engaged in construction work. The bride has been employed in the Bryan Manufacturing Company of Peru for several years. She is a member of the Loree Brethren church; of the Delta Theta Tau sorority. Their home has been established at 323 East Second Street, Peru, Ind. The double ring ceremony was read by the former pastor and long time friends of the family. May heaven's choicest blessings attend them as they journey out and on through life together.

C. C. Grisso.



## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### LIFE

The world is weary of new tracks of thought  
That lead to naught.  
Sick of quack remedies prescribed in vain  
For mortal pain.  
Yet still above them all, ONE figure stands  
With outstretched hands.

Man's ears are deafened with conflicting cries,  
"Here wisdom lies!"  
"Here rest and peace are found!"  
"Lo, here, lo, there, all things are fair."  
Yet still ONE Voice repeats the tender plea:  
"Come unto ME!"

Fools stumble on strange paths their fathers trod  
In search of God,  
But found Him not, and in defeat they died,  
Unsatisfied,  
Yet NOW or THEN, ONE ceases not to say:  
"I am the WAY!"

Would-be philosophers make blind our eyes  
With sophistries,  
And bid our faith by Science stand appalled  
(Science, so-called!)  
Yet still rings out these words of tender thuth:  
"I am the TRUTH!"

Men seek in vain some charm whereby to flee  
Mortality;  
Some magic potion which to them shall give  
The power to live,  
Yet still one message sounds above the strife:  
"I am the LIFE!"—Log of the Good Ship Grace.

### THE COMING RELIGIOUS DICTATOR

Rev. 17

Here we learn of an apostate church along with a world-wide one-man dictatorship which embraces political, commercial, and religious power. The Old Testament prophets often used the terms "fornication," "adultery," etc. to denote apostasy (Isa. 1:21; Jer. 2:20; 3:1, 6, 8). As fornication and adultery are forms of false affection prostituting the most sacred to the most sinful purposes, so the departure from the true God and His Church is a violation of the most sacred ties, which is odious to our God. The unchaste woman represents a false religion to which the whole world is turning. The leavening process of contamination has been working for centuries (Mt. 13:33; Gal. 5:9).

Here are the several descriptive features of the harlot: "She is clad in gorgeous array (17:4), Holding out an enticing cup (v. 4), Mother of harlots and abominations (v. 5), Drunk with the blood of the holy (v. 6), Poisoning the inhabitants of the earth (18:3), Bearing names

of blasphemy (v. 3), Ruling over the kings of the earth (v. 18), Yet in a wilderness (v. 3), One by whom the merchants grow rich (18:3), Presumptuous in her self-security (18:7), Hated by the very powers whom she has ruled (v. 16). And so this is the nature of the coming world religion. Man is like the atheist—he never distinguishes between the genuine and the counterfeit. In fact, he prefers the counterfeit to the true! Some day religion will be governmentally controlled and compulsory. When man forgets to worship God he begins to worship man. Men deny the Deity of Christ only to ascribe deity to man. We are headed for the federation of false religions. Blasphemy characterizes the coming world religion. Everything sacred will be trampled under foot. There is not much respect today for things sacred.

The purple of the woman's apparel represents political power (v. 13). The scarlet represents sin and lawlessness. Her jewels denote that she has sold her soul for the things of this world. "This world is always a friend to counterfeit religion, but the enemy of Jesus Christ." "Modernism leads to atheism, and atheism to communism." All three are destructive of the Bible. According to verse 16 atheism will wipe out the religions of the world.

Our Saviour, in His first coming, dealt with sin, but in His second coming He will deal with the author of sin (Gen. 3:15). In His first coming He was sealed in a tomb, but in His second coming He will seal the devil in the bottomless pit. Formerly He triumphed over death, but He will later deal with the author of death. As a representative of the human race (Heb. 10:14-17) He came in weakness to set up the true Church as the emissary of salvation, but as God He shall come the second time to destroy the false church and break up the hard-hearted (v. 14).

## BRETHREN YOUTH

### NORTHERN INDIANA YOUNG PEOPLE MEET

On October 15 the young people of northern Indiana held their organization meeting at the Warsaw Church. Neal Bennett, adult advisor of the young people's group in Warsaw, acted as chairman of the meeting. Group singing was led by Mary Louise Vanator with Mary Louise Long as accompanist.

The six churches represented presented their young people and the count showed around eighty present, besides adult leaders and friends. Each Church then chose a representative to serve on a planning committee. These representatives and the offices held are as follows:

President .....Joyce Whitmer, South Bend  
Vice-President ....Eleanor Mamerow, North Liberty  
Secretary .....Rosemary Roose, Nappanee  
Assistant Secretary .....Janet King, Elkhart  
Treasurer .....Mary Murray, Goshen  
Project Chairman .....Floyd Gla Robbins, Warsaw

The planning committee presented the following names as an advisory committee: H. H. Rowsey, Goshen; J. M. Bowman, Nappanee; Ted Hevel, North Liberty; Neal Bennett, Warsaw. Honorary members are: Gil Dodds, Wheaton, Ill. and Bert Hodge, North Manchester.

It was decided to hold quarterly meetings in a manner



similar to the Laymen's organization. The next meeting is set for January 21 at South Bend.

The Warsaw group served cider and doughnuts in the basement and a social period helped to renew friendships as well as form new ones.

Much enthusiasm was shown and we are assured of several other churches being present at the next meeting.

Will you remember this group in prayer that it may grow in number and in the grace of our Lord?

Rosemary Roose, Secretary

Janet King, Assistant Secretary.

## Business Manager's Corner

(Continued from page 3)

generation has made Jesus live in fiction as does **Behold Your King.**

"Under His Wings," by O. Hallesby, \$1.00. And if you want the other five books of this truly spiritual writer: "Why I Am a Christian," "Conscience," "Religious or Christian," "Prayer," "The Christian Life"—all \$1.00 books—all six, including, "Under His Wings," in a gift box for \$1.00 postpaid. An appropriate Christmas gift to any pastor or Sunday school teacher. And every W. M. S. society should have a set for its library.

"Papa Was a Preacher," by Alyene Porter, \$1.00—A popular, captivating story.

We are expecting the other book, "The Gauntlet" in hand very soon, possibly before this word reaches you.

### Other Recommended Books

"The Quest," by Ludwig Bauer, \$2.50. Reviewed in December "Woman's Outlook" by Helen Shively, Reference Librarian at Ashland College. Read her interesting story and you will want to read the book yourself—a story of the shepherds of Bethlehem—an appropriate Christmas gift.

"Blessed Are the Meek," by Zofia Kossak, \$3.00, postpaid, a historical novel of St. Francis of Assisi—during the years of the Fifth Crusade to deliver Jerusalem from the infidels and the tragic Children's Crusade.

"They Found the Church There," by Henry P. Van Dusen, \$1.75, Postpaid. The armed forces discover Christian Missions.

"New Testament Heroes," or the Acts of the Apostles visualized, 35c each, the newest of the Bible visualized book, and each one gets better. We recommend this new book heartily to our churches and homes. Especially helpful in the religious education of children, but is interesting to adults also. The publishers say it is prepared for the ages of 9 to 99.

**New Booklets for Children**, 25c each as follows: "In God's House"; "Jesus Loves Us"; "God Is Good"; "We Give Thanks." Also, all four of these booklets are bound in one volume under the title, "Going to Church with Betty and Bob," beautifully illustrated, sells for \$1.00, postpaid.

**Christmas Program Material**—"Even unto Bethlehem," a Christmas Meditation (complete program), 10c each or

\$1.00 per doz.; "The Christ-Child," a full length Christmas pageant, 10c each or \$1.00 per doz.; "Standard Christmas Book No. 5," 25c; "Standard Christmas Book No. 6," 25c.

*"The Gospel must first be published among all nations."*  
Mark 13:10.

## New Press Fund

Authorized by

The 1946 General Conference

GOAL .....Not less than \$15,000.00

The Press Fund last week stood at \$1,000.00; it goes up \$200.00 this week. The outlook is encouraging. And along with your giving, remember the call to prayer for this project.

A GREATER PUBLISHING HOUSE  
FOR THE BRETHREN CHURCH

We can have it, if we want it;

If we want it hard enough.

### THEY NEVER GROW OLD

And as for men  
They grow not old on earth—  
They have not time,  
They but begin to live.  
They do not even come to ripeness here,  
But only yonder in the Great Unseen  
It takes a million years to make a man.

The earth is but man's cradle,  
A man of four score is but a babe  
Peering, perhaps, over his cradle's edge.  
But the wide world of his existence  
Is yet to roam through and to widen in.  
Life is before him, greatness is yet to come;  
After awhile he will desert his cradle  
And go forth to seek the fortune  
God reserves for him.

Man's longest earthly life  
Is but a ripple lapping at the base;  
We see the generations come and go—  
And men say we are old.  
Yet we are young beside God  
And His angels which excel in strength;  
And Paul is young met,  
And John, and Moses too—  
Walking the hills of everlasting life  
Immortals grow and grow, but ne'er grow old.



"One of the functions of faith is that of removing the mountains that doubt creates."

If there were more devotions in the home there would be fewer divorces.

To be polite is to do and say the kindest thing in the kindest way.

We do our living through our giving, and when we stop our giving we begin our dying.

"SAFETY SLOGAN"—We raise our children up; why run them down? STOP, LOOK, and MISS THEM.



## News From Our Churches

### AT CANTON, OHIO

#### "I'M STILL THRILLED"

I just returned from a week end evangelistic campaign in Canton. We held services Friday and Saturday nights and two services on Sunday. The Canton people are enthusiastic. They've got something to work with and they've got somewhere to go! We devoted our entire four messages to the general theme of "Personal Evangelism." Being a wide-awake and keen minded congregation they caught the fire and I will be disappointed if they do not pass many of our larger congregations in the near future in growth and spiritual fervor.

The Canton Church is young. They have an energetic young minister in E. J. Beekley, a young Sunday School Superintendent, younger young people and older young people in every department, young people in the choir, young people accompanists, young people leading singing, young people everywhere. They have a good number of Ashland College, and other college graduates plus a number of college students that were home for the week-end.

They are not all young. There is a substantial minority of older ones that wisely saw the future of such a group and have persistently stayed back of them, supporting and encouraging them through the harder days and now they are going to see rich rewards for their patient and keen vision. They are to have much praise and credit. It would have been much easier for them to have been content to sit back and rest, but no, they pressed on, like Godly mothers and fathers, they are now reaping rewards.

They have bought a church that is worshipful, commodious, light and cheery. It was almost filled for the morning services I was there. Watch them. In a very few years they will be building their new building on their lovely lots located in N. W. Canton and the present church will continue as a substantial memorial for the seven years of yearning and sacrifice they spent outside of a church home. It didn't cool them, it burdened them. Such prices of faithfulness and loyalty do not go unrewarded by our Lord!

Five came forward for decision on Sunday morning at the services. May continued effort in spiritual power keep burning their desire for souls.

It was a glorious week end, spent with lovely people because they had such radiant Christian personalities. May God's blessing and the power of the Spirit be in their midst during the working out of the challenging future ahead of them.

Vernon Grisso, Dayton, Ohio.

### FLORA, INDIANA, REVIVAL

The evening of October 6th found Mrs. Adams and I in Flora, Indiana, to hold for these folks a week of meetings. It was a pleasure to spend a week with these Brethren and preach for them, and bring them the Gospel in song also.

This was our first opportunity of working with Brother Brant and his people and it was a precious experience for us. Our work was truly from "house to house" for the Lord, and yet many times we were privileged to stop at noon and evenings to enjoy the wonderful meals prepared for us by the women of the Flora Church.

The church at Flora is to be commended for its attendance to these meetings, it being above the average each night. We wish to thank the church for the fine offering Mrs. Adams and I received.

Our home during this meeting was with Brother and Sister Kuns. These folks did all within their power to make our stay with them pleasant and enjoyable. For their wonderful care of us during our stay, we say thank you, and we know that God will richly reward them for their labor of love bestowed upon those who humbly serve Him.

May the church at Flora continue to serve and witness for the Christ and thus win for Him many souls.

Samuel Adams, Peru, Indiana.

### UDELL, IOWA

We depended on another of our locals to send in a letter of news from this place, but it is late in arriving, so we will report. We have had some mountain top experiences this fall, but space will hardly permit relating them all.

First of all, a summary of attendance January 1 to October 1, 1946. Average of Church school, and morning worship, less than a score. Evening, C. E. 8; worship 27 plus; 40 sermons; 3 funerals; assisted 2; 1 baptism. One Temperance meeting (week nite; 40 out). Guest speaker at three other towns in county, 5 times; visited other churches on special occasions, 5 times; Pre-Easter meets, with average attendance 26. Good Friday service 120. High attendances on Sunday evenings were 116, 72, 67, 40, 36.

We held up all through the summer months, and still going, with our Sunday services, while some places there is no evening services.

We took three or four days, as vacation, and visited at Oakville, Indiana one night; at Cambria, one evening, and Burlington two evenings. At Cambria the good people came, 40 strong, served a supper at the annex, and we preached for them. The Grad Orchestra contributed to the inspirational services in a splendid way. No offering



was taken, but some how the "Georges" and "Abes" found their way to our purses in a WONDERFUL way. Thanks, you GOOD People, and Praise the Lord.

The E. W. Hendrix took us to Winona Lake Bible Conference one Sunday. We also attended our Conference at Ashland, one week. This was a real treat as usual and a great uplift. Lord bless all the faithful Brethren in a good way.

While in Ohio and Indiana we picked up a lavatory and other equipment and brought them home for our bath room; they are now installed and working. We "bossed" the whole job of burying 200 feet of tile, 22 feet soil pipe, septic tanks, plumbing, and all; as the "feller sayz", free, gratis, fur nuthin'. Some men helped pay my helper.

In October our church entertained the Central District Conference and everyone cooperated and we had a great time for the Lord. Four ministers, twenty laymen came in as delegates and then we had others, of course. Mrs. Deeter and I had the privilege of sleeping Rev. and Mrs. F. C. Vanator, former College mates of 1920. The ladies of the Christian Church fed the people.

Another feast and privilege was our revival meetings with the Gilmers, as evangelist and song director. The weather was good except about three days, we had rains. Interest was good throughout. Rev. Gilmer is a real Gospel preacher, the bulk of his messages being Scripture quotations bearing on his Theme. The largest attendance was on a Tuesday night, of 86. Some colored singers were with us as guests. While there were no accessions, we did have the promise of some new people in the community, who will work with us. No doubt there were some under conviction. We are ready to help others into the Kingdom, but willing to wait.

In all our over thirty years in the ministry, we never have had special meetings, but what they paid for themselves. The offerings were good. The Love Gift to the Gilmers was a GRAND one, and they went on their way rejoicing.

It is through prayer and constant trust in the Lord that sustains us. We hope some day to have a worthy successor on the field.

W. R. Deeter.

## PASTORAL AND EVANGELISTIC SKETCHES

### Mexico, Indiana

Just two years ago we moved into the village of Mexico where we had been ordained to the ministry, and where we began our pastoral labors forty-two years ago. On arriving at Mexico we found the little flock of Brethren there without a shepherd and they invited us to preach for them, which invitation we accepted. It had been our plans to do some evangelistic work, which plans were not carried out because of certain conditions at home. Thus after two years we are now engaged in the work that has always been heavily upon our heart, the work that we enjoy and that in which the Lord has been pleased to honor, the great work of evangelism. Mexico has always been one of our good churches. Never was it large in numbers, but always loyal to the church in all its doctrines and in its support of its institutions. Out from it have gone many young men and women to find their way in the service of the church. They have had their struggles and dis-

couragements in a heavily church community, but withal, they have kept faith and continue to carry on. The two years of pastoral service have not been all that we had hoped for, although we did witness some gains. We shall continue to live among this good people and give them our moral and financial support in every way possible. May the Lord's richest blessings be upon them and their pastor, whoever he be, that shall be called to lead them out and on to greater victories.

### Lanark, Illinois

On October 6th we found ourselves with the brethren at Lanark, Ill., where Mrs. Grisso and the writer had been invited to spend the day with them in their annual Rally Day and Home-coming. To say the least it was a day of great blessing and fellowship with our friends and spiritual sons and daughters. Here we labored for five years and here the Lord was pleased to give us a great harvest of souls. It rejoiced our heart to see them remaining faithful. They have a great Bible School under the direction of our Brother H. B. Puterbaugh. We spoke to a capacity audience at the worship service and had a delightful fellowship meal at the noon hour in the newly remodeled dining room. They are looking forward to the coming of the McCartneysmiths. May the Lord be pleased to give to them a pleasant and profitable ministry. Leaving in the afternoon with our daughter, Vera and her husband, we drove to Cedar Rapids, Iowa, to their home and where they are employed by the "Ronks." Here we visited the Ronks as well as their plants. After three days at home we found ourselves at

### Highland, Pa.

Here on Lord's Day, October 13th, we began an evangelistic effort with these fine Pennsylvania folk and their beloved pastor, our friend and fellow-laborer, Brother Dyoll Belote. This was my first trip to this particular section of Pennsylvania. We trust it will not be the last one. We spent two wonderful weeks together in labors for our Lord and the interests of our beloved church in the Highland community. Here we met many of the church's choicest souls. We were amazed at the number of young people and the talent they displayed. How they came in great numbers, and how they listened to the Word, and how they sang the great hymns of the church, and how they picked up the choruses, and how they furnished special numbers for the various services, was indeed marvelous and cheering to the heart of any pastor and evangelist. Here is one place where there seemed to be perfect harmony between pastor and people. In all the time spent here I did not hear one single sentence of criticism of their pastor. They love him for his faithfulness in his care of the church and for his loyalty to the denomination and for his faithful presentation of the message. He knows his field of service well, and knows exactly where to find every member of the flock. We really had a feast of good things together.

They were extravagant in their effort to take care of our physical needs, as well as in their words of praise for our efforts in the preaching and teaching of the Word. This appreciation was shown not only in word, but in deed. We made our home in a tourist home in Scenery Hill, nine miles away from the church in one of the beauty spots of the hills of western Pennsylvania. The brethren lived up to their long standing reputation of hospitality and



good things to eat. Thanks again, brethren it was all wonderful.

The first Lord's Day afternoon of the meeting in company with Brother and Sister Belote we drove over to Masontown to be with them in their special Rally Day service. I forgot to say that Brother and Sister Dague were also in the group. Here we met friends of other years when we labored with them in evangelism. While at Highland a number of the Uniontown Brethren found us at various times. We were happy to renew acquaintances of other days with these brethren.

The pastor will report the visible results of the effort. Our prayer is for the continued blessings of the Lord to be upon them and their pastor. He cannot fail to reward such faithfulness and such loyalty.

These lines are written from

#### Mulvane, Kansas

Driving a distance of 1200 miles from Highland, Pa., we came via our home in Mexico, where, after three days we started for Mulvane, Kansas. We are here engaged in the first Brethren revival ever held in this town of 2000 souls. The membership lives far in the country. We have just eight members in the town. The new building is not completed and we are "in the basement." The first week it has rained the greater part of the time. If you have never been in Kansas you cannot appreciate what that means to the Kansas roads. The first week we are spending in an effort to establish our distinctive doctrines in the town and for those of the younger brethren who have heard little, if anything, of our distinctive plea. Considering everything, the attendance has been encouraging and we hope for some immediate results.

Brother Wilbur Thomas is the new pastor and is getting started nicely in the work. They asked for my service until Christmas in the District. Sorry, brethren. Will say more about this meeting and any other that we may have, in due time. We remain, Yours faithfully, until His Appearing.

C. C. Grisso.

#### FLORA, INDIANA

It has been quite some time since you have heard from our work at Flora, Indiana. Rev. Woodrow Brant was called among us to lead us on to a larger and better work. He has been untiring in his efforts and we, as laity, have a big responsibility in helping him, a young pastor, to accomplish more for the Lord.

Our Woman's Missionary Society has sent more to missions this year than formerly and also helped in a material way by purchasing a heavy duty electric stove for the church kitchen. Other worthwhile projects have been helped by the efforts of the W. M. S.

Just recently we had a very fine "Home Coming Day." The program was of the highest order, with Everett Flora, a Young People's Worker, giving the morning message. This was very much enjoyed by all. The special musical numbers were above the average both morning and afternoon. Brother Bert Hodge, a former pastor, gave the address of the afternoon, "Your God and Mine," in his usual forceful manner. Our attendance was good and all in all it was a most inspiring and helpful day.

On the following Monday night, we started a week of

evangelistic services with Rev. Samuel Adams, pastor of the Peru, Indiana, Church, as evangelist, and Mrs. Adams as song leader. They proved to be very good leaders, for Mr. Adams was a real preacher of the Gospel and Mrs. Adams, with her pleasing personality and vocal numbers, did much to make our meetings a week of real spiritual uplift. We closed with our Communion on Sunday night, which was a fitting climax to our fall activities.

Mrs. E. E. Kuns, Cor. Sec.

#### ST. JAMES, MARYLAND

At a recent Workers' Conference meeting at the St. James Church the subject of teachers and teaching was discussed. It was felt that something was lacking in the lessons—that the pupils were not getting out of Sunday School the benefits which should be gotten. Some felt that the pupils themselves were to blame; others put the blame upon the literature that was being used; still others didn't know just who or what to blame. After considerable thinking and discussing, the thought arose that possibly the teachers were partly to blame for this seeming lack of something. When this point was presented, all of the teachers at the meeting agreed that their knowledge of the Bible left much to be desired. The idea of a Bible training class was the result of the meeting.

The pastor wrote to our good friend, Dr. Lindower, for information relative to the Home Study Courses sponsored by Ashland Seminary and received prompt reply plus a number of application blanks. Two weeks ago the first session of this class met in the church under the direction of the pastor, and at this time it was decided that the class would meet each Monday at 7:30 and that the Bible would be studied book by book. Each week finds a few new faces added to the class, not only teachers, but others also who are interested in learning more about God's Word—a couple from other than Brethren churches. At the present time we have about twelve registered for the regular Home Study Course—"Exploring the Bible"—and eight or ten others who are doing the same work but who have not registered with the Seminary.

Last week something new was added. Several of the folks told the pastor that they would like to take a course but could not come because they had small children to care for and they did not want to bring them to the class for fear of disrupting it. This problem was quickly and adequately solved. Mrs. Ruby Bates, wife of the pastor, a former student at Ashland College and Seminary, organized a Bible Class for the youngsters. This group met in the parsonage and spent the evening singing choruses, listening to Bible stories, and watching illustrated object lessons. Since a dozen or more boys and girls ranging in age from three to ten, and meeting in the living room of the parsonage, means a lot of work, Mrs. Bates secured an assistant, Miss Janet Metz, one of the girls of our Sunday School.

This is just the beginning of a new venture. How well it succeeds will not be evident for some months yet. But one thing we are sure of—when between thirty and forty men and women and boys and girls give up other activities on Monday nights to come to the church to study God's Word, the church cannot help but prosper.

Henry Bates, pastor.



**THE**

"Official Organ of the Brethren Church"

# BRETHREN EVANGELIST

-- God Gave --  
"His Only Begotten Son"

Jesus Gave -- Himself

Jesus Said -- "It Is More Blessed To  
Give Than To Receive" --

**CHRISTMAS MEANS GIVING**

**BRETHREN CHRISTMAS  
MEANS**

**WHITE GIFTS**

**What Will You Give?**

**White Gifts for the National Sunday School Association**

**December 22, 1946**

Manchester College  
North Manchester, Ind.  
Brethren Historical Library



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## INTERESTING ITEMS

**A Correction Please.** Brother Baer has called your attention to the typographical error in advertising the set of six books by Hallesby. But lest you miss that announcement, let me call your attention to it. The set of six books is \$5.00 instead of \$1.00 as printed in the *Evangelist* of November 23. The books are \$1.00 each when sold separately.

**New Lebanon, Ohio.** On Sunday, November 24, Brother W. C. Berkshire, pastor of the church, tried out the new stereoptican machine which the New Lebanon church has purchased for the South American work. He used it in his evening service. The General Mission Board authorized the purchase.

**Waterloo, Iowa.** "Open House" was observed at the newly purchased parsonage of the Waterloo congregation on Sunday afternoon, November 17. It is located at 282 Hammond Avenue.

**Sunday School Institutes.** The Pennsylvania District Sunday School Board has planned a series of institutes for the various churches in that district. The first of these was held at our Vandergrift Church on Sunday afternoon and evening, December 1. We shall expect to hear more concerning these institutes.

**Linwood, Maryland.** Brother Keck reports that Prof. Garber Drushal of Wooster, Ohio, son of Brother G. Drushal of our Kentucky Mission work, was the speaker at the Linwood church on Sunday morning, November 2. He spoke of the Kentucky work.

**Milledgeville, Ill.** We note that Brother D. C. White has given his bulletin a name. He calls it "The Visitor." The bulletin is a regular "visitor" on the editor's desk.

**Brother William Monroe Ordained.** We learn that Brother William Monroe, who has been serving the Teagarden and County Line churches as a "lay preacher" was recently ordained to the full ministry. This was done in his home church, South Bend, Indiana.

**Nappanee, Indiana.** Brother Bowman, pastor of the Nappanee church, reports that "at last" they hope to go from a "hold up" to full speed ahead in their new church. This is surely good news.

**Dayton, Ohio.** We learn that the New Maas Cathedral Chimes, the gift of Mr. and Mrs. Dorvin Shellabarger, were dedicated on Sunday, November 17. The program included a Chimes recital and demonstration.

**Berlin, Pa.** Brother S. M. Whetstone, pastor of the Berlin Church tells us that the Organ Amplifiers, a gift of Mrs. Mary Picking, in memory of her sister, Edna Braucher Bittner, and in honor of her parents, S. Marella and Samuel Braucher, were dedicated with an appropriate service on Sunday morning, November 24.

**Elkhart, Indiana.** We learn that Brother L. V. King, recently installed as pastor of the Elkhart Church, conducted his own revival meeting in that church recently.

**Cambria County, Pennsylvania, C. E. Fun Night.** We note that the Cambria County C. E. (Brethren) held the "Fun Night" in the Third Brethren Church at Johnstown on Friday night, December 6. The frolic took the nature of a Christmas Party for our Kentucky work. Presents were brought for the boys and girls of the Kentucky field.

**Mulvane, Kansas.** Brother C. C. Grisso recently held an evangelistic meeting in our newly moved church at Mulvane. He said in his letter that the main auditorium of the church was not completed and that the services were held in the basement. He promises to report the meeting in the near future.

**Hagerstown, Maryland.** We learn that a bus load of folks from the Linwood congregation recently attended one of the services in the revival meetings held in the Hagerstown Church.

**Cerro Gordo, Ill.** An All-Day meeting is scheduled for the Cerro Gordo church on Sunday, December 8. A carnal dinner will be served at the noon hour. They aim to burn the parsonage note on that day. Communion for the church is scheduled for Monday evening, December 9.

**Vinco, Pa.** We note that a reception was held for the Vinco pastor and his family, Brother W. S. Benshoff, on Saturday evening, November 23. The reception was held in the school house and a fine program was rendered. A "very excellent lunch" was served.



## The Editor Thinks Aloud

Fred C. Vanator

### LEADERS OF TOMORROW

A few days ago I heard the last part of an afternoon radio program, where the Master of Ceremonies was interviewing a child, which thing he does frequently, calling that child a "Leader of Tomorrow." Among the usual questions asked were two which ordinarily bring an affirmative answer. These are the questions: "Do you go to Sunday School?" and "Do you say your prayers at night?" To both of these questions this little girl gave a very emphatic and even a sneering "NO!" It seemed to me that even the questioner was slightly nonplused.

This set me to thinking!

Future leaders! Leaders of Tomorrow! How are they being trained? Have they such influence exerted upon them that they have no desire for the better things of life? Where does the fault lie—in the child or with the parent?

Of course there are multiplied hundreds of children who do not go to Sunday School or utter prayers at night. And we have a suspicion that there are many who do attend Sunday School who go to a prayerless bed at night. But the influence of religious training (or ought I say Christian training?) is certainly to have some effect upon their lives and bring out the better things within them.

That's why our Young People's Summer Camps are becoming more important every year. That is why it becomes increasingly incumbent upon us each succeeding year to give more and more generously for the teaching of our boys and girls those things which will give them a "sure foundation" and make them real "leaders of tomorrow."

Our Lord knew where the real emphasis should be laid, for he said, "Suffer the little children to come unto me, and forbid them not." We can see in these words the deeper significance of the thought, for mere failure to forbid them is not sufficient—it carries the thought of more than that: the encouraging them to come, and even the leading them into the paths of righteousness.

I have always appreciated parents who, from the very time the children could be brought to the church, they made it a rule to come each Sunday, bringing the children. These children grew up in an atmosphere of Christian envelopment. They imbibed the spirit of all. And, being properly taught both by parent and teacher, became real assets to the church and to the community. Real "leaders of tomorrow!" Let's help such.

Think it over!

### NOTICE TO ALL CHURCHES

Pastors who have not received "WHITE GIFT ENVELOPES" and "LITERATURE" please notify the undersigned at once.

Mr. Spencer Gentle, Ashland College, Ashland, Ohio.

## Business Manager's Corner

George S. Baer

### Don't Forget to Pray

for the great project that is set before the Publishing House by General Conference, namely, the raising of at least \$15,000.00 for the purchase of a new automatic cylinder press for magazine work, and for the improving of other equipment in the print shop. It was the request of Conference that we ask all the people to pray about the matter, for it is a great undertaking for the Lord.

### Come in and Stay in

The list of 100% churches is growing. We invite others to come into the ranks. It is very unusual for a church to get off the honor roll, once it has gotten on. But plans should be made to encourage reading and to promote the spirit of loyalty, so that it will be easy to stay on. Our subscription list is the largest in proportion to the membership in the history of the church. Keep it growing and keep them reading.

### Cheyenne, Wyoming, Goes 100%

Here is one of the youngest churches, but is getting in the front ranks of loyalty. They recently sent us a list of Evangelist subscriptions for every home of the congregation and a check covering the total amount. It is a good way for a church to get started right. The pastor is Brother Frank Garber.

### North Liberty, Indiana, Continues 100%

We are pleased to announce the receipt of a 100% subscription list from this church. It is only what we would expect, for their loyalty has become habitual, but we are glad to give them this public recognition. This is the home church of Brother C. G. Wolf, a member of the Publishing Board, and Brother George Pontius is the faithful pastor.

### The Six Books by Dr. Hallesby

named in Evangelist of November 23 and offered in a gift box are priced at \$5.00, through a typographical error made us offer them all for \$1.00. We are sorry for the error, but they are a bargain at \$5.00. They are great books and sell individually at \$1.00 each.

### Bibles for Christmas Gifts

These three Bibles at \$10.00 each while they last. When we order new ones to replace them, the price will be \$11.50 each. But we bought these at the older price: (Order by number.)

HC2—Family Circle Bible, large boldface type, 60,000 easy-to-read center column references, presentation page, family record, Hour of the prayer, illustrations and maps, size 6 x 8½, genuine leather, divinity circuit, red under gold edges. \$10.00 postpaid.

WC1—Christian Worker's Bible, large clear type, 60,000 center column references, marked on every subject connected with the theme of salvation, How to use Hour of Prayer, Encyclopedia Concordance, Maps and Illustrations, presentation page, family record, genuine leather, divinity

(Continued on Page 14)



# *The National Sunday School Association and Its Program*

## *Is It Worth What Costs?*

Rev. Arthur R. Baer

The tendency to "Size Up" an organization and its appeal for support on the basis of "value received" is not only natural but proper. You can only know the worth of a tree by its fruit. In like manner you can only know the worth of an organization by its past accomplishments and its plans for the future. On that basis: Is the National Sunday School Association and its program worth what it costs?

Were the records at hand, you would discover that for upwards of twenty years the National Sunday School Association has justified its existence and based its plea for support in the White Gift Offering on its Camp Work with Young People. In these camps, annually, hundreds of young people have been given a clearer understanding of Brethrenism: its origin, growth and peculiar position as to beliefs and doctrine. There, they have had daily fellowship with some of the finest leaders of the Church. There, they have seen Christianity come alive and made attractive. They have learned the great doctrines of the Bible so that Christ has come to them as a personal Savior. Many have found Him so, in camp. From such a group has come many of our present leaders. Through Camp influences, some of our younger ministers found encouragement and perhaps the impetus that led them to heed the call to full time service. Many of our Lay-leaders—Sunday School Superintendents, teachers and Church Officials, have caught the spirit and have been trained while engaged in camp work. It is a wonderful work, wisely conceived and judiciously actuated.

No one would be so foolish as to claim for the Camp that all the influence that has made these possible. These Young People have come from churches which have realized the need and were anxious to have the camps accentuate their own efforts. The Camps have been content to add their influence to every other influence for good. Such a record has certainly justified the previous existence of the Sunday School Association.

Future plans call for increased Camp activity with emphasis upon some neglected areas of Church life. The Camp Leaders' Camp and the Adult Camp were experimental innovations last spring and summer. They promise to fill a long felt need in the program of the church. Along with this, Sunday School Institutes are being planned for various parts of the Brotherhood. This is something the writer has long felt to be needful. Through these the Sunday School Association hopes to make contact with individual schools and help solve problems which have caused concern. With these plans coming to fruition in the near future and with the various Department Heads coming to life with programs to be accomplished; the Sunday School Association is in better position to serve the Brethren Church than ever before.

In the opinion of the writer, the accomplishments of the past, along with the plans that project into the future warrant a note of confidence as you bring your White Gift Offering. By what ever standard, the Program of the Sunday School Association is worth what it costs.

—Cameron, W. Va.

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## *Why Support the National Sunday School Association?*

Rev. Cecil H. Johnson

The time is here again when the National Sunday School Association makes its appeal to the Brotherhood for an offering for its work. It is very proper that you ask if this work is worthy of your moral and financial support. Can the Association justify its existence? Can it justify its coming to you year after year for an offering of several thousand dollars with which to carry on?

The National Sunday School Association of the Brethren Church is a co-operating organization of the General Conference and its Board members are elected by the Conference. It makes its annual report to the Conference and is subject to Conference direction and decision.

### **What is the scope of its work?**

As the name implies, it is educational. The Sunday School is the teaching branch of the Church and the National Sunday School Association is designedly and logically the head of all Brethren Sunday School work. It endeavors to standardize our Sunday Schools. Through the Standard of Excellence the goals for the Sunday School

are set forth and high standards encouraged. Libraries for the Sunday School are encouraged, promoted, books selected, recommended, and made available. Teacher Training courses likewise are encouraged and materials selected and recommended. Booklets are published dealing with vital subjects in Christian education and Brethren Doctrine. Seminary work is supported in training men for the ministry.

Last but not least is the work of Summer Camps. For the last several years emphasis has been placed upon the development of a sound Camp program for this field seemed to be very productive. With twenty years of Camp work in the record the Association now has a Camp organization in every District in the Brotherhood. The Educational Director has the general supervision of all these Camps.

### **Is this work productive?**

It seems to the writer that no Board has the right existence of support that cannot show that it produces



results. We believe our work is productive along every line of endeavor. Much has been done toward raising the standard of Brethren Sunday Schools. We have more and better teachers and workers through the Teacher Training courses and also through training received in the Camps. The great need in the work of the Church today is trained workers and the National Sunday School Association is doing more through these agencies than any other branch of the Church in providing these workers and this training.

Through the call for Life Work Recruits in the Camp program many of the candidates for the Brethren min-

istry make their decision. Others give themselves for other types of Christian service. Still others find Christ as their Saviour each year at Camp.

The National Sunday School Association points with satisfaction to a record of achievement through the years as well as to its present work and a prospect for greater things to come.

This, we believe, justifies our existence and the offering for which we are asking.

This year we are asking for a larger White Gift Offering for a larger service to the Master.

—Falls City, Nebraska.

## *The White Gift Offering for 1946 - 1947*

Dean M. A. Stuckey, Treasurer The National Sunday School Association of the Brethren Church

A new Christmas season has arrived and once again the National Sunday School Association of the Brethren Church will seek renewed White Gifts for the highly successful work which we have been doing over the past two decades.

The August meeting of the Board of the Association resulted in setting up a budget for 1946-1947 of \$7,500.00 divided as follows:

\$2,250.00—Ashland College and Seminary

\$3,250.00—Young People's Camp Fund

\$2,000.00—Administrative and Promotional Fund

### THE COLLEGE AND SEMINARY FUND

From the earliest days of the Association's rich and rewarding history the Department of Christian Education has been liberally supported by the Sunday Schools of the brotherhood. Dr. L. E. Lindower, the present Education Director of the Board, superintends our multifarious work. This key position needs constant and enlarged support. It must and will be continued.

### YOUNG PEOPLE'S CAMP ALLOTMENT

This allotment is the largest item in the budget. And well should it be, for are we not now reaping a rich harvest as the result of the camp work of bygone days? Where have we invested our tithes and offerings to a better advantage than in the youth work of the church? Readily it can be seen that the present youth leadership in the church has been trained in large measure through the summer camp work of the Association.

It appears that the brotherhood-at-large will rally to

support the program of the new year with enthusiasm and real energy. No church can produce greater and better leaders than its present leadership is able and willing to train. Let us keep the work on the upgrade, Brethren!

### THE ADMINISTRATIVE AND PROMOTIONAL FUND

The office secretary of the Association now works on a full-time basis for the benefit of all phases of our work. Mr. Spencer Gentle, our very efficient secretary, is a pre-seminary student in Ashland College and Seminary. We have placed at his disposal recently a new A. B. Dick mimeograph machine and a modern, up-to-date Vari-Typer. He is producing good promotional literature for our Sunday Schools in the form of monthly bulletins, programs of a varied nature, and office printing of such a type as his equipment will produce. He takes care of all administrative matters general and detailed—which comprise his wide range of duties.

In addition, Mr. Gentle handles the book service for the camp and leadership training program for our Association. To this is added the keeping of individual camp records for each student from year to year. The hundreds of young people who have attended camps will appreciate the fact that our records are complete, well-kept, and attractive.

Therefore, Brethren, support this work anew on White Gift Sunday, December 22, 1946. It is a going, glowing, growing program. Let us keep it so in the name of our risen and reigning Lord. Without apology of any sort, may I say that our successful work merits your continued interest and support.

## *Forget a Small Worry by Thinking About a Big One*

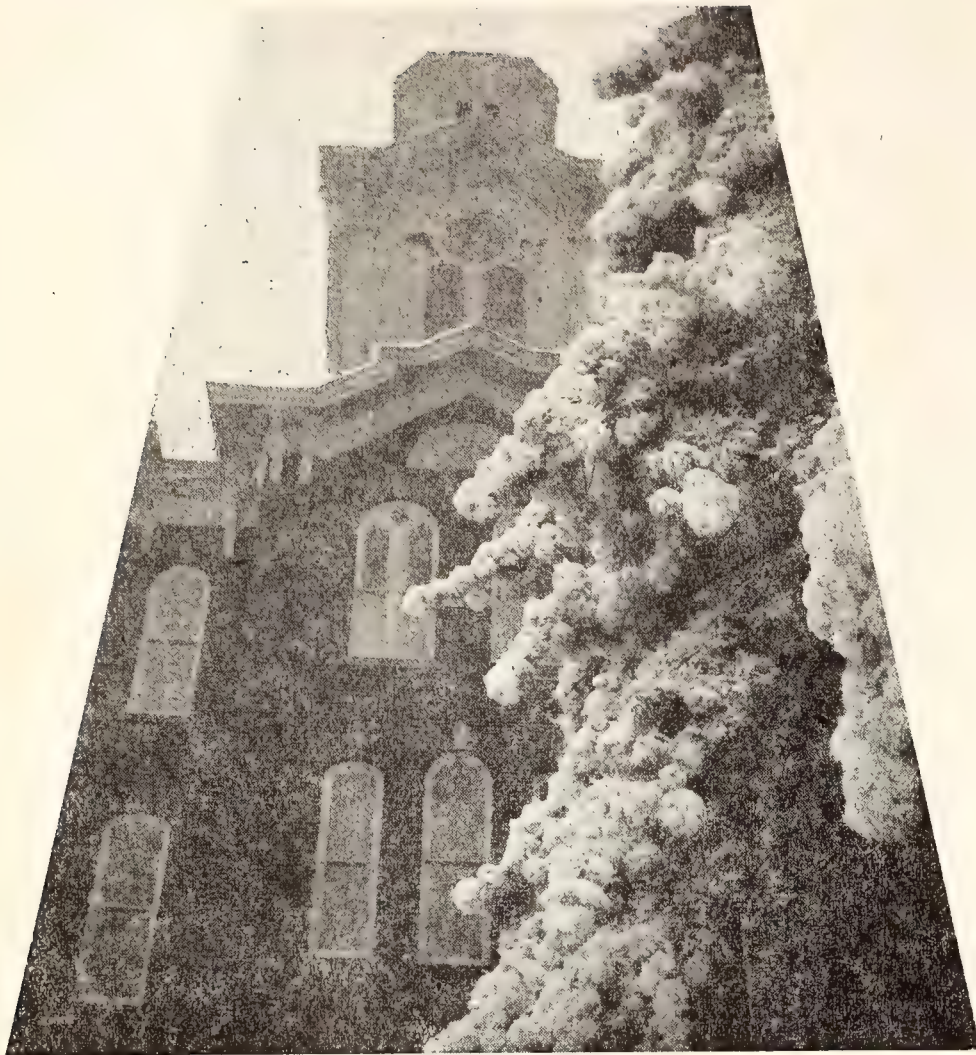
Rev. Chester F. Zimmerman

Happiness is always acceptable if it is not the joy of a simpleton. "Ignorance is bliss," it is said. Yet, I doubt it. Everyone of us does more or less senseless worrying about the things that might happen to us, yet if we had certain knowledge of every disaster that could possibly come to us, it would drive us crazy. Man's dilemma to-

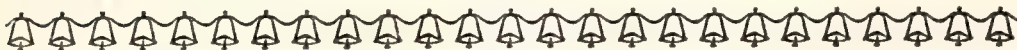
day is a difficult one. The war in Europe was fought between a people of the West, many of whom have ideals of character and morality without a religion, and a people who have a religion (Nazism) without ethical standards or ideals. The religion of Nazism did not die with

(Continued on page 10)



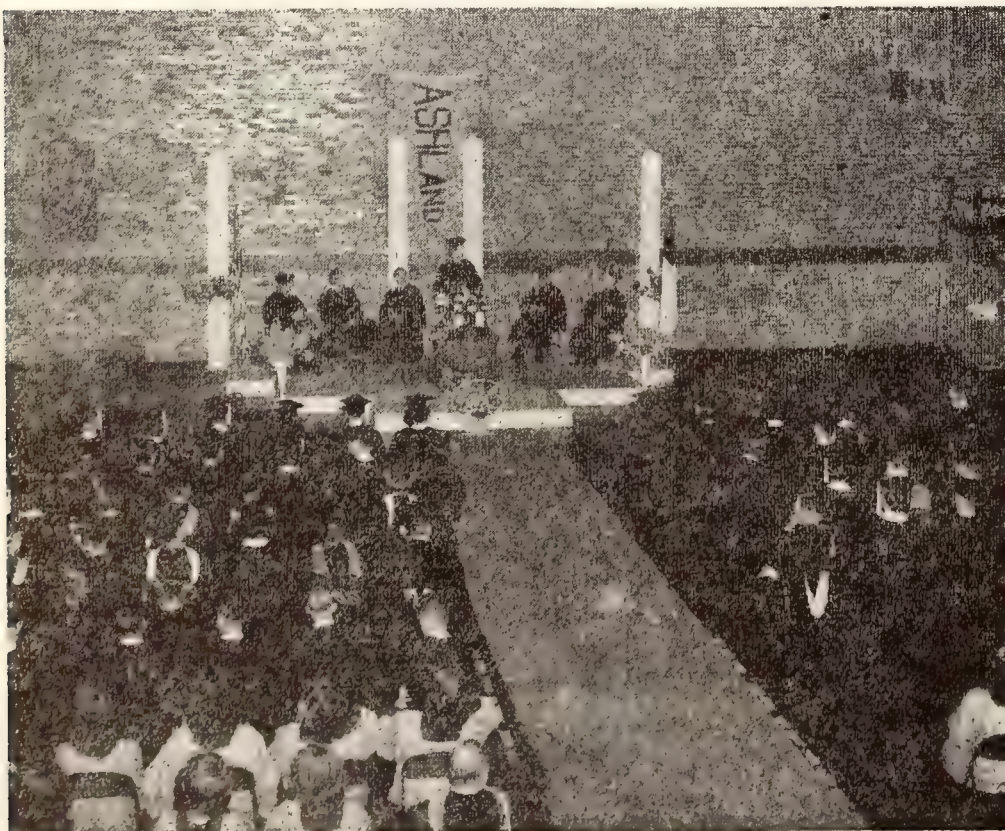


The beauties of snow descend, but things are looking up for the  
Denominational College



#### GRADUATION EXERCISES

Classes will be getting much larger from now on



White

## Ashland

### Our College Has:

The largest student body  
in its history—

over 500 students:

280 veterans;

About 40 students preparing  
for Christian work;

A new interest;

Opportunities in Christian  
education.

### Remember

Remember old  
Ashland College;  
Remember when  
You're away;  
Remember the friends  
you made here,  
And don't forget to  
come back some day.  
Remember among those  
pine trees  
Up on the hill so blue,  
That you belong to  
Ashland College,  
And Ashland belongs  
to you.

### Our College Needs:

More Brethren students;

More Brethren leaders preparing  
to teach;

elimination of its debt;

generous giving in money, equipment  
Interest and prayer.



# Gifts

## College

### *Introducing Our President, Dr. R. W. Bixler*

The world of today is passing through a period of unprecedented turmoil; the evidences of death and destruction are on every hand. National and class conflicts have increased in intensity, and the ideal of international peace seems further away than ever. Millions of men are being held in virtual slavery as prisoners of war; the peoples of other countries are living under conditions very closely akin to slavery. The ideals of liberty and democracy for which the war was supposed to have been fought are not being practiced to any greater degree than before the war. The prospects of another war again appear probable. Inside the nation, class struggles for the economic advantage of certain groups continue, irrespective of the rights and interests of others. Selfishness and greed appear to be enthroned in every nation.

Yet, in this same world, there are strong evidences of Christian unselfishness. Millions of people have been saved from starvation through the bounty and generosity of others. Christian people everywhere are concerned about the homeless and are striving to provide for them warm clothing and warm homes in which they may begin again their struggle for existence. Men are more determined that medical advice and skill be placed within the reach of all who are in need of it. Greater efforts have been made to care for the aged and for underprivileged children. Our country spends billions of dollars in the care of the insane, feeble minded, and others who are unable to care for themselves. Educational opportunities are being provided on a larger scale than ever before. Surely, this is a world where the Christian message has not failed. Yet, there is a pressing demand for its teaching and its application if we are to escape greater, and perhaps fatal, chaos and destruction. There is now both a great need and a great opportunity for Christian education and Christian leadership.

As we approach the Christmas season  
(Continued on Page 10)



Familiar ivy-covered walls enhance the sentiment of College



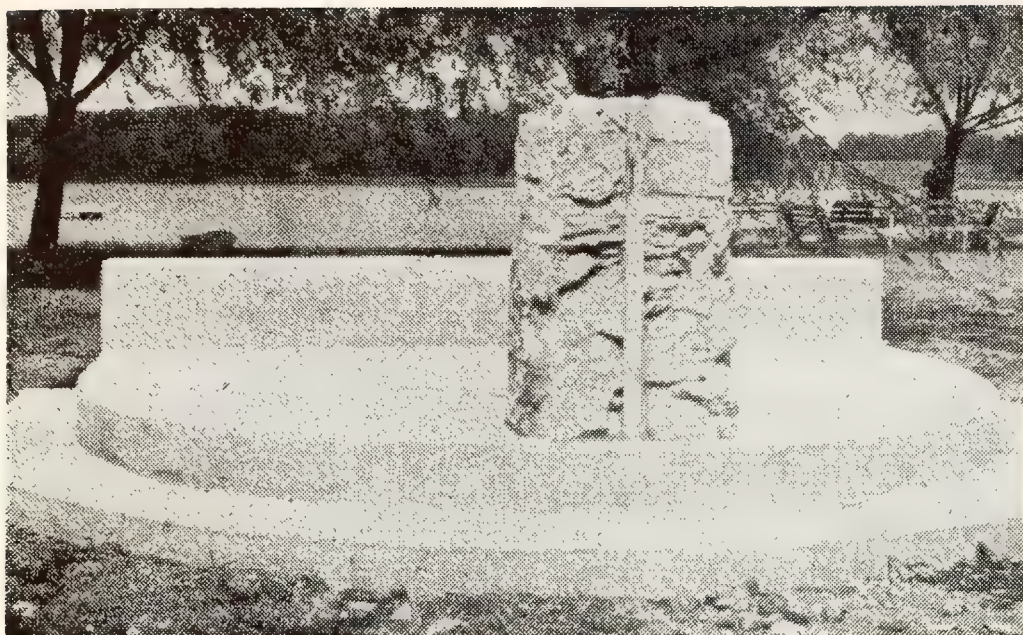
Studious atmosphere of the Library encourages growth of wisdom.



May Day-graced by the Queen and her court attract capacity crowds of spectators







## An atmosphere of Worship beauty is found in

We are proud to identify the picture at the top of this page, which was generously donated by a friend of Shipshewana. This is an out-door spot of worship overlooking the lake. The great Christian ministry made possible by the presence of our campers all appreciate it immensely.

From California to Maryland, Brethren Young people are enjoying spiritual activity in twelve camps. A large number of campers, is the 1947 plan.

## The Association President's Message

Dr. W. I. Duker, President

"That far off divine event—Toward which the whole creation moves."—Tennyson.

Peace, progress, and prosperity are three key words to a well ordered society, "a consummation devoutly to be wished." This is the way Tagore puts it: "When old words die out on the tongue, new melodies break forth from the heart; and where the old tracks are lost, new country is revealed with its wonders." Peace is basic to a happy state of human experience in the individual heart, the home, society, or among nations.

When we look about us today and take careful, honest and serious cognizance of events and signs on every hand, it requires either a stout heart or a foolish mind to cry

out, "MERRY CHRISTMAS!" In fact we must turn away from the signs on every hand and find our solace and life in the Book of Books and the writings of wise men who have lived before us. Away back in the first century Seneca declared that it is a proof of a bad cause which is applauded by the mob. A mob has been called a monster with many heads, but no brains. It thinks with sympathy rather than with its reason. The odds are against it, a hullabaloo, and in favor of calm quiet.

The work of our National Sunday School Association lies in the future and not in the present. Rather shall we say that while we work in the present, the results we hope to attain are found in the future. We train the youth today that the adult of tomorrow may be wiser. Perchance a man trained in the furnace may secure habits and resources that will help him when he takes over the controls. That must be our hope and prayer! When peace is our portion and progress is our possession, prosperity proceeds from such a background as fruitage follows blossoms. The time one can be said to have fought "a good fight" is when one overcomes evil with good. The following epitaph found on a soldier's grave, "Here lies a soldier whom



An Ashland Group at the Vesper Pulpit

## CAMP FELLOWSHIP

IS ONE OF THE GREATEST ACCOMPLISHMENTS ACHIEVABLE BY YOUR CAMP.

One of the greatest needs of the Brethren Church is for faith. Camp has been the leading endeavor to accomplish this. It is a "match factory," but young people have the opportunity enough to go to College.

THE FUTURE OF THE BRETHREN CHURCH DEPENDS UPON THE YOUNG PEOPLE CAN FIND WHOLESOME, CHRISTIAN LEADERSHIP. ANY PRICE IS CHEAP TO CONTINUE SUCH A POLICY. IMPROVED CAMPS WILL BE THE INSURANCE OF THE FUTURE.



# th out-of-doors y camp

the new Vesper pulpit, very  
iana. It graces the permanent  
s impossible to fully measure  
iful gesture. Needless to say,

found enjoyable, recreational,  
amps, a more select group of



Shipshewana Lake front scene

ust applaud, Who fought many battles at home and  
road: But the hottest engagement he ever was in, Was  
e conquest of self, in the battle with sin." After a tem-  
est, in the life of a person or a nation, repose is neces-  
ry; but repose can only be found in unyielding adher-  
ce to everlasting principles.

So once again, as we send our Christmas greetings, we  
ish the very best to one and all. If we but look up we  
ill find the sun still shining and God's goodness all about  
s. May we hope that the world our youth will build may  
e a better world for their youth to live!

## Our White Gift Offering

Rev. E. L. Miller

I say OUR offering, for it is from all of us to the work  
OUR church and church schools. "They brought white  
fts to the king," is a statement in the original White  
ift Offering program that is in turn taken from the old

legend about white gifts. The people loved their king and  
they showed it by bringing special offerings either white  
in their original nature or enclosed in white coverings.  
Back of the white gift was the pure love of the people,  
and surely white designates purity among us today as  
much as among those ancients. Their king must have  
been an especially fine fellow and a good ruler. He very  
likely used his power and whatever funds came into his  
hands to make life more worth while for his subjects.

So much for that. Now we are asked to bring gifts to  
our KING, and surely they should be from hearts of love  
for a King who has never misused either His subjects or  
what has been placed in His hands for their good. King  
Jesus merits not only our best songs as we sing them,  
but also our best of everything. So with pure hearts and  
pure love for Him we will bring again the gifts of hand  
and heart for use in His kingdom.

But how do we give them to Him? Well, we do it ac-  
cording to His injunction, "As ye have done it to the least  
of these my brethren, ye have done it unto Me." And  
there's the answer. The gift is given through the National  
Sunday School Association of the church to be used in

## W S H I P

TUDENTS AND TEACHERS MADE POS-  
IFTS

ng people to get acquainted with others of like  
hland College has had the reputation for being  
an friendships in Camp before they are old

S UPON WHETHER OR NOT BRETHREN  
NG FRIENDSHIP WITHIN THE DENOMI-  
ATIONS. THE EXISTENCE OF CONSTANT-  
RETHREN FUTURE.



The 1946 Central District Faculty and Helpers



helping in every way possible those in need. And we do not mean only those in need of material things. The spiritual need is what your Sunday School Board tries to meet. Your gifts are taken seriously as a trust to be administered and the Board is very jealous as to how each dollar or even cent is used. So the Seminary at Ashland College comes in for assistance in doing the work of preparing leaders for the church of tomorrow. The Board also assists in the publication of literature for the work of the Sunday Schools and other works of a Christian nature among our Brethren.

But perhaps the one item of service made possible by your gifts of which your Board is most proud is that of the Summer Camps and the opportunity to give hundreds of young people not only the privilege of an outing and recreational work physically, but to give them a real course in things Biblical and Christian. What a privilege for those young folks to sit at the feet of competent teachers for four periods per day for that week. And how do they drink in the teaching of the Word of God! In the six days of one of these camps the young folks spend more time in classes with specially chosen teachers than they usually do in one entire year of Sunday school classes.

And your WHITE GIFTS make all this possible. For even though the campers do pay toward their outing and privilege, yet it would be too much to ask them to make up the entire cost of the camp. And here our Sunday schools, Christian educational institutions in themselves, step in and what a fine work they have been doing!

The gifts have been increasing annually and that makes it possible for the Board to reach out farther each year. Let us keep faith with our young people, with our church, with the Board acting as agent, and most of all with the King to whom our gifts are given. The Board looks to the Sunday schools and churches to make this year's White Gift the Whitest of them all. Thanks in advance for your assistance in doing just that.

Vice President of the Board.

## Introducing Our President

(Continued from page 7)

with its message of peace on earth, good will to men, let us reconsecrate ourselves to the task of winning mankind to the practice of the Christian message. May this Christmas season be an occasion for rededication to the task of making the world in which we live a thoroughly Christian one.

### Christian Endeavor Friends:

Miss Margaret Lowery, Washington Co. Hospital, Hagerstown, Md., has prepared a Christmas playlet with music, especially for use by C. E. Groups. This special Christmas program has been mimeographed by Miss Lowery and is suitable for use in churches for Christmas programs. You can obtain copies by writing to her at the above address. Miss Lowery is a member of the Christian Endeavor Board of the Brethren Church, and in addition to her work on the C. E. Board, has been very active in C. E. and church work in her own locality. You will do well to get a copy of this production for your own use in your church.

## Forget a Small Worry

(Continued from page 5)

the defeat of Germany and it will not necessarily remain confined to central Europe. There is still a powder keg in the world.

Your National Sunday School Association is a vital part in the training of Christian Brethren Youth so that it can't happen here. Our Brethren Church is a more potent force than most of us realize.

No later than your grandfather's time, the earth ran into a field of meteorites and many people were frightened out of their senses when the whole sky was filled with "falling stars."

The scientists tell us we have little to fear from meteors now, yet evidence has been found in Siberia, in our barren West, and on the coast of North Carolina, in the imprint of meteors that could have easily destroyed any modern city. The meteor in Siberia destroyed forests that were 50 miles away.

A meteor of unbelief is doing even more damage today in the United States than half a dozen actual meteors would do. To combat this unbelief and unChristian attitude is a challenge of magnitude. Forget your small worries and exchange them for a larger one. You can do something about this larger worry. Support every organization of your church as well as you can financially and prayerfully.

Back in 1912 a volcano on the Alaskan Peninsula blew its top and left a crater three miles wide. By a method already proved, but almost unknown to laymen, volcanoes could change the life of the world in an amazingly brief time. Volcanoes have a blasting power that make our present atomic bombs seem like a child's firecracker by comparison. This Alaskan volcano blew to about 20,000 feet an estimated five cubic miles of feather-light ashes. One hundred miles from the volcano, ashes fell a foot deep and all wild creatures were starved. Government experts estimated that 10 percent of the sun's normal heat was kept from the earth by the floating ashes in the sky and summer was ended in the North Temperate zone. A greater distance could cut off 20 or 30 percent of the sun's heat and little would be required to start another ice age pushing glaciers down from the Polar Regions. A few years ago when the ice melted in Scandinavia there was revealed to man the sight of perfectly preserved animals with their stomachs having half-digested food and they had half-chewed moss between their teeth. They had been killed by the cold that quickly and some thousands of years had passed before they were revealed again.

The coldness of unbelief is a worry far greater than the atomic bomb, or a meteor, or an ice age. The coldness of unbelief takes the unsaved man not for a thousand years but for eternity into a Christless grave and into eternal punishment.

Scores of Brethren Youth have found the way of life in our young people's camps and have helped others in the Christian way during the days after their return. The facts speak for themselves and if we accept our responsibilities we will battle against the rising tide of scepticism.



## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

### THE FALL OF BABYLON

Rev. 18

The opponents of literal interpretation of the Bible may be chagrined by the world's growing interest in Irak, the old Babylon, already a scene of great commercial activity. Here the world's greatest oil pipe line was constructed at the cost of fifty million dollars. With man's continued inventions it is possible for ancient Babylon to be reconstructed in a very short order, even during the Tribulation years. Napoleon planned to rebuild the city. Railroads, pipe lines and harbors are being constructed with a view to contacting the site of ancient Babylon. From this vicinity, Solomon obtained his gold. These gold deposits are being re-discovered. It is easily possible for the land promised to Abraham (Gen. 15:18) to become the theatre of the world!

Note how the prophecies of Isa. 13:19-22 and Jer. 51: 61-64 coincide with Rev. 18. According to verse 2, Babylon will be a center for false religions. The birds of this verse are akin to the birds of Mat. 13:4, 32. It was here that Nimrod tried to establish a federation (Gen. 11:4). Truly "History repeats itself." Here man-worship ascribed to the beast and his image will in essence be the worship of Satan (2 Thess. 2:3, 4). Satan has always wanted God's throne (Isa. 14:13, 14) and here he tries his ambition. Ancient Babylon was located on the banks of the Euphrates River, and from here demon activity during the Great Tribulation will be intensified (Rev. 9:14; 16:14). Upon our Lord's first coming demon activity was prominent, and it appears to increase upon His return (1 John 4:1-3). Modern liberalism in Christianity can only be accounted for as the leaven of false religion and demon activity (Jude 8-19). Cults are flourishing as never before.

Corrupt religion and commerce go together (v. 3). Twenty-eight items of commerce are mentioned here and the fall of the city affects the whole earth (vs. 11, 15-19, 21, 23). Anything that is profitable in money is supposed to be all right, e. g., the liquor business and gambling in churches. Deprive the patrons of these things and they will weep and howl. Wickedness has friends! The friendship is utterly selfish! Beware of beauty and wealth when not employed in accordance with God's will and word. "Come out of her, My people" (Isa. 48:20; 52:11; Jer. 1:8; 51:6, 45; 2 Cor. 6:14-18). "If we would not share her plagues, we must not share her sins." We are to separate ourselves from sin. If we have to live in the midst of sin (?), we are not to be partakers of it. Come out from the company, pleasures, habits of the ungodly if with them your lot is cast, and come out unto Christ (Heb. 13:13). Come out, and "Remember Lot's wife!" It is well to remember Lot, too. If he had stayed out of Sodom he would have had more than enough, he would have saved his family and his property would have been spared. His whole town went to Hell because he had not won nine other people to God, and he turned out to be a pauper with no self-respect. Let God's people be alert and give forth a much needed testimony.

## Ashland College News Letter

By Arthur Petit

The Executive committee of the Ashland College Alumni Association met on the campus this week. The organization of chapters in various parts of the country was one of the considerations. Philip Lersch is president of the National Organization.

John Koons, a sophomore from Spencer, Ohio, has had a poem accepted by the Annual Anthology of College Poetry. This is the second year that Koons has had a poem accepted and it is the third consecutive year that Ashland College has been represented in the volume.

Work is progressing on the new broadcasting studio and it is expected that it will be ready for dedication early in the new year when the donor will be announced. At that time Ashland College will broadcast every day with the highlight being vesper service on Sunday afternoon.

The new catalog is now at the printers. This volume is printed each year by the Brethren Publishing Company. Several very important announcements will be made in this issue. New courses in Physical Education, Art, Speech and Music will raise the course offerings of Ashland higher than ever before. Ashland will now offer a major and four different minors in speech, a major and a minor in physical education, increased offerings in art and a minor in Sacred Music. All of these changes have now been approved by the faculty.

## WITH THE LAYMEN

### DAYTON LAYMEN ARE ON THE MARCH

First of all, their Boy Scout Troup 117 is growing and maturing and doing fine work. Some capable men have volunteered to help. But there is a need for more, especially young men. There is always a place for most men among boys.

The Laymen are buying "Sound Movie" equipment for the Dayton Church. It will be the property and under the jurisdiction of the laymen, but available to all branches of the church, through the courtesy of the Laymen.

The Laymen conducted an eye-opening discussion on Wednesday evening, November 6, on the subject, "What's Right and Wrong with Our Church?" It was a mountain-top experience, revealing and rich. The details brought out some strong statements from the men concerning: Prayer, Unity, Co-operation, Regularity, First-things-first, plus Faith in God.

The Laymen have set their meeting night as the first Wednesday of each month, at eight o'clock in the evening.

The new officers for the year are: President—Myron Kem; Vice-President—Merle Heck; Secretary—Dennis Elliott; Treasurer—Roy Selby; Trustees—Nevin Barnes, A. J. Burgess, Charles Westfall.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 15, 1946

## HOW TO USE THE BIBLE

Scripture: Ps. 119:33-40

## For The Leader

Last week we saw how the Bible has been written in most of the languages and tongues of the world. We saw how it had bridged the span of years from its prolonged construction to the present moment. Such a wonderful Book must have a wonderful message. It has. It contains for us the message of eternal life. A Book that is as valuable as this, should really be used more than what it is. We profess to believe the Bible message and to acknowledge it as our source of daily help. But how much do we really use it? So, tonight, we want to review some ways in which we can successfully use the Bible. There are many ways and we can consider just a few.

## DISCUSSION

1. **USE IT FOR PERSONAL HELP.** We believe we can safely say that no one has ever gone to the Bible seeking help, in the right spirit, and went away disappointed. For the Word of God is promised to be to us a lamp unto our feet and a light unto our pathway. Any disappointment we may have experienced has surely come from our own blindness and will in the matter. Again, there are none of us who has ever been over the road of life we are traveling before. So, each day is a new experience for us. It is foolish to think that we can know the way without help. God has given to us His Word which is to be that help to us. But it will not do any good unless we open it and read it.

2. **USE IT TO GLEAN GOD'S PLAN FOR THE AGES.** Only those despair today who are in the dark in regard to the outcome of world conditions. A man shows his ignorance when he butts his head up against the word of God. Yet so many men today are predicting and prophesying things of glorious future which are not even shown in God's Word. As we read the Old Testament we see God's dealings with men from the beginning of time. On through the Bible we read of the prophetic outcomes of this world age. Then why are so many men so ignorant when it comes to explaining the future outcome of our age? Truly God's Word means what it teaches, and we have no excuse for being in the dark as to what is ahead of us. The happy people today are those who have found their hope, future, and consolation in the promises of God's Holy Word.

3. **USE IT TO WIN MEN FOR CHRIST.** No soul has ever been truly converted to Christ without having come in contact with some portion of God's Holy Word. No preaching today will win men to a closer walk with their precious Lord if it doesn't contain scriptural teaching. Preaching is primarily a continual expounding of the Word of God. There can be no preaching, however fluent

in words and diction, without the use of God's Word. Such preaching might please the multitudes, but it will never please God. So, we may "get people into the Church," but we shall never get Christ into their hearts, unless we reason with them, using the Word of God.

4. **USE IT FOR MUTUAL COMFORT.** Not one day passes in our lives but what we meet some distressed soul. In our complex society, the souls of strength we knew yesterday can today be the weakened broken hearts which need our help. What help can we be to them? A tragedy has come into their lives. A soul once strong is broken with grief. What can we say to them? If we know our scriptures as we should, we can bring to them the comforting verses telling of God's love for the broken hearted. Somehow, it brings a comfort which is hard to explain, but not hard to see.

5. **LIVE IT IN OUR LIVES.** We have seen some wonderful, uplifting testimonies which were spoilt by the lives behind them. We have heard ministers preach with a great display of power and conviction. We have seen them "sway" the multitudes, only to see them come down out of the pulpit and stab their fellow ministers in the back. That isn't what God's Word teaches us. We have seen youth give testimonies in public gatherings for Christ, and your hearts would be warmed by their true words of devotion to Christ. We have seen them leave such a service and spoil their testimony by the things they did afterwards. Young people, if we are going to profess Christ, we must also live Christ. If we profess to read His Word, we must live it as we profess it.

## QUESTIONS

1. About how much time should we spend each day in reading the Bible?
2. Is there any advantage in reading the Bible in groups?
3. Suggest some ways in which Bible reading has been helpful to you.

## SUGGESTED PROGRAM FOR THE EVENING

Singing of Christmas carols

Devotions, including scripture and sentence prayers

Singing of more Christmas carols

Topics

Questions

Talk by S. S. teacher, C. E. Advisor, or Pastor on the  
"Uses of the Bible Today."

He who does not preach with what he is will never persuade with what he says.—Exchange.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.

—George Washington.

Circleitis—a prevalent malady. Symptoms of the disease are "getting no where"—just going in a circle.

Learn as though you were to live forever; live as though you were to die tomorrow.—Christian Union Herald.

"The highest place one can reach in life is to be bowed low at the feet of Jesus."



# Young Men and Boys' Brotherhood

## DECEMBER DEVOTIONAL MEETING

**THEME:** "Christmas—Gifts"

**SCRIPTURE:** Luke 2:1-20; Mathew 2:1-12

When we think of Christmas, the first thing that comes to our minds is: what shall I buy for Mother? Would Dad like this? I wonder what I will get. And then off we are gone, down town to do our Christmas shopping, giving very little thought to the reason, the true reason for Christmas.

So many people don't even know why we do celebrate this day, they are too busy making it a great commercial day, trying to make all the money possible.

Let us not give up the idea of giving, for after all, the greatest gift ever known was given to man on that day. The way of salvation, the way of life in the being of Jesus. But let us give much, and what we do give, give with love, and with the idea of spreading joy—Christ's joy. So many times individuals give because they were given to, they give because they feel they have to give, or they give for selfish reasons. That is the wrong attitude. Let us give with love and not forgetting the true meaning of the day we celebrate.

### GIFTS OF THE MAGI

These gifts are probably the beginning of the custom of giving at Christmas time.

As in our scripture lesson, these Magi or wise men, followed the star for a very great distance in order that they might see the Messiah, or the King of the Jews. They arrived in Bethlehem some time after the birth of Christ.

Immediately upon discovering this baby, named Jesus, they fell down and worshiped him, after which they offered gifts to Him. These gifts were expensive, and represented the countries from which they came. The precious gifts were gold, frankincense, and myrrh. These are somewhat misleading as to the number of wise men there were. Many take the view that there were three, but actually the Bible does not tell us the exact number. There were probably many more than three. Dr. Alfred Edersheim, in his book entitled, "The Life and Times of Jesus the Messiah," has these gifts as symbols of Christ in such fashion: gold the emblem of His Royalty; the myrrh, of His Humanity; and the incense, that of His Divinity.

Keep in mind, however, that these gifts were not given to further commercial relations, but were given in love and adoration for Jesus. In such manner should we give.

### GOD'S GIFT

We have already mentioned that the greatest gift of all time was given on this Christmas day some nineteen hundred years ago. That gift was Jesus, the Son of God!

In John 3:16, which is familiar to all of us, we read, "For God so loved the world that He gave His only be-

gotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God loved this world so much, and He loves you and me so much that He was willing to give to us His Son, Jesus, so that we might be saved. True God DID give the greatest gift that the world has ever known.

When we purchase a gift for a loved one or for a friend, we are sure that that person will accept it and will appreciate it, but God knew that Jesus, His gift, would be rejected by many. He knew that people would not accept this gift, yet He loved us so much that He gave His Son anyway. No gift can ever be given with such love as this great gift!

### CHRIST'S GIFT

The gift that Christ gave to us was His life. Of course, Jesus did not give His life on Christmas day, this was done a few days before Easter morning. However, had He not given His life for us, we would be lost without mercy. The gift which God gave would have meant nothing if this gift, Jesus, had not given His life! Each is important to the other. When Christ sacrificed his life on the cross, He was fulfilling His Father's great plan of salvation for us.

These two gifts to man are alike in respect to the manner by which they were given. They were both given in love, a love that can not be understood by the wisest man on earth.

### OUR GIFTS IN RETURN

God gave His only Son, Jesus. Jesus gave His life on the cross. What can we give in return?

We can give our lives! Perhaps we will never have to give our lives like Jesus did, but let us give it to Him in service.

The giving of tithes and offerings are not enough, we owe more than material things. So many people feel that if they give generously to the church, they are doing their part. They aren't, they must give their lives also. It's true that we owe a share of our material blessings to Him, but He would much rather have our lives. We owe both!

We can never repay fully this great debt, but let us dedicate and yield unto Him our lives. Tell Him that we are willing to do His will whatever it might be. If He should give us a definite call to the ministry, to be a missionary, teacher, or whatever He so desires, we will obey. Then, and only then, will we be repaying in a small part His great love.

In giving our lives to Him, let us give it in love, not because we feel that we have to.

Let us make this Christmas truly a Christmas of love within our hearts.

Let us realize more fully the true meaning of Christmas. That it is the celebration of the greatest gift the world has ever known. The child Jesus was given in order to bear our burdens upon the cruel cross that you and I might know salvation.

No man ever suffers a greater loss than when he loses faith in himself.—Virginia Advocate.

"A false face finds it hard to hide what a false heart knows."



## PENNSYLVANIA ASHLAND COLLEGE ALUMNI ASSOCIATION TO MEET

Friday evening, December 13, will mark the time set for the meeting of the Ashland College Alumni Association in and around the Johnstown area. The meeting will be held at the Capital Hotel in Johnstown and will take the nature of a banquet and program at 6:30 in the evening.

Dr. R. W. Bixler, President of Ashland College and Seminary and Art Petit, Publicity Director for the College will be the guests of the evening. Motion pictures of college life and campus activities will be presented.

The promotional committee for this meeting is: Rev. W. S. Crick, Pittsburgh; Rev. S. M. Whetstone, Berlin; Rev. C. F. Zimmerman, Johnstown Third; A. B. Furry, Johnstown First; Rev. W. S. Benshoff, Vinco.

The Officers of the organization are: President—Mrs. Wade Burkhart; Vice-President—Miss Mildred Furry, formerly of Johnstown but now Dean of women at Ashland College; Secretary—Mrs. Earl Ely; Treasurer—Miss Lucetta Hibbs.

Tickets for the event are \$1.35. All reservations should be sent to Mrs. Wade Burkhart, R. D. 1, Mineral Point, Pa.

## Business Manager's Corner

(Continued from page 3)

circuit, red under gold edges, size 5½ x 8. \$10.00 postpaid.

**S4—Home Devotional Bible**, extra large clear blackface type, especially suitable as a gift to elderly people, the reading desk or the pulpit, family records, maps and illustrations, size 5¾ x 7¾, genuine leather, divinity circuit, gold edges, special price, \$10.00 postpaid.

In ordering one of the three Bibles above, give second choice as our stock is limited. If supply is exhausted, money will be refunded.

**Student's and Teacher's Bible—AC3R—Red Letter Concordance Edition**, many valuable helps, 60,000 center column references, maps and illustrations, size 5¼ x 7¾, genuine leather, divinity circuit, red under gold edges, fine gift for a teacher. \$8.50 postpaid.

**Extra Large Clear type Testaments and Psalms—SPK—Imitation Black Leather**, will please older people and those with impaired eyesight, \$3.00 or **SPW—WHITE Imitation leather**, soilproof binding, divinity circuit, red under gold edges, makes a luxurious gift. \$4.25 Postpaid.

**Concordance and Reference Bible**, size 4½ x 6¾, our most popular size for young people, 60,000 center column references, calendar for daily readings, explanation of pronunciation marks of proper names, 160-page concordance, easily read black type, in following styles:

**BC2—Genuine Leather**, divinity circuit, concordance, red under gold edges, \$7.00.

**BC2X—India Paper Edition**, otherwise same as BC2, \$2.25.

**BC15X—DeLuxe grade**, Genuine leather, Leather lined, contents same as BC2X, \$10.75.

**BC2XZ—Genuine Leather Zipper binding**, contents same as BC2X, \$10.50.

**BC10X—DeLuxe Grade**, Genuine Leather, without concordance, \$10.25.

**Young folk Handy Sized Bible—size 3¾ x 5**, self-pronouncing text, 64 pages of practical aids, Maps and Illustrations, in following styles:

**N2—Genuine Leather**, limp, round corners, gilt edges, \$5.00.

**N3—Genuine Leather**, divinity circuit, gold edges, \$6.00.

**N20X—Indian Paper**, Genuine Leather, limp, round corners, gold edges, Headband, purple marker, without Bible Readers' Aids, \$5.25.

**N22X—India Paper**, Genuine Leather, divinity circuit, gold edges, headband and purple marker, without Bible Readers' Aids, \$7.00.

**N23X—India Paper**, Genuine Leather, divinity circuit, gold edges, headband, purple marker, 64 pages, Bible Readers' Aids, \$7.25.

**N24X—India Paper**, DeLuxe Grade, Genuine Leather, Leather lining, without Bible Readers' Aids, \$8.50.

## CHRISTMAS GIFT SUGGESTIONS

**For Pastors' Libraries, S. S. Teachers and Others**  
(Books in stock at the Brethren Publishing Company, Ashland, Ohio)

**Light from the Ancient Past—The Archeological Background of the Hebrew-Christian Religion—Finegan**, \$6.00.

**Pathfinders of the World Missionary Crusade—Sherwood Eddy**, \$2.75.

**The Pastor's Legal Adviser—The Minister's Legal Blue Book**, Brand and Ingram, \$2.00.

**The Quest of Holiness—A Biblical, Historical and Systematic Investigation**, Koberle, \$2.50.

**Is the Kingdom of God Realism—Exploring the Kingdom of God as a master-plan or workable way of life—E. Stanley Jones**, \$2.00.

**Planning a Year's Pulpit Work—Andrew W. Blackwood**, \$2.00.

**Christ and Man's Dilemma—"Only God can remake the world he has made"—George W. Buttrick**, \$2.00.

**A Workable Plan of Evangelism—Jesus' method of winning men achieves amazing results today—Dawson .C. Bryan**, \$1.50.

**Blessed Are the Meek—A Novel about St. Francis of Assissi—Zofia Kossak**, \$3.00.

**Fox's Book of Martyrs—Edited by Wm. Byron Forbush**, \$2.50.

**Into All the World—The Great Commission—A Vindication and an Interpretation—Samuel M. Zwemer**, \$2.00.

**The Cross Above the Crescent—Validity, Necessity and Urgency of Missions to the Moslems—Samuel M. Zwemer**, \$2.00.

**Witnessing with Power—Albert Hughes**, \$1.25.

**The Use of Candles in Christian Fellowship—Wm. H. Leach**, \$1.25.

**More Power to the Church—David M. Dawson, (Paper)** 50c.

**The Trumpets of God—It sounds the trumpet call of God not to yield to cynicism and despair—N. M. Ylvisaker**, \$1.50.

**The Days We Observe—Wm. H. Leach**, 85c.

**The Bible Speaks—And is playing an important role in the reconstruction of a blasted world—Francis Carr Stiffler**, \$2.00.





## News From Our Churches

### EVANGELISTIC CAMPAIGN AT HIGHLAND

On October 13th the Highland, Pennsylvania, congregation opened an evangelistic campaign, with Elder C. C. Grisso as the preacher. The present pastor has served this congregation for over three years, and there has been but one revival effort in that period, so it was thought well to secure an outside speaker for this year's campaign. Brother Grisso did not come as a stranger to the pastor, for he had conducted a campaign in the Uniontown charge during a former pastorate of the present incumbent.

It was a real pleasure to the pastor to renew fellowship with Brother Grisso, and to compare views and experiences of the intervening years since we labored together at Uniontown. A most happy arrangement was consummated for the evangelist's entertainment, whereby the pastor could also spend part of the time on the field and have his home at the same place. Here the two dominions were most comfortably and acceptably cared for by two elderly people, who seemed to have a good time entertaining the two "boys" while they were conducting the meeting. The "stopping place" was at Scenery Hill, several miles from the immediate field, but good weather favored us with but one exception (and then people came better than on some nice evenings), so distance did not interfere with the success of the meeting, nor yet bad weather. And the preachers took their hosts to the services on a couple of occasions, and being devout Methodist members they enjoyed the fellowship and attended several other sessions.

The same condition prevailed for this meeting that occurs in many revival efforts these days, viz., inability to get the unconverted to attend the services. The attendance at the services was excellent for a country charge, and with the use of a new Song Book, which contains most of the old-time revival songs and a number of very spiritual "Choruses," the music of the campaign was excellent. Special numbers were a frequent occurrence at the services and added much to the pleasure and uplift of the meeting.

The evangelist used no "high-powered" methods in the conducting of the campaign, but preached the Gospel as the "power of God unto salvation" and pled with his hearers to accept God's plan for the salvation of their souls, because "There is none other name under heaven, given among men, whereby (they) must be saved." A chart, prepared by Brother Grisso, and setting forth the Plan of the Ages, was used to good effect, and created added interest in the campaign. The ministers were called upon for an anointing service in one of the homes during the meeting, a service they were happy to provide. Time was spent each day in getting into the homes of the community.

The immediate results of the campaign were six con-

versions and one reconsecration. Of this number five have been baptized, one being ill and unable to attend the baptismal service. Four have been received into full fellowship with the church, one of the five who were baptized being absent when the reception of members took place. The completion of the work will be accomplished as soon as possible.

The campaign closed on October 27th, with a fine crowd gathered to hear the evangelist in his closing service. Brother Grisso made many friends among the Highland people, who will be happy to have him visit them at any time he may be in the vicinity. The congregation gave him a very liberal offering, and he closed his work declaring himself highly satisfied with the remuneration given him for his services and with the hospitality shown him during his stay. The earnest prayers and good wishes of the Highland people go with him as he labors among some of the Western congregations during the period to Christmas.

The semi-annual Communion services of the church was held on Sunday evening, November 3, with the usual loyal group of the membership present, as is the case in most congregations—from 25 to 33 percent. The work at Highland is growing slowly, and the Brethren there crave an interest in the prayers of the brotherhood.

Fraternally,

Dyoll Belote.

### MILFORD OBSERVES ANNIVERSARY

The annual rally day, homecoming, and 90th anniversary of the First Brethren church of Milford, Indiana, were observed recently. Two hundred and twelve were present at the Sunday school session. Special music during this session included a vocal solo, "Kind Words Will Never Die," by Katilou Ulrich with piano accompaniment by Alyce Wehrly; vocal solo, "Suffer Little Children," by Dawn Ann Beer, accompanied by Mrs. Elmer Beer; vocal solo by Mrs. Robert Provard of Hudson, accompanied by Mrs. Joe Bushong of Elkhart. The closing number was a song, "We Love Our Sunday School," by the primary department, special parts being taken by Katilou Ulrich, Dawn Ann Beer, Alice Geiger, and James Gawthrop, with piano accompaniment by Mrs. Ronald Brown.

#### Eleven O'clock Service

Mrs. Ronald Brown played the prelude, "Morning," after which the girls' chorus composed of the Misses Ann and Jean Anglin, Marilyn Myers, Patricia and Sue Wiggs, Peggy Miller, and Clarice Kasper, sang "Thy Father's House" and "O Precious Savior." The pastor, Rev. W. I. Duker, addressed a full house on the subject, "The River of Life," based on the first chapter of Ecclesiastes. Miss Patricia Albright of Hammond sang "Bless This House." The closing congregational song was "Into My Heart."

A co-operative dinner and a fellowship hour was enjoyed until two o'clock.

#### 60th Anniversary Program

Rev. Duker gave the history of the organization of the church and of the dedication of it on October 24, 1886, after which the secretary Mrs. James Stuckman, read several early reports of the business meetings held. Reminiscences were then given by Mrs. U. J. Shively of Nappanee,



national president of the W. M. S.; Rev. Leroy Fisher, pastor of the Gravelton Church of the Brethren; Bert Hodge of North Manchester; Rev. L. V. King, pastor of the First Brethren Church of Elkhart; Rev. Claud Studebaker, pastor of the First Brethren Church of South Bend.

Vocal numbers interspersing the program were "Whispering Hope," by the girls' chorus; "Memories," by Mrs. W. A. Perry of Gary; and "Jesus is so Wonderful," by Mrs. Fred Mathews, Mrs. Ronald Brown, Mrs. Elmer Beer, and Mrs. James Stuckman. Much credit is due to the various committees who were in charge of this outstanding occasion.

### MEETING AT NEW PARIS, INDIANA

This lovely small town of northern Indiana, 6 miles south of Goshen, a very prosperous community and the home of a few industrial concerns of no little reputation and the home of the Brethren church, which probably carries on a more aggressive program and gives more to missions, etc., than many much larger churches. This is largely because of the business acumen and spiritual vision of Mr. John Smoker and his family which he has kept around him in business and in the church, and other kindred spirits, having unusual talents and a fine consecration of those talents to the work of the Lord. Rev. C. A. Stewart is the capable pastor and has been preceded by Dr. G. W. Rench, Rev. J. H. Kimmel and Rev. Ben Flora.

This church had solicited my services in a meeting at various times but this was the first time it was possible to serve them. Having served in a meeting with Rev. Stewart at Bryan, Ohio, a year ago, I knew we would have a delightful season of fellowship. This we had and being only 30 miles from South Bend, it gave me opportunity to serve my own people for any needed pastoral ministry.

New Paris is one of those small towns which is well churching. A town of 600 people and four churches, a full-time Methodist and Brethren; the Evangelical preacher lives there and gives full time service, but has an outlying church also; the Church of the Brethren, with much the largest congregation with a full time program with more than one good preacher, so the field is not a neglected one.

Our attendance was good, the interest splendid, the music excellent, Max Smoker leading the congregational singing and providing splendid special numbers. As is generally true, we had very few who were not members of some church which limits your response for confessions.

One of the great joys of this meeting was to have Dr. G. W. Rench and his good wife in every service. He served this church as pastor for about 15 years, but feeling the weight of his more than eighty years felt he had served his full measure, graciously resigned and will live there, and is a sweet benediction to the church and pastor. Dr. Rench is one of the greatest pastors that has served the Brethren church and still looks fine and speaks with the vigor of youth.

We lived with the Stewards and they fully qualify as elders, "Given to hospitality." We were extended every courtesy and entertained in the lovely homes which is a feast of joy as well as food. Rev. Stewart was just getting well started as pastor and knowing Rev. Stewart, this church is in good hands. New Paris will do her task in the Lord's vineyard. It was a genuine pleasure to serve

with them. Thanks to the church and pastor for your kindness. May the Lord abundantly bless you.

Claud Studebaker, South Bend, Ind.

### SOUTH BEND, INDIANA

This matter of reporting the work of the church is a matter that can be deferred so easily and my correspondence entirely too heavy, without a secretary to save my time, it seems impossible to do all that should be done. We have been looking for assistance, either as an associate to serve as Youth Director, or a part time or full time secretary which we hope to secure before too long.

There is no limit to the field in this city, the results are largely a matter of a lot of hard work in reaching people and sacrificially ministering to them in the name of Christ. These times are not conducive to spiritual interest. There are so many things of interest in the world to capture the thought and activity of the people; the radio, picture show, automobile, airplane, daily paper, clubs and lodges galore, etc., etc., so the church is no longer the center of social activity. It requires real effort and a compelling program to attract the young people of the church and hold them. Even the school program becomes a competitor of the church with their various spheres of activity; athletic, musical, dramatic, social, etc. Yet, the church alone has the message of life and salvation and meets the need of the souls of men.

It is easy to neglect the things of God for the things of life. This adds up to a strong argument for more vigorous work by the church if we are to accomplish our work. "There are no atheists in the fox holes" means that people want God and salvation in death.

I really could not tell when we have reported our work here. Seems we never do anything very startling. The usual activities are carried on with more or less efficiency. We have done quite a lot of improving of church and parsonage. We had only one week of meetings just before Easter with fellow pastors preaching on various evenings. This was very nice but only a substitute for our evangelistic meeting in which we were disappointed in securing a speaker.

Our financial program has stepped up and yet the saturation point of giving has not been reached and if every member would give as the Lord prospers on the basis of the tithe, we could expect a great increase not only in money but in spiritual activity. The hope for this church and every church is a continual stream of new members.

We have received 36 new members since April, most of these being adults, including six men with their wives and various other heads of families, 33 by baptism and 3 by church letter.

In the pastoral call we were given the privilege of holding two outside evangelistic meetings during the year. We like to do outside evangelism and think it is a tonic for any pastor, but we are quite happy in pastoral work and never tire of ministering to our own parish. There is so much to do and so few laborers. The words of Christ, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest," certainly is an urgent call for these days, if we are to increase the number of churches, and that may be built with increasing strength. Grace be with all that love the Lord Jesus Christ in sincerity.

Claud Studebaker, pastor.



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## GOD'S GIFT AND YOURS

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

—Luke 2:10, 11.

When you think of gifts at Christmas time, do you think of them in terms of what God has given to you? The world may look upon the season as a time of feasting and revelry, with a bit of philanthropy thrown in. That is all it means to a vast multitude of people. But to you and me, to every Christian man and woman, Christmas must forever speak of the greatest gift in time and eternity that will ever be made to the human race—the gift of God's Son, who came to save mankind from their sins. Think of it! Dwell upon it! The Lord of Life and Glory coming into this world as a helpless Babe, born to bring peace and goodwill among men through the awful death of the Cross. What a theme for worship, adoration and praise!

## REVIVAL AT LINWOOD, MARYLAND

In our program for the College and Missionary Board it was necessary to change a bit and conduct a series of special meetings at Linwood. These folks got a promise from me over a year ago when I was there for the Annual Home Coming. Due to a call to the present Secretaryship, it was necessary to postpone this meeting until Fall.

It is now history. Words can never describe our pleasure and delight for the two weeks. (Mrs. Riddle was with me.) It will be understood when you know or recall that our ministry began in this very church and community 32 years ago. Many have been the changes. A score of the older folks are now gone. Some have moved to other communities but in spite of it all, quite a number are still faithfully in the work. The church has grown and is prospering nicely.

The details of the meeting will be reported by the pastor.

Never have I experienced such an array of special music; some of the best from many churches who came to share.

The attendance was fine and in every sense it was a good revival meeting. Since the generous offering is being turned over to the College and Missionary Board, the people desired to make a gift direct to the *Evangelist*. So, on the last evening just before the benediction, Brother Charles Messler, Moderator, took the floor. In choice words, a veritable masterpiece, he presented a table model DeWalt radio to the Riddles in appreciation for their services. It was both a genuine surprise and a lovely gift. Thanks again Linwood!

During the two weeks we had a fine opportunity to talk for both the Missionary and College programs. Some very fine comments were made by the people relative to these programs. Some new students were signed up for next year.

Our home was with the parsonage family—the Kecks. These folks have carried a fine program all Fall in their church. Their sincerity and consecration will carry them to victory. The entertainment in the homes at noontime (mostly) was not to be excelled in any community.

We would recommend that all denominational leaders pause once a year at least to conduct a series of special meetings lest we lose sight of the real goal of all our Christian activity—the winning of precious souls!

E. M. Riddle.

## ONE GOOD REASON FOR SOUL WINNING

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God to be a soul winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought the Saviour through my means. No young mother ever rejoiced more over her first-born child, no warrior was so exultant over a hard-won victory.—C. H. Spurgeon.



A



## Christmas

## Missionary

by Claud Studebaker

When that Christmas gift of God's love was announced by the angel, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men," it was the introduction of the greatest missionary of all time.

In fact, without this Christmas Missionary and His life and death, there would be no urge for other missionaries to go forth into this world of sin to offer life and salvation to those that are in darkness and are lost for time and eternity.

This is a glorious advent of the great missionary for the "multitude of the heavenly host." I do not know how many were in this host. The Revelator gives a suggestion of the number in the fifth chapter of Revelation when he suggests the number as ten thousand times ten thousand and thousands of thousands—an imposing choir, indeed, and it is likely every one knew the words and music perfectly. I heard an outstanding authority on church music and choirs say, "We never sing a church anthem unless our choir knows the words and music perfectly and can sing without the anthem book, from memory." Well, when God sent the heavenly host to earth to sing praises to Him for the advent of the Christ, it surely was a momentous event.

Now, "Peace and good will" are possible for earth, but it stems from the Saviour. He is the "Good Will Ambassador." He has the protocol of peace from God the Father, "Be ye reconciled to God." We follow in His train with that message from heaven to earth; "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

### ALL MEN ARE LOST

The advent of a Saviour for all men dramatizes the fact that all men are lost and need a Saviour. The world condition publicizes the fact that we need this Saviour and need Him now. We have many philosophies of governments and wise ideas of men who seem to think they know how to bring peace out of this world chaos, but no idea of Government will bring peace when the Prince of Peace is not taken into account. With all the missions by various commissions set up by men to solve the problems of men we will not be able to solve the intricate difficulties of peace without the Saviour.

Generally the world wants no more of war with all its destruction of life and property, with the unleashing of the worst and most desperate passions of men against one another to leave every holy thing desecrated and the most bestial desires of men at their worst, run rampant to break our homes and pollute our lives. This they do not want, but this they get when they turn away from the Christmas Missionary of peace.

Men catch a glimpse of God and peace in Christ at Christmas time, but do not follow the star until they come to the presence of Christ. Until Christ is found and worshipped, the peace for which we long will not come to this world.

When this gospel of Christ is preached in all the world, then shall missionary work be consummated and the great purpose of God in Christ be accomplished. Until then, it is our business to send out other missionaries to follow the great Christmas Missionary with peace and pardon for all men everywhere. This is our task and this is the only hope of a wartorn world—to heal the festering ulcers of hate, and the malignant growth of selfishness and greed.

### FEED THE HUNGRY AND CLOTHE THE NAKED

We cannot escape the Christian obligation to "Feed the hungry, clothe the naked and minister to the human miseries of mankind." The Christmas Missionary, Christ our Lord, spent much of the years of His ministry in the flesh, in tenderly ministering to the human needs of life. No follower of Christ can sidestep the human suffering in the world.

This Christmas there should be the greatest outflow of Christian love manifested in our gifts of material comforts of life to needy people everywhere.

The Church of the Brethren is doing the most outstanding work of true Christian love in action through the Brethren Service Committee in sending food, clothing, livestock and money to the stricken peoples of the world. In this we should share more generously than we ever have done, not less.

We appreciate the gifts of our people which have been sent through the Missionary Board and there should be no slackening of this flow, as the need continues in stark reality of slowly starving peoples, bereft of the urgent necessities of life.



## MINISTERING TO HUMAN NEEDS IS NOT ENOUGH

'Tis true that Christ came to minister, but he also came to "Give his life a ransom for many." He came to "Seek and to save that which is lost." He is the Christmas gift of God's love, who preached the gospel of the kingdom of God, and even preached "Cross" to Nicodemus. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on him should not perish but have everlasting life."

Revealing God to the world in Jesus Christ—this is our task. The work of the church is a great missionary program. It must begin at home, but extend to the uttermost parts of the earth.

The Christ of Christmas is the great missionary of the

cross, "As the Father hath sent me, so have I sent you."

The Missionary Board expresses our gratitude to everyone who has given to the missionary offerings and especially wish for you the season's heartiest greetings for "A very MERRY CHRISTMAS and a HAPPY NEW YEAR."

We solicit your prayers for wisdom in administering and true love and forbearance in serving with many people of various temperaments and ideas, that over all the great missionary work for which Christ came into the world and lived and died and rose again and ascended back to the Father, sending the Holy Ghost to lead and empower us, might be made known in all the earth and that the Prince of Peace might soon become King of kings and Lord of lords, and righteousness might cover the earth as waters cover the sea.

## Christmas and Missions

by Elmer M. Keck

*"... and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:11).*

To each of us Christmas brings a different message. To some it speaks a message of great joy and peace. To others it only suggests selfish enjoyments, the receiving of gifts and the indulging of the appetite.

How grateful we are that in God's great providence for mankind a Redeemer was planned. When man sinned in the garden of Eden, God promised Adam that a Redeemer would come. Centuries, yes, millenniums passed and then in the words of the poet we read:

"One day when heaven was filled with His praises,  
One day when sin was as black as could be,  
Jesus came forth to be born of a virgin . . ."

The Magi came bringing their gifts. They paid homage to their King and presented him with gifts. This was the true spirit of worship and the presenting of gifts was in keeping with his birth.

Today we give gifts at the Christmas season. But with the giving of gifts we possibly expect to receive some in return. Many of our gifts to others are costly and may be of very little value to those who receive them. The Wise men gave a gift of gold. Mary and Joseph were very poor. This gift was of great value to them. The Wise men did not expect a gift in return. I am sure that our Lord would be greatly pleased if we would think a little more kindly of others, speak somewhat more gently to the friendless, remember very generously the poor and do all in our power to proclaim the Gospel to the world.

God's greatest gift to the world was his Son. What could be a more priceless gift? God's Son came to dwell among men as a little babe, to enter into our experiences to be "tempted in all things liken unto we are yet without sin" (Heb. 4:15), He bore our sin, suffered from God so that Divine wrath might be fully and wholly met in his atoning death, that we by faith might have forgiveness of sin, become a new creature in Christ Jesus, joint-heirs with him, that here in this life God will bless us spirit-

ually and temporally as we are able to bear, and in the life to come he will not be able to show unto us all the riches we have in our Lord for those riches are so great.

When we think or speak of Christmas, we should think of our Lord's birth and the great message that should go with it. Then do we wish to share these riches which we have in Christ Jesus with others? Many have not had a saving knowledge of Christ presented to them.

Let us give for Missions. Let us share our joys which we have in our Lord. Certainly there are those who would be anxious to know about God's great gift to the world. The Brethren Mission Board is placing a great program before us with many opportunities. With our gifts, the Mission Board can do a great work, establishing churches in strategic cities. The Brethren church has a great message and we should give this message to the world. There are 6,000,000 criminals in the United States. Not only these but many others in America need the Gospel. When we look at other countries we see their great need. There are 400,000,000 people in Europe who need the Gospel. Russia with her 190,000,000 people needs the Word of God. France has 35,000,000 with 6,000,000 Catholic and 1,000,000 Protestants. Where are the others? 100,000 souls are dying daily without Christ as their Lord and Saviour. Are we doing what we should that the lost might come to know Christ as their Saviour? Our Lord can say,

"And I have brought to thee,  
Down from My home above,  
Salvation full and free,  
My pardon and My love;  
I bring, I bring rich gifts to thee,  
What hast thou brought to Me?"

Let us remember to bring our gifts to our Lord this Christmas like the Magi brought their gifts. We can give without loving but it is hard to love without giving. Let us give so cheerfully and willingly that our Lord will be able to say, "Well done thou good and faithful servant." And our hearts will be filled with great joy for we will then have shared what we have with others that they too might come to know the Lord.



## Wrap Your Gift With a Smile

*Text: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."  
2 Cor. 9:7.*



CHRISTMAS is the day of days for gifts. There will be gifts of every kind, in quality, size and value. There will be gifts needed and worthless gifts, because they cannot be used to any advantage. Some gifts will be exchanged simply because of habit and custom. Regardless,

let it be understood that real giving should be accompanied with joy. It is a happy time; this day of giving and receiving of tokens.

There is great danger in these days that our Christmas may become so commercialized and worrisome, due to long hours of shopping, scarcity of goods, and the scope of our giving, that it becomes a laborious task rather than one of pleasure. Days and long hours of work are often consumed in our plans for a so-called big day and herein is the danger we face, that of missing the joy of the occasion.

What will characterize your gift? Will something of your very light and life be revealed in that gift? Let us weigh the situation like this: You have purchased six gifts. One is for a school-mate; another for a sister; another for a Mother or Father; and so on as you choose. They will not be alike. They will not be of the same value necessarily. But the point is—will you be happy in this giving or will you give expecting a return gift of equal value? We are told that "it is more blessed to give than to receive." Also that "the gift without the giver is bare." If you wrap your gift with the thought of bringing light and joy in the name of Jesus into the life of someone else, then you have truly given a gift. The Christmas spirit is just an unselfish love that continually seeks the welfare of another. This is the love that we have received from God, our Father, and we must share with our fellowmen.

Your gift may not need a paper wrapping.

There are those in every city and community who are not in need, so far as material things are concerned. However, some of these very friends of ours may be most miserable, lonely and heart-sick. They may need a happy visitor, a cheerful prayer, a touch of sympathy or a bit of personal attention. One of these may have a greater place in some lives than the finest gift that travels through the postoffice or lies under a tree on Christmas Day. How true it is, also, that such giving is not confined to a day but should be ever coming throughout the year. This is the Christian way. This is the Christ way. He is the theme of Christmas.

God is the great example of all giving. He sent the greatest; that gift is Jesus, the Christ, our Saviour.

Give this gift your first consideration and henceforth your giving will take on new life and joy. He is the most needed gift, for in Him we have life—eternal life. He is the most costly gift, as well as the most satisfying. Strange that nothing but the best satisfies the heart of so many. Many things in this world have failed but Christ (only) satisfies. He is the best gift. Everything that is good came with God's gift to the world. Regardless of cost, need or satisfaction, there is no gift but that is richer and more precious by the love that goes with it. In these days of carelessness and indifference, hate, jealousy, dread and fear, let us not forget or depreciate the brilliancy of the Bethlehem Star. The witness which it bore to the earth now comes through other channels—believers, the Church, numerous institutions and governments ordained of God. The Christian world still sees the luster of the Star which brought "peace on earth" as it shines through the lives of people in their humble service of the One whom they have joyously received as their Redeemer and Lord.

God has given freely and cheerfully. Have you received? He sends a message to you as He did to the shepherds long ago. Will you give Him your heart today?

—E. M. Riddle.



## A Visit To New Windsor, Maryland

by E. M. Riddle

It was during our special meetings at Linwood that we took a few minutes one Saturday afternoon to visit the Relief Station operated by the Church of the Brethren. A thirty minute tour of these buildings is sufficient to convince anyone that a gigantic work goes on at this place.

Tons and tons of clothing, canned goods and shoes are prepared each month to be sent to one of the several stations abroad, where it is orderly and properly dispensed. Clothing is all sorted, packed, baled into neat packages, then covered with water proof bags. The canned goods are securely boxed for shipment. Shoes are repaired and boxed.

It was also my privilege to drive by the heifer farm, near Union Bridge, Maryland, where these young cattle are received and kept until a shipment date. I was told that about 400 had been shipped during the same week, yet it seemed to me there were 200 or more in the fields waiting.

One of the greatest needs is for **more men** to accompany these cattle boats to their destination. Anyone interested, please write our Missionary Board office at once or the Relief Center, New Windsor, Maryland.

A world-wide recognition has been gained by this service to the needy. Some of the big daily papers of our country have carried fine accounts and pictures taken at New Windsor.

We as Brethren have had some small (too small) part in this relief work. Will you please read the following quotation from the Heifer Committee letter dated November 21, 1946:

"The Heifer Project Committee voted in their recent meeting to continue for at least two years and maybe

longer depending on the need. I would like to urge the raising of heifer calves and good sires for shipments to be made later on in our program. There is a lot of value in a group raising a calf and then sending her to help the hungry children of other lands."

"In a letter from Thurl Metzger in Poland, he tells us that he has visited some of our heifers and he feels that the method of distribution has been very good for certainly the families were very much in need. He also found the heifers in good condition, thus showing they were being well taken care of. He has not yet had time to see all of our heifers which we have sent over, but he is working on that. He said two-thirds of the people of Poland have no access to milk. Thurl felt that the greatest need, as he saw it, was shoes and said hundreds of pairs of shoes are needed.

"I should like to urge all of you to be sure to send us mature animals of good size and not something that would be too small to ship for six or eight months. We hardly have the facilities to hold many small animals to feed until they are of suitable size to send. Along with that, be sure that you have health charts signed by your Federal Inspector, State Inspector, and your local veterinarian, thereby showing that the animals are free of TB and Bangs disease. It is very important that these accompany the cattle to the Collection Farm.

"The other day a good contribution came to us from the CPS RESERVE. These "cowboys" and their friends contributed \$482 to the heifer program. This is not bad at all when you consider that the cattle boat trip was the first income most of these fellows had for a year and one-half to three years previous to the trip."

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## A Note from South America

Rosario, Argentina  
November 10, 1946

Rev. E. M. Riddle  
Ashland, Ohio

Dear Brother in Christ Jesus:

I feel it is a great privilege to write to you again and at the same time to wish you, dear Brother Riddle, and all the Brethren very good health and blessed with many blessings from above.

Perhaps you will be interested in knowing that I have just returned from a trip, visiting some towns, Firmat and Santa Fe, when I received your letter containing the check that Dr. C. F. Yoder had returned to you for \$100 to be used for summer camp programs. We will do our best to use this money as wisely as possible and to have it on hand in case a bargain appears suddenly.

Just now in this trip I have learned of the great need that Brother Iztueta has for a little motor car to move

the tent in his scouting work from town to town, because the other way it goes too slowly.

Also, my visit to the Northern part of Rosario's city, (Santa Fe and Santa Rosa, etc.) has filled my heart with immense joy as I saw their interest and love for everything concerning the Lord.

We think that we shall send Miss Magdalena Anton there this summer and so be among the children for the future work, if God should will it.

Truly we feel the great necessity of more workers in the Lord's Vineyard and the commencement of Brother Pablo Espinosa as a worker will give us much help for the work in Argentina and its multiple aspects as a missionary field of the Brethren Church.

... Please pray for us here and for all the work in our Argentine field!

Always with much love and sincerity,

Yours,  
Adolfo Zeche.



# NEWS

## From the Christian World



**Both sides of religious freedom in Italy**—one of the features of life in Italy today is the broadcasting of Protestant services from the big stations in Turin, Venice, Milan, and other cities. Even in Rome, Protestant Broadcasting has been carried on. However, persecution of Protestant workers in Italy is well under way just as forecast. A school belonging to a Methodist orphanage was closed several months ago for the reason that it was "teaching propaganda which was contrary to the teachings of the Catholic Church." A Baptist preacher was jailed for conducting outdoor meetings. Protestants are also discriminated against in the distribution of supplies.

However, following the war spiritual revivals have arisen in many places.

**Protestants are reaching 25 per cent** of their young people, Catholics 50 per cent and Jews 70 per cent, according to Dr. John Q. Schisler of the Board of Education of the Methodist Church.

**"Less than one-half of 1 per cent** of the Chinese people are Christians, and it is through them that one-fourth of the human race, the 465,000,000 Chinese must be reached," said Dr. Francis C. M. Wei, president of Central China College, speaking recently to American churchmen.

"Come over and help us, for the task is too great, the responsibility too heavy, the Christians too few. When the oldest nation in the world is becoming new again, when one-fourth of the human race is coming to grips with modern industrialism, share our responsibility, our privilege of saving China by building up the Church in China. When the destiny of China is decided, the destiny of the world is decided."

**Cables of Thanks to Brethren Service Committee**—These cables come from Italy: "In the name of the officials and population of Province Udine, recipients of forty heifers, we thank you for the magnificent contribution which restores various cattle lost resulting from war."—The Prefect Vittadini. "Local recipients of magnificent gifts of heifers are most appreciative and thankful."—Mayor San Pietro of Incasale.

**The Girl Scouts of America** have taken on the seeds-of-goodwill project as one of their national projects for the coming year.

**Two work camps for boys and girls**, both Hindu and Moslem, are being sponsored by the Friends Service Unit in India. The young men will help the villagers clear the jungle, clean water tanks in an antimalarial campaign, and build roads. The young women will work with the village women on the fundamentals of sanitation, diet and child care.

**One million six hundred thousand dollars** of the goal of \$2,000,000 has been raised by the Evangelical and Reformed Church for world emergency service, Dr. John Lentz, vice-president of the General Synod, reported at a meeting of the Reading Synod.

**German missionary writes from Japan.** During the war the few missionaries supported by German societies, were permitted to continue their work in Japan. Since the defeat of Japan, the position of these German missionaries has been very uncertain. A portion of a letter from one of these German missionaries to a friend in the United States reads as follows: "In the meantime the Roman Catholics are pouring into Japan every ounce of power, money, and men to make Japan a Roman Catholic nation. Whereas, Protestant organizations of world-wide position are slow to send their representatives. Some days ago, two Roman Bishops from the U. S. came to visit Japan and were welcomed in a big public meeting in Tokyo. The educational minister of Japan stated, 'The Roman Church is the only one that can save Japan and help to rebuild her.' More than seventy Roman priests have already returned to Japan. Some are trying to get us to leave Japan, but we are still praying for the help and leading of the Lord."

**Fifty-five per cent of the pupils** in the fourth, fifth and sixth grades of San Diego are attending regular weekly classes for religious instruction.

**Healing a schism that has existed for 119 years**, Quakers in the vicinity of Philadelphia who have met in two separate Yearly Meetings since 1827 gathered as one body in the newly organized Philadelphia General Meeting. This meeting was the result of proposals brought before both Yearly Meetings in 1945 and is the natural outcome of various activities supported by two groups for over twenty years, chief of which is the American Friends Service Committee.





# “The Living God”

*by Virgil E. Meyer*

The Christ child came into the world in a stable on that night long ago. This was a very humble beginning for a babe who was destined to be the Saviour of men. If Christmas is to mean anything to us we must approach this sacred season with the same sort of humility.

Christmas will mean many different things to different people. It will find us just where we have been living all year long. It comes upon us and we receive it just as we do all of the other great religious truth revealed in God's word. “The Word became flesh and dwelt among us.” Some sentimentally glory in it. The cynic dismisses it all as being just “bunk.” The socially minded dream and yearn for the fulfilment of the angel's prophecy, “Peace on earth, good will to men.”

Wherever Christmas finds us, we shall, in our own ways, have a share in its fact. The blessed event and the stories that surround it has captured the imaginations of men for centuries. Customs have been built around it, music has been written about it, and stories with a Christmas theme are in abundance.

As the heavenly choirs joined with one accord to praise God for His gift to the men of earth they never knew nor cared that they would be remembered by men in song. As the shepherds left their flocks to go and see the things that the angels were proclaiming they never knew that they would be immortalized in song and story. As the wise-men from the East came seeking after truth and brought their gifts, expressions of Oriental courtesy, they never guessed that men for centuries to come would build up a pageantry around their picturesque camels and gifts. Mary and Joseph would have been completely bewildered to have glimpsed the full significance that history was going to give to the event and those who played principal parts. The baby Jesus was just a baby whose world that night was a world of warmth and dim light and the haven of a mother's breast. Yes, He was a baby, one upon whom had been put the stamp of divine approval; one upon whom had been placed the burden of leading men from sin to righteousness, from death to life. This was the one of whom a pagan soldier should one day say, “Surely this was the Son of God.” He was heralded by heavenly choirs, recognized by peasants and princes, humble servants and learned men.

Has the light of the star and the promise of the message been lost in the afterglow? Bigger and better Christmases, more tinsel, more and brighter lights, and more hilarious parties have little in them of the first Christmas scene.

We are best prepared to appreciate Christmas, when we dare to peer beyond the dazzle of a modern holiday season to the simple humility of the Bethlehem scene. That God should reveal himself to men in such a humble way was unthinkable to the contemporary world. At first glance it seems a tragic thing that our Saviour should have been born in such humble surroundings, but when we behold the influence of that life in the light of the two thousand years since we can only say, “how natural it was.” If we had been living in Palestine two thousand years ago, would we have been blessed with enough insight and vision to have seen God's purpose for men in a baby watched over by a humble man and woman?

Have we enough insight now to see that the only Saviour of men must be one who has known humble surroundings, deprivation, suffering and temptation? When we examine our faith let us be sure that we have humble hearts,—hearts that look past the modern celebration to the Bethlehem scene and there humbly kneel to praise God for His great Christmas gift to men.

The poet, Johnstone, expresses it in “The Living God”:

I made of my heart a temple,  
But the Saviour came not in,  
For its aisles were cloyed with malice,  
And its bells were choked with sin,  
And its air was heavy with incense,  
And its priests were sandal shod.  
I made of my heart a temple,  
But its light revealed no God.

I made of my heart a stable,  
And the Saviour came and smiled,  
Where the cattle of human kindness  
Browsed in the evening mild;  
And its air was pure and pungent,  
With grass of the rainswept sod;  
I made of my heart a stable,  
And sheltered the Living God!



## CHRISTIAN STEWARDSHIP

— is —

the practice of systematic and proportionate giving of time, abilities and material possessions, based on the conviction that these are a trust from God, to be used in His service for the benefit of mankind.

(Note: The above definition has been agreed upon by the United Stewardship Council. This simple, yet deeply significant definition of Stewardship was adopted officially at a meeting in Cleveland in 1945.

The Stewardship Council believes that that person best serves God, church, home and country who conscientiously tries to fulfill the divine purposes for all that he is or has. Upon the recruiting and training of such Christian Stewards in ever increasing numbers rests the hope of a better world.)



The magazine, "The Golden Rule Fellowship," has carried an extensive compilation of statistics informing the Christian world relative to the tragic problem of decreased giving through the churches for the past 13 years. The statistical contrast was based upon the record of 25 nationally recognized bodies from 1920 to 1932, which was more than a billion dollars greater than for the latter period of time from 1933 to 1945. Consider this alarming figure with the fact that from 1920 to 1945, these same religious bodies increased in membership over 28 million. A further consideration is that our per capita income has raised from \$665 to \$1,194. But during this period the average percentum of income contributed to churches and related charities **decreased** from 3.49% for the earlier 13 year period to 2.01% for the latter 13 year period. The year 1945 shows an even lower level of 1.35%.

### LUXURIES AND ALCOHOLIC BEVERAGES ON THE INCREASE

Listen—the increase of money spent for the item of alcoholic beverages in one year (in addition to the huge sums spent annually in previous years) was **greater than the total gifts** of all citizens for all the churches of the nation.

### DEPRESSION GIVING

In 1932 in the midst of a severe depression, our churches revealed the highest percentage of giving when it amounted to 5.25%.

### THE BRETHERN POSITION

The chart supplied by the National Stewardship Council on gifts per member gives our own church the following rating—gifts for all purposes \$20.41. There are some churches with a lower rating and others with a higher. However, the average for 26 churches is \$19.08. So our rating is above the average. For foreign missions, our standing is \$1.59 while the average is \$1.01.

### GIVING VS. EDUCATIONAL INSTITUTIONS

Gifts for 52 leading colleges and universities shows another decrease in giving. The chart gives the record on the years from 1921-1930 against 1931-1940.

### THE DECREASE IS OVER 29%.

Is it any wonder that practically every denomination is launching a great teaching program of Stewardship and Tithing?



# Brethren Youth

## For Today

A personal note to the friends of BRETHREN YOUTH:

At the late October meeting of the newly chosen Brethren Youth Board I was chosen to be the editor of that board and its interests. It is the purpose of this board, through this medium, to promote a stronger more unified youth program in the church. This program was started by Brother Gil Dodds and supported by the Missionary Board of the Brethren Church. Now this work is in the hands of this new, conference created, youth board. We are once more in the position of having a new board established to do a tremendously important work but provided with *no funds*. We want to have another "Youth Conference" along with General Conference as we did this past year but this will be impossible unless our young people and their adult friends come to our rescue by sending monetary gifts to us for this purpose. These contributions should be sent to Rev. Clarence Fairbanks, 4805 Silver Hill Rd., S. E., Anacostia, D. C., treasurer of the board. We pray that the youth work of our church will not be limited by the lack of funds or faith.

Everyone must understand that we are attempting to build a new and vigorous youth work in our church. We are not satisfied with our former efforts so we are planning to go on from where we are and build a stronger and bigger work. The youth board consists of only seven people and they certainly cannot do this work by themselves. We need help. Write in and tell us what *you* want this movement to become. Think and pray about it and send along your ideas as to how the greatest work may be brought into being.

I would like to have a report of every district BRETHREN YOUTH RALLY so that I might pass it on to the rest of the denomination. I would appreciate knowing who the officers of the district organizations are. It would be helpful to all if we could report what different young people all over the denomination are doing for the Lord. In this way other groups will be able to get ideas that are working in various places and use them to their own benefit.

If BRETHREN YOUTH is going to be a vital organization we must strengthen our local youth groups. We must have a stronger Christian Endeavor, Sisterhood, Boys' Brotherhood and Sunday School classes. These organizations are the training grounds where our youth are getting preparation for a larger youth effort. Our young people must go all out to build better local organizations. Our national work can be no stronger than the sum total of our local efforts.

We thank God for the adult friends of BRETHREN YOUTH. We readily realize that without them our efforts would be almost useless. With them a great work is destined to be done. Again let us remember that the adult friends can do the most to help in this great venture by helping in every possible way with the local strengthening. Fathers and mothers can help by encouraging their sons and daughters to take an active part in the Sunday School class, or boys' or girls' organization, or Christian Endeavor. If you make it possible for all of the youth of your church to go to Young People's Summer Camps you certainly are helping them to add to their Christian experience. Our training camps are one of the greatest assets in the brotherhood when it comes to preparing our youth for a prominent place of leadership in the church. They seem to get a new vision of God's will for them and that is truly a blessing. Please encourage them all that you can in every way.

My vision of BRETHREN YOUTH in the immediate future includes a consecrated and working youth group in the Brethren Church, a revival of evangelism and mission spirit, with every young person an evangelist and missionary, trained leadership in the church of tomorrow, and a youth program that will inspire adults to greatly renew their stewardship for the Master. This is a great goal and will be attained only by united efforts in faith, prayer and labor. For this the reward will be a crown of righteousness and the words of the Master, "well done thou good and faithful servant."

—Virgil E. Meyer.



# O, Come, Let Us Worship

## I PEEPED INTO THE STABLE . . .

*"They came with haste, and found . . ."*

—Luke 2:16

I peeped into the stable,  
And who, think you, were there?  
Some sleepy and drowsy oxen,  
Without a care!

I peeped into the stable,  
And lo, amazed, I saw  
A Baby lit with glory.  
Amid the straw.

I needed not the shepherds,  
Nor wise men from the east,  
Nor Joseph, no, nor Mary,  
Nor Hebrew priest;

I needed not the star-light,  
Nor angel host to sing  
How in that lowly manger  
Was born my King.

For when I left the stable,  
And softly turned away,  
Deep, deep within my bosom  
The Wonder lay.—Robert Barr.

## A CHRISTMAS PRAYER

*Clarence Hawkes*

God of the poor, and Friend of the friendless,  
Shepherd of all earth's wandering sheep,  
Look down in mercy on earth's wide distress,  
Watch o'er Thy fold, eternal vigil keep.

Fill us with Love, the love of Thy dear Son,  
Loosen our purse-strings to the pitiful poor,  
Let not oppression flourish 'neath the sun,  
Nor famished ones go hungry from our door.

Give us compassion for the sons of men,  
And tolerance for the friends of every creed,  
Place on each brow faith's sparkling diadem,  
Let us feed men as Thou the sparrows feed.

The poor, the weak are ever at our side,  
Let us be brothers to them in their need,  
Cleanse us from every taint of human pride,  
No class, no hate, but all men friends indeed.

Fill us with Love, e'en as of Bethlehem,  
Upon that radiant day when Christ was born,  
Cleanse us from greed and graft and shallow sham,  
That we may greet with joy this Christmas morn.



They saw the light shine out afar  
On Christmas in the morning;  
And straight they knew it was the star  
That came to give them warning;  
Then did they fall on bended knee,  
The light their heads adorning,  
And praised the Lord, who let them see  
His glory in the morning.

O every thought be of His grace,  
On each day in the morning;  
And for His kingdom's loveliness  
Our souls be ever yearning;  
So may we live, to Heaven our hearts  
In hope forever turning;  
Then may we die, as each departs,  
In Joy at our new morning.



# Home Mission News

## REPORT ON UDELL MEETINGS

*by Rev. C. Y. Gilmer*

Mrs. Gilmer and I assisted Rev. and Mrs. W. R. Deeter and the Udell Brethren in a two weeks' revival, October 21 to November 3. It was a spiritual treat to work with Rev. and Mrs. Deeter. Their work shows that they have been adhering to that portion of the Word which says, "Whatsoever thy hand findeth to do, do it with all thy might." The manse recently acquired and paid for has been made comfortable through Brother Deeter's skillful hands. And there is now more than \$500 in the Building Fund toward remodeling the church edifice.

At present this is a hard field due to the shifting of population. The town has been going backward for some years and now has but a hundred inhabitants. All the rural churches in the vicinity have suffered and are characterized by a small attendance and membership. Resident pastors are few. However, the land is more productive than in former years and the farmers are more prosperous. The rural churches may become less in number in this area, but those that remain will see a better day. For that reason we can ill afford to lose the mission work at Udell. But intermittent pastorates with nothing but Sunday School in between would soon paralyze what is left.

Although we had no additions to the membership, the Udell folk thought we had a good meeting. The sacred music was very inspiring. We endeavored to be faithful to the Word and the work. The hospitality, good will, and love gift were very generous. We shall long remember the Brethren and friends at Udell.



## DEDICATION AT AKRON, OHIO

The pastor, J. G. Dodds, at Akron arranged for November 20 as the date for the dedication of the newly purchased parsonage. He requested that the Missionary Secretary be the speaker and conduct the dedicatory service.

After a beautiful baptismal service, 26 members of the church gathered at the parsonage at 1581 Merrill Avenue. The house was comfortable, cozy and attractive. Some saw it for the first time.

Printed programs were prepared by Brother Dodds with a most suitable dedicatory service.

The speaker commended the congregation for their zeal, earnestness and generous spirit in helping to acquire a house for their pastor. Also, he stressed the relationship of the pastor's home to the church, the community, and as a place for study, meditation and worship as well as a place where troubled and distressed hearts may come to confer with the pastor and wife. Lastly, it was emphasized that the pastor's home is an example in the community.

The audience was happy and very appreciative of the beautiful service.

After the prayer of dedication, the hymn, "Holy, Holy, Holy" was sung and the benediction was given by the speaker.

E. M. R.

## MULVANE, KANSAS

In the fall of 1945 it was decided by the members of the Bethel Brethren Church that they would dismantle the church building and move it into the town of Mulvane, a distance of about five miles, and there on a lot that had been purchased for the purpose they would erect a larger church. The work was started immediately.

In June of this year, when the writer visited the church as District Evangelist, he found the work going along nicely. The basement walls were up and they were ready to proceed with the main part of the church.

Since that time, in spite of the numerous shortages of material, the church is nearly completed. They have been holding services in the basement since the first of September. At the present time there is some carpentering yet to be done, lights to be installed, the baptistry to be completed, the basement ceiling to be covered, new seats to be bought along with several other things that are needed in the church. We also need flooring but at the present time we are unable to obtain good flooring so we will wait until it becomes available. We hope to have our Dedication Service early next spring.

In June the Sunday School was reorganized with 22 people present. Our record attendance up to this time was 62. Our average attendance is about 53. Since coming to town, there have been nine added to the church roll. Some are awaiting baptism and we know of several more that are thinking of uniting with us. We plan to have the largest Sunday School in the Mid-West District in the near future. Plans are being laid for a Laymen's Organization, a Boys' Brotherhood, and an S. M. M. We already have a good W. M. S.

We want to thank all who have helped us financially and with their prayers. Also, we wish to thank the Missionary Board for their splendid assistance.

Wilbur Thomas.



## EVANGELISTIC SKETCHES

In my last communication to "The Brethren Evangelist" I was in the midst of an evangelistic effort with the Brethren at Mulvane, Kansas. Now, just a word more about this meeting. The Brethren had hoped to have the new building complete for the meeting, but running true to form in building in these days, the work was delayed from time to time so that the auditorium was not finished and we held the meeting in the basement. This was the first revival ever held by the Brethren in the town and of course it was necessary to present our plea and explain to the townsfolk just why another church in Mulvane. Especially was this more necessary when we recall that at least four other churches had failed in the town in the last few years. Two of these had their church building and both were sold to the local undertaker. Thus considerable time was spent in setting forth the distinctive doctrines of the church.

We believe that the seed sown will yield an abundant harvest in the next few months ahead. There was an e



exceptionally good interest from the very first service. While we did not have great crowds at any time, yet, withal the average throughout the meeting was encouraging. There were some additions to the membership, and all were adults and such as will be substantial strength to the work.

In all my experience in revival work I do not recall any place where there was manifest a greater loyalty and sacrifice and devotion to the cause than was manifest here. There are less than a dozen members in town. Thus, the membership must come from the country and some of them came a distance of fifteen miles each way for every service, and many times through rain and mud. We believe that such loyalty will be rewarded.

As I stated in a former report, the work here is in charge of Brother Wilbur Thomas. He is getting started nicely in the work and much loved by his people. I did not hear a word of complaint. He has a vision of a good church in Mulvane in a few years, and is laboring faithfully to that end. The two weeks of laboring with him was blessed and our ministry together was fruitful. Thanks to all the Brethren for the many words of appreciation, for your love-gift, and for the invitation to return for another meeting. Evangelist readers will be hearing more of this church from time to time. The pastor will have something to add concerning this evangelistic effort. From Mulvane I drove a distance of 250 miles to

McLouth, Kansas.

Here I spent just eight days with this cooperating church, where Brethren and Church of the Brethren worship and fellowship together. I had heard much of this place through the years and was happy for the invitation to spend this time among them. Here we found two large family relationships, namely the Kimmels and the McPhersons. Almost the entire membership is made up of these two families.

The church has been pastored by Church of the Brethren ministers for possibly twenty years and no Brethren minister has been with them for more than one service during this time. A union meeting of the four churches in the town last spring had gleaned the field as far as an ingathering was concerned. Very few, if any, were in attendance in the meeting that were not members of some church. Most of the effort of this meeting, as far as it related itself to the evangelist, was given to the presenting of our distinctive plea and Bible teaching.

The attendance throughout the meeting was commendable considering the busy season. It was my privilege here, too, to speak to the local High School.

Brother John Bower, a local young man and a member of the Church of the Brethren, is the pastor here. He is a good preacher and is loved by his people. He is a busy farmer.

While this church has never been a large congregation, it has ever filled a large place in the community, and is a standing proof that our churches can work together if they so desire and can maintain through the years those teachings and doctrines peculiar to the Brethren. While here we tried to represent the general interests of both groups. We reprimanded them a bit, and kindly, we trust, for the fewness of the church publications coming into the congregation, namely, the "Gospel Messenger" and the "Brethren Evangelist." Anyway, a number said that they would see to it that their subscription would be sent

*"I have always thought of Christmas-time, when it has come round, as a good time: a kind, forgiving, charitable, pleasant time: the only time I know of in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers, and not another race of creatures bound on other journeys. And therefore, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good, and I say, God bless it!"*

*Scrooge's Nephew in "The Christmas Carol" by Charles Dickens.*

in for the "Messenger." Such a promise would not satisfy me for the "Evangelist" and thus we secured seven subscriptions paid for and sent in to the Publishing House. This was at least one visible result of the meeting. Again, let me say it was a real delight for me to spend these three weeks with the Western Brethren and if our Lord should tarry we would be happy to visit these churches again and the others of the district in the work of evangelism. Returning home for Thanksgiving we are spending the first Lord's day of December at

Flora, Indiana.

Here we spoke to a well filled house in the morning service and at the close of the service, assisted by the pastor and Elder J. W. Brower, ordained two men and their wives to the office of Deacon and Deaconess.

The church at Flora is one of our good Indiana churches and is being shepherded at present by our young Brother Woodrow Brant. The church has passed through many heart-rending experiences but is coming back again to its place of power in the community as in other days.

Yes, we called at the Brethren Home and found everything in first class shape and full to its capacity. With our splendid plant here it will soon be necessary to expand. More later concerning our work among the churches.

C. C. Grisso.





## CHRISTIAN ENDEAVOR TOPIC

W. St. Clair Benshoff, Topic Editor

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Topic for December 29, 1946

## LEARNING THROUGH THE YEARS

Scripture: Luke 2:39, 40; II Tim. 2:15

## For The Leaders

This is the end of another year. Promises made last New Year have perhaps been broken. Perhaps we tried to live up to the vows we made last year, but failed. If so, let us take hope again, and life anew in Christ. Perfection is not for us here in this life. It is for us to strive for perfection, trusting completely in Christ for strength. It is a wise individual that grows by past mistakes.

As our topic suggests, we are to learn through the years. In no way can we do this any better than that suggested in our scriptures for tonight, "Study to show thyself approved unto God." Any individual who sets out to please God by his mental and spiritual growth will not fall short of the goal. It is only when we have set our vision on self-improvement for our own sakes that we fall short of the "Christ-pleasing" life. We should be wiser tonight than we were a year ago. 1946, to us, should have been a year of learning valuable lessons in life. Yet there is much more we can learn in this new year ahead. Let us be awake to every possibility of learning how to be more Christlike each day. A daily study of His holy Word will help.

## DISCUSSION

1. THIS BUSINESS OF LIVING. Without doubt, all of us would like to remove certain pages from our record of 1946. Of course we know of some self-inflated people who have such good opinions of themselves that they believe they always do the right thing. From such keep away, for their egotism has an offensive odor. But to the rest of us, a careful analyzation will reveal many dark splotches on the daily diary. What to do about them? Christ has promised to wash away our sins, if we believe in Him, for He is faithful and just to forgive us our sins. This same Christ who has promised to forgive us our sins has also told us to go and sin no more. Forgiveness demands of us a desire to live apart from sin. Christians do err and fall by the wayside, but it must not be willful or presumptuous sin. If we try, the new year can be our purest, most holy and righteous year. Give no place to sin, resist the Devil and he will flee from you. If we are to please Christ in this business of living we must trust Him daily and be found in the center of His will.

2. MEETING TEMPTATION SQUARELY. So often when we look back over the year's record we see places that we know if we would have been more careful, sin would not have developed. Temptation in itself is not sin. But it is the looking upon temptation as a pleasure that leads to sin. Sometimes when we are tempted to sin, we like it, for we know we shall soon taste the "joys" of sin-

ful pleasure. First comes temptation. If prayed about and resisted and ignored, peace will come. If left to nature temptation will lead to sin. For next comes desire. And in 90% of the cases when we desire sin, we commit sin. The next step is the worst, for after desire comes the act of sin. How should we resist it? By starting right at the beginning. Use prayer and use lots of it. Resolve in your mind that you belong to Christ. That you are the temple of the Spirit, and as such are to keep yourself spotless and clean. You will be surprised how much this helps. At least, the experiences of the past year should teach us the reality of meeting temptation squarely through resistance and prayer.

3. MORE USEFUL TO CHRIST. Since last new year we have had another year to grow in wisdom and knowledge. Today we should be more useful to Christ than we were a year ago. If not, where have we failed? Through our school work, our church work, and social activities we should be more fully developed as an individual. A lot of the silliness of youth should be gone. Replacing it should be a measure of keen judgment and sense. Christ needs each of us to work for Him. Our prayer at the beginning of a new year should be that we might be found more useful to Him. By keeping our lives pure and clean, by profiting by what we have learned from others and by experience, our lives should be better, more spiritual and helpful. Renew those broken vows of last year, and strive through Christ to keep them this year.

## QUESTIONS

1. What are the possibilities for progress in our society in 1947?
2. What progress have we made in 1946 in our society?
3. How can our personal lives be improved as we face the new year?

## SUGGESTED PROGRAM

Quiet music. (It's still good taste to use the Christmas carols)

Singing of a consecration hymn

Consecration prayers by all members present

Scripture reading

Leader's talk and topics, Questions

Special music:

General discussion on the subject: "How Can I Make My Life More Useful For Christ in 1947?"

General discussion on the subject: "What Hindrances Must Be Removed Before My Life Can Tell For Christ in 1947?"

General discussion on the subject: "What I Would Like To See My Society Do For Christ in 1947."

Benediction.

Note: On these general discussions, all are to take part.

Appoint a leader in advance to guide each topic with prepared thoughts and comments of his own.



# Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

## NOT HAVING SPOT OR WRINKLE—Eph. 5:27.

Hopeless and outcast once we lay,  
Worthy Thy hate and scorn;  
But love like Thine could find a way  
To rescue and adorn.

Dear Saviour, from Thy bleeding veins  
A living fountain flows,  
To wash Thy bride from all her stains,  
And soothe her deepest woes.

Cleansed from her sins, renewed by grace,  
Thy royal throne above,  
Dear Saviour, is her destined place—  
Her sweet abode Thy love. —D. Dutton, Jr.

\* \* \*

## THE MARRIAGE OF CHRIST AND HIS FAITHFUL CHURCH

Rev. 19

Here the downfall of so much evil is the prelude to salvation and the occasion of so much rejoicing. Righteousness triumphs over evil. Sin and Satan are put down. The worthy One is Victor. There is to be a marriage feast of Christ and the faithful Church, and the Bride and Bridegroom shall live happily ever after. To this wedding God has sent you an invitation. Have you accepted it and thus made your reservation? Your choice determines your destiny: it is the Lord's feast or the devil's fire.

God's righteous judgments against sin are the guard of righteousness. Those in Heaven are satisfied with God's dealings. God Himself is satisfied with them. Our Saviour is satisfied with the joy set before Him (Heb. 12:2). Out of the chaos of sin God brings an issue more glorious than if sin had never been permitted. The Paradise regained is grander than the Paradise lost. Now that the burden of sin has been removed, all Heaven rejoices. Praise comes from the four living creatures—"representatives of the higher orders of creation," from the four and twenty elders—possibly the twelve patriarchs and the twelve apostles, and from the multitude. At every turning point in Revelation a similar hymn of praise is sung (4:8; 7:10; 11:15; 15:3; 16:5). The whole world will be put in harmony with God. The discordant and sour notes have all been from the devil. Meanwhile the whole creation "groans" for its liberty at the manifestation of the sons of God (Rom. 8:19-22).

The marriage between the Lord and His people is familiar in Scripture (Eph. 5:25-27). The saints have made themselves ready by enduing themselves with the robe of righteousness (v. 8). The fine linen is "the righteous acts of saints" "exhibited in their fidelity to God and hostility to the world, obtained and retained by the grace of God" (ch. 14:13).

The reproof of verse 10 teaches that created beings are not to receive worship (Mat. 4:10). After the marriage feast Christ goes forth with His bride as joint heir to

take possession of the earth (Isa. 12:4-6; 26:21; Zech. 14:3, 4). At the head of the armies of Heaven He rides upon a white horse. His eyes of flame denote purity of judgment. With many crowns He comes as a King to judgment. The blood on His vesture may be the blood which He shed in His warfare with Satan. His Name is called the Word of God (John 1:1-5). The "called, chosen, and faithful" "followed Him upon white horses" (v. 14). His judgment will be swift. Israel will be converted and God will deal with their enemies (Zech. 12:9). Christ and Satan will be contestants, which is prefigured in the account of David and Goliath. Our Lord's bruised heel shall be laid upon the serpent's head, for Christ could not win the victory without paying with His blood and penalty for our sins. He is scarred but victorious. His scars will ever be His glory and the theme of our praise. In the midst bound or hindered for a thousand years, our Lord will set up His millennial kingdom. With the beast and the false prophet cast alive into the lake of fire, and Satan bound or hindered for a thousand years, our Lord will rule in person as King of kings (Isa. 30:33; Rev. 17:14; 19:21; 20:2-6).

## COMMENTS

### On The Sunday School Lesson

by The Editor

Lesson for December 22, 1946

GOD'S GREATEST GIFT

Lesson: John 3:16; Eph. 3:14-21

A number of years ago a certain preacher entered his pulpit and announced as his text—John 3:16. He preached a faithful sermon upon that great scripture. On the following Sunday morning he again entered his pulpit, and after having looked over his audience, once more gave out his text as John 3:16. For ten Sundays, at the morning service he followed this plan. Finally one of his members, bolder than his fellows, approached his pastor with this question, "Why not choose some other morning text? Haven't you about exhausted that one?" To which the pastor replied, "There is no exhausting that text, and it should be preached upon until it brings the expected results. As yet this congregation has not accepted, as it should, God's Greatest Gift—His Son."

Why not try to exhaust the very first verse of our lesson today by turning to it from every angle. Maybe you won't get much further in the lesson.

But let us see what Paul has to say to the Ephesians! What a prayer this is. From the very earliest time men learned to bow down to deity. Many times the deity was false, but the bowing of self in its presence signified the desire to accept it and to worship it.

But Paul points us to the One worthy to accept OUR worship—the Father of our Lord Jesus Christ. Note the many phases of his prayer—for constancy; for comprehensiveness; for knowledge, and for filling with all the "fulness of God."

At this Christmas time let us add our prayer to Paul's, trying to understand and accept all its meaning and find ourselves in a deeper relation to our Lord and Master.





## At Christmas Time . .

### There Is Hope

There is very great danger that the world will give up the hope of international peace and, it must be confessed, the hope of its immediate establishment is by no means a rosy one.

As soon as the hope dies, however, the fact of the death of the world begins. It is a part of Christian's responsibility in our day to keep the hope alive. That is at least one aspect of our stewardship.

A clergyman had given an address to a lunch club in a great American city and at its conclusion was accompanied down the street by the superintendent of the schools of the city. "Do you mean to say, doctor," the school man said, "that you believe the day will come when nations will never again war on one another?"

"I do, because I am a Christian," the preacher answered.

"Oh, you preachers!" the superintendent exclaimed, disgustedly.

But that is exactly the duty and the business of every Christian—keeping the hope alive. Unless religion does it, it will not be done.

H. G. Wells, the world-famous Englishman, out of his skepticism and utter lack of faith, declared shortly after the cessation of hostilities that the human race was approaching its end, and that nothing less than absolute and complete destruction was waiting for civilization.

That is all that atheism, agnosticism, and materialism can see. If a man has no God he has no hope beyond the reach of his own strong arm.

The Christian, however, has a hope and a reason for a hope. He knows a Christ who was dead, and is alive again. He has seen the cross and death defeated. He has peered into an open empty tomb, and is able to report that there is a greater power in this world than the power of death.

The forces of doubt and skepticism are so vocal. They have access to many printed pages, and many microphones. It behooves the Christians to spread the doctrine of their hope.

The working man in the shop, in the presence of the cynics, must declare his faith in the ultimate triumph of decency. The teacher in his classroom must assert his confidence in the final victory of righteousness. The woman at her club, and her husband at his lunch club, must make convictions and confidence known. To fail to do so is to fail in the stewardship.

The world would like to believe. There is something repulsive about doubt and cynicism, even when they masquerade in the habiliments of "scholarship" and "intellectuality." And the man who declares his hope so that other men may hear may be sure of those who will support him in that hope. The responsibility of so declaring is the duty of every Christian steward.—Roy L. Smith.





# The BRETHREN & EVANGELIST

HOLY BIBLE

Official Organ of The Brethren Church

A

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Christ alone



is to be found

at its very Center



## The Brethren Evangelist

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## INTERESTING ITEMS

**Linwood, Maryland.** Since the report from Linwood, which appears in this issue of the *Evangelist*, was received, we have had this word from Brother Elmer Keck, the pastor, under the date of December 9. "Three more members were added to the Linwood Brethren Church at the morning worship service, Sunday, December 8. One was a lad of ten years of age and the other two were girls about sixteen years old. Fourteen members have been added in the past eight weeks." Brother Keck also says that over \$5,000.00 has been raised in the church this past year by a church that had difficulty in raising \$1,500.00 when he first became pastor.

**Milledgeville Illinois.** We note that on Thursday, December 5, the Woman's Missionary Societies of Milledgeville had an all-day meeting with a (and I quote) "delicious scrambled dish dinner, with more pies and cakes than most of us have seen for months," as reported in

Brother D. C. White's bulletin. It was Mission Study Book Day and a fine time is reported. Forty-two were present.

**Canton, Ohio.** Brother E. J. Beekley, pastor of the Canton Church, reports a fine evening service as of December 8. It was a service conducted by the Gideons of the Canton Camp. The Gideon Chorus, which is under the direction of Brother F. E. Clapper, a member of the Canton Brethren Church, presented sacred music for the occasion, and the speaker of the evening was Mr. Paul Kautz. There were between 140 and 150 present. It makes much difference in that which can be accomplished by this loyal and faithful band of workers since they have their new church building in which to worship. Prior to the acquisition of this building there was no possibility of holding evening services, and all other meetings except Sunday School and morning worship services had to be held in the homes.

**Udell, Iowa.** Brother W. R. Deeter reports that Sister Deeter is recovering slowly but nicely from her recent operation. Brother Deeter makes a very good cook and dishwasher and housemaid, we are told.

**Masontown, Pa.** We note that a Midnight Christmas Eve Cantata is to be given in the Masontown Church by the joint choirs of the Methodist, Presbyterian and Brethren Churches.

**Berlin, Pa.** Brother S. M. Whetstone reports the gift of a new electric clock for the church, which was given by Brother Fred Brant in memory of his grandparents.

**St. James, Maryland.** Brother Henry Bates, pastor of the St. James Brethren Church, reports a fine attendance which mounted from forty-five on opening night to well over one hundred, greeted Dr. L. E. Lindower in his recent meeting in that church. The meetings closed Sunday, December 8. We will be looking for the full report.

**PLEASE NOTE.** The present issue of *The Evangelist* Number 50 and that means that it is the last issue of the year 1946. Because we publish only FIFTY issues each year, and the issues of the last week in August and the last week in December are the ones omitted, according to our postal permit, there will be no issue NEXT WEEK. The editor wishes to take this opportunity to thank each and every one who has had a part in the affairs of the *Evangelist* during the year, especially those who have kept constantly in touch with our office through their bulletins, their church reports and the articles contributed so faithfully and willingly. We wish also to express our appreciation of those with whom we work here in the Publishing House. They are a fine bunch of fellows and girls, and they make the work of the editor more of a pleasure than a task.

During the coming year we desire only to make the "Official Organ of the Brethren Church" even more worthwhile than it has been in the past, and to do everything in our power to help each and every interest of the church to go forward with increased vigor and power. Each of you can help in this matter by responding to the call for news letters, news briefs and articles.

The entire staff joins me in extending the Season's greetings.

Faithfully yours,

Fred C. Vanator, Editor



## The Editor Thinks Aloud

Fred C. Vanator

### THAT'S WHY THEY CAN DO IT!

Not too long ago I reread the page proofs of the Woman's Missionary Society minutes for our General Conference Annual number of *The Evangelist*, said minutes containing the statistics of our National W. M. S. I quote from this report: "Seventy-nine societies had tithing instruction, there being 1345 in the Tither's League, an increase of 160 over last year."

These words struck me most forcibly and set me to thinking.

Since the Woman's Missionary Society reports 2679 members as of the year, it means that 50% of the women identified with the W. M. S. use the Lord's method of raising their funds. Less and less we hear of bazaars, suppers and the like being the means used to raise their money. They have learned that the Lord wants His people to "GIVE."

It takes no great mathematician to discover through the avenues of our National Statistician's report that the over-all giving of the membership of the Brethren Church averaged only slightly above \$20.00 per person. There is not another single phase of our individual purchases that will make as low an average. That is only slightly over 5½ cents a day—the cost of the daily newspaper.

A very conservative estimate of the income of the members of the Brethren Church would be placed at \$10,500,000 yearly. A tithe of this would amount to \$1,050,000.00. Or if we would tithe and "give" (the tithes and offerings that the Bible speaks of) to the extent of the 15% which our government recognizes as legitimate deduction from our income taxes, the amount would be enlarged to \$1,575,000.00, and that amount would increase the amount of the church's income from an average of \$20.00 per member yearly to the sum of \$89.00 per member. And what could the church not do with almost five times the amount she receives now?

But some people are like a certain woman in a certain Ohio town (not a member of our church, however) who, when approached on an every-member canvass, told the person who asked for her pledge, "Well, I feel as if I had done my share this year, for I have given our society over \$200.00 in tax stamps (redeemable in our state by certain organizations at \$3.00 per hundred, but useless to the average individual). This would be the magnificent sum of \$6.00 which the state of Ohio gave and not the woman.

Why not follow the lead of the women of our National W. M. S. and use the Lord's method—tithes and offerings?

Think it over!

Brother H. H. Rowsey, Goshen's energetic pastor, sends the editor a sample of the personal visitation request envelope, in which the church is making a real personal visitation campaign.

## Business Manager's Corner

George S. Baer

### The Time Is at Hand

When the action of the late General Conference should be carried out and a campaign launched to raise not less than \$15,000.00 for the purchase of a new magazine press and other needed equipment. (Every day's developments indicate that we estimated the amount far too low.)

When the urgent needs of the Publishing House for new and improved equipment should be met and the larger future of this vital Christian agency should be made possible

When the Prayers of the brotherhood should be answered, for Conference requested that prayers should be made, that the hand of God should be in the campaign, and that His will should be sought and obeyed by all—every member of the Brethren Church, for upon them all rests the responsibility for this work of the Lord

When a great emergency should receive the united and prayerful attention of the entire brotherhood. Something must be done to meet an equipment situation that has been developing over a period of years and has now come to a head and demands immediate attention—a situation that can only be neglected at great cost to the future of the entire church. Practically all the equipment of the Publishing House is outworn and out-of-date and involves much loss of time and production, and this, at a time when speed and efficiency are in demand as never before. This handicap must be overcome, or we are a foolish people and flirting with a mediocre future

When we must undertake a really challenging task in the name of the Lord for the Publishing House of our Church. Puny efforts will not suffice, neither are they suitable. Our God is a great God, and we should expect great things from Him and undertake great things for Him

Yes, the Time is at Hand. Jesus accomplished all the work he ever did "when the time was at hand," at the set time, the proper time that it should be done. Let us follow His example in this undertaking that is set before us.

### Not the Publication Day Offering

This equipment fund authorized by General Conference is **not** the regular annual Publication Day Offering, but something entirely different and special. The regular offering will be taken the last Sunday in January as usual, but this special fund is definitely set apart for the purchase of a new press and other needed equipment.

### Not Cash, but Pledges Covering Three Years

That suggests the program that is being proposed by which we hope to achieve the goal with little or no hardship to anyone. We are asking every church in the brotherhood—large or small—and every member of every

(Continued on Page 10)



# A New New Testament -- Why?

Rev. Arthur R. Baer

The Article "Why a New, New Testament?" gives the feeling that an old and trusted friend has been treated slightly. Before all of us bow down to the correctly placed period and the balanced paragraph, it may be well to remember there are other criterions no less important. It will be indeed unfortunate if the *Evangelist* readers are permitted to evaluate "The most important publication of 1946" without a complete picture. The Church can ill afford to wait long for such a balanced discussion.

Without any quibble, the article takes its stand in such a fashion as to startle us. For instance, on page five, the last sentence in the first column which ends at the top of the next: gives the impression of an overly-learned dissertation on items which have suddenly become so essential as to erase the glorious past of a Book so wonderfully used. We were reminded of Paul words to the Corinthians, "The wisdom of this world is foolishness with God." We are thankful that the most of us have not so educated our awareness of "Contradictory tone-glides, the American Speech disease" that we feel "victimized and bored" as the King James version is read in a manner somewhat less than perfect.

Reading the fulsome praise given this RSVNT we realize that, in moderation, some of it may be justified; yet we are unable to forget that some of our most precious passages have parts entirely omitted or relegated to a foot-note status. We are unable to forget that our friend the centurion who had charge of the watchers at our Lord's crucifixion is made to so change his testimony that

he now says "Truly this was (A) Son of God." (The capital and brackets are ours.) All through the centuries he has been saying, "Truly this was (THE) Son of God." This difference may seem unimportant. Yet the difference is whether Christ is a Son of God or The Only Begotten Son of God. Among other things, the substitution of you for thou when referring to Christ yet retaining the Word thou with reference to God insinuates a difference we do not like. It is by such seemingly insignificant inroads that erosion will take place. We must again declare that the Bible IS the Word of God rather than it contains the Word of God.

Coming to the close of this scintillating array of deprecatory adjectives, one is almost impelled, to use this diatribe as a winding-sheet in which to wrap the King James version and lay it away with a sigh of relief. But let us not be in a hurry about it. "The dead hand of the past" (to borrow his phrase) will continue to be the healing hand of God touching men's lives into purity and beauty. There will be other translations which deign to bring the Message in modern language, each having its share of perfection in placing the period and arranging the paragraph. But until such a one comes that has no part in the "leveling-off" tendency, which would bring Christ down to a familiar footing with men, until such a version comes, the King James version will hold its place as the most dignified, reverent and satisfying translation of God's complete and final revelation yet produced.

—Cameron, W. Va.

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## Christmas Is a Time of Giving

Walter C. Wertz

The season of the year is here when there will be much giving and receiving. The Brotherhood has been very liberal in its giving to the White Gift Offering in past years. The enlarged program of the National Sunday School Association can continue only as long as we give freely of what the Lord has given us.

The summer training camp programs have been growing from year to year. For example in the Pennsylvania District the past year, a new camp group took advantage of a week's training. This was a young adult group. By another year, we, in Pennsylvania, are expecting much from this camp group. From this group are many of the folks who are now working in our Sunday Schools and churches, or are on the very verge of stepping in with their services. How important it is to have leadership that has been trained. Camp offers an excellent place for the acquiring of this training.

We expect our school teachers, doctors, dentists, engineers, etc., to be specialists in their fields; why should the

churches not demand the same of its leaders and for those who are helping to mold the future lives of this world?

The Pennsylvania Sunday School Board has planned institutes for various Sunday Schools in the district, where folks interested in Sunday School work may attend and discuss problems relating to the Sunday School. The National Sunday School Association is cooperating in every respect in this venture.

In order to provide help for our Sunday School it is necessary for us to contribute to our White Gift Offering. Sunday School work is important work for the Church. Statistics show that more folks come into the church through the Sunday School than by any other means.

When we give to the National Sunday School Association we are helping the districts keep their costs to a very minimum rate so that many more of our Juniors and young people will have the opportunity for Christian training.

Year after year boys and girls find Christ as their Sav



your and accept Him at Camp. Some who in recent years have accepted Christ at Camp, are now in College and Seminary preparing for the ministry and for the Mission field. These will be the future leaders of our churches.

The National Sunday School Association belongs to the Brethren Church. You are the Brethren Church, so may

God lay it upon your heart and mind to give freely to the White Gift Offering. We thank you for your splendid gifts of the past, and may God richly bless you as you give to this worthy cause. Pray that those who disburse these gifts may be guided wisely.

Coneamah, Pa.

## Reporting Your White Gifts

By Dean M. A. Stuckey, Treasurer The National Sunday School Association of the Brethren Church

It becomes necessary from time to time to remind the newly selected treasurers of the Sunday Schools of the Brethren Churches that I, M. A. Stuckey, 523 Samaritan Avenue, Ashland, Ohio, am authorized to receive in orderly and well-established manner the White Gift offerings of the Brotherhood.

At times these monies are sent to Ashland College, to the Brethren Publishing Company, to the Missionary Board of the Brethren Church, or to one of the other organizational agencies of the church.

Often money is sent in envelopes to me directly. While all such gifts are received gladly and with thanks, may I urge our friends in Christ to send money by check, bank draft, postal money order, etc., directly to me. We have experienced no losses to date as far as I know, but when money passes through many hands there is a mathematical possibility of some of it being lost.

In addition, may I urge pastors, financial secretaries, church and Sunday School treasurers, to complete their offerings before sending them in. Be certain to have the proper church listed as the one to which your White Gifts are to be credited.

Occasionally, I receive individual gifts from donors who fail to indicate the church to which they wish to have their gifts recorded. Then, after all financial reports are completed, conference approved, and published in the Evangelist, I receive letters from pastors and church officials about apparent mistakes in the total amounts credited to their churches. Brethren, these things can be avoided, much office work can be saved, if you will send all White Gifts to the above-mentioned address carefully prepared and wisely listed. Special instructions will be gladly received from churches as well as from individuals.

### A CORRECTION

The White Gift report of the past season is hereby amended to read as follows in the case of two churches. Correspondence with the treasurer of one of these groups makes this correction mandatory.

|                                  |        |
|----------------------------------|--------|
| Cameron Brethren Church .....    | \$6.00 |
| Quiet Dell Brethren Church ..... | 7.00   |

The corrected statement above in no wise affects the total offering received by the Association during the past year.

## Internment Christmas

Nona S. Bousman

(Mrs. Bousman together with her family, were interred in an internment camp in the Philippines for quite some time. Here she remembers the last Christmas spent in this camp.—Editor)

\* \* \*

As Christmas draws near we find ourselves remembering our war-time Christmases, especially the one of 1944 when we were in the Los Banos Internment Camp. At first we counted strongly on having the Red Cross kits. Rumor had it that the kits had already reached Manila—that they contained ten-inch chocolate bars. We sweet-starved internees could hardly wait. But as time went on and the fighting drew nearer we realized we would have no kits. We would have to make our own Christmas.

There was no Christmas shopping, of course. We were behind a high fence with a Japanese guard at each gate.

And the Japanese were stern that Christmas. When Filipino friends appeared at the gate with gifts of food they were turned away. So we had no new toys, no new gifts, nothing new from the outside.

Every day for weeks a group of Mab's friends met in our cubicle to make greeting cards. They made one for every sick person, every child, and many of the older people in the camp. From old paper the children cut huge block letters and festooned the words "Merry Christmas" on one wall of the room. Tom gathered bamboo branches and tied them together to make a small tree, and on the little spindling thing we hung anything we could find—decorations made from scraps of paper or cut from tin cans, and some of the home-made Christmas cards. We made gifts from bamboo, coconut shells, or bits of cloth, paper, and string. We exchanged carefully written out recipes as gifts—recipes that called for sugar, flour, butter, raisins,



whipped cream and all those items whose taste we had all but forgotten.

There were several Christmas programs. Christmas carols were never so feelingly sung, so meaningful. "Peace on earth." The words seemed to live, even when sung to the accompaniment of distant bombing.

Almost at the last minute the Japanese guard brought in a real pine tree—a rare thing in that part of the Philippines—and set it up in the dirt-floored hall where we were about to have the children's program. So there was one real Christmas tree in the internment camp.

We had a real Santa Claus, too, with a beautiful suit. He had been interned in the early days of the Japanese occupation, when you could take anything with you. For years he had been the Santa at the Elks' Club Christmas party in Manila, so he not only had a fine suit, but he knew his role. By 1944 he was so lean that it took lots of pillows to make him roly-poly, and his pack was pitifully skimpy, but he was his jolly old self.

There never was a sweeter nativity play than the one our little children gave. Someone's blue bedspread made a patch of sky. A fluffy white mosquito net suspended from its rattan hoop became a billowy cloud. From around the edges of this cloud peeked cherub faces—real ones. And down under all this, other little children acted out the scenes of the Christmas story. One tiny wise man wore a gorgeous crown made of two copper-lined tin cans.

One of the French Catholic "padres," with artist's fingers, molded from the mud of a termite's nest the figures of The Holy Family, about ten inches high—exquisitely done. They were set up in a candle-lit corner of the Catholic Chapel. We all went to gaze on them in silence, and in wonder, that such beauty could come from termite mud, and in an internment camp.

Our Jim wanted to give something especially nice to his best friend, David, whose father was in a prisoner-of-war camp. He finally parted with a cured rat skin, all nicely stretched out on a little board, which had been given to him for his birthday a month earlier.

Our Christmas dinner was a small helping of red beans cooked with a bit of pork, a spoonful of hash made of native sweet potato with corned beef for flavor, and a little boiled egg-plant. It was a feast.

On December 25th the first U. S. land-based plane—a P-38—flew over our camp. What a lift, if not a gift, that was!

That was our Christmas. More than one child said to his mother as he went to bed that night, "It's the best Christmas we ever had, isn't it, Mother?" And it really was. We had learned that it doesn't take things to make Christmas.

This year we have peace and plenty. Perhaps we'll have ice and snow—the white Christmas we dreamed of during the war years. This year we can buy greeting cards. There are stores full of gifts that would have seemed like fairyland to us in 1944. This year we will not be exchanging recipes—we aren't hungry any more. We will not be hopefully on the alert for army planes, nor for underground news.

When we go to church this Christmas we will not need to carry a pillow to sit on to keep our poor old bones from digging into the bench. We will not have to look at row after row of gaunt faces with sunken eyes. If we open

a can of peach jam it will not be our last, carefully hoarded for three years, and we will not need to restrict ourselves to one scant spoonful each. We will not be handing out as gifts "I O U 's" for milk shakes, to be paid after the war is over. No one will venture to say, "Do you suppose there's any chance of our having seconds in the chow line on Christmas day?"

This Christmas we'll have a tree that touches the ceiling and fills a third of the living room—trying to make up for those pathetic bamboo branches we called a tree. There will be gifts and nuts and candy. And yet, we will find ourselves looking back almost wistfully to that internment Christmas, that Christmas without things, that was such a happy one. Sometimes I wonder if we'll ever be able to recapture the real spirit of Christmas as we felt it at Los Banos Internment Camp.

—Wooster, Ohio.

## » » » » Our Poet's Corner « « « «

### THE STORY OF THE FAGOTS

Tw'as just a dying campfire  
Beneath a starry sky,  
While dimly lighted faces  
Cast shadows closely by.

We sat in reverent silence  
And watched it flicker low,  
We listened to the message  
The fire helped to show.

And then we heard the bidding  
To place upon the coals,  
A fagot representing  
Our lives, ourselves, our goals.

We watched the fire grow brighter,  
As each one took his turn,  
And placed their stick upon it  
To let the fire burn.

Our lives, so bent and useless,  
The fagots did portray,  
And yet upon this fire  
They burned as bright as day.

We need but cast our bodies  
Upon His burning light,  
For only God can use us  
To pierce the darkest night.

Without Him we are nothing,  
So useless—cast aside,  
Consumed in Him we're able  
To burn, though storms betide.

For He's the Light of all men,  
If we our lives but give,  
That He may burn within us  
So may we daily live.

—Leila Elliott, 6/46.



## A Tribute to an Esteemed Layman

This belated tribute to Ira C. Wilcox of Pittsburgh, Pennsylvania, does, in no sense, seem inappropriate to me, for he shall live in my memory with the freshness of yesterday as long as I can appreciate friends, and esteem faithful workers in the redeeming work of the church of Jesus Christ.

Ira C. Wilcox was one of the charter members of the First Brethren Church, 5000 Dearborn Street, Pittsburgh. He gave more than fifty years of faithful service in this church. From young manhood he accepted responsibility and continued as long as he was physically able and then was made "Moderator Emeritus." He not only gave of his time and talent in service, but was very generous with his money. In all this he wanted no vain show of what he gave or did.

He was a successful business man and loved his employees. I frequently called at his office and occasionally where his men were working, and at various times, talking with his laborers, have heard them pay the finest tribute to their employer. That is one of the requirements of a Christian, to "have a good report of them that are without." He gave large sums to the local church and probably if it had not been for his generosity at a time when others might have favored closing the doors of the church, they might have closed, but he stepped into the work with such consecration of life and money, saying, "As long as I am able the church will go on," and she did go on.

I could tell many incidents of life and labor with him during the ten years we served together in the church that would be interesting, however, to me this characteristic set him out as a man of unusual merit: when he realized that his ideas were wrong, he was big enough of soul and humble enough of spirit to frankly say he was wrong, and give his most loyal support to the course taken. This is evidence of a really great man. Small men will pout and sulk in the tent if they do not get things done their way, but that one who has ideas and will contend for them, yet when overruled will support the work to be done in fine spirit, with a forgiving heart, and zeal for the work to be done, has all the marks of greatness.

We did not always agree in the policies and plans, but I could with freedom and confidence call him to my office and there talk things over and come to mutual understanding. I shall cherish his memory as a noble love and friendship between brethren.

He maintained a lovely home life, with a most estimable wife and fine family of children. John A. Rishel, married to one of the daughters, carries on the business of the firm, and is also a well-known worker in church circles.

Laymen of the type of Ira C. Wilcox are as essential to carrying on the work of churches as is the minister, for it is almost a hopeless task to accomplish the work of the church without laymen with good business sense in their head and the true love of God and man in their heart. May God raise up many more of these fine type of level-headed and warm-hearted men to push the work of the church in establishing and building up churches.

Claud Studebaker.



## NEWS

Send all C. E. News Items  
To Rev. W. St. Clair Benshoff  
Rt. 1, Box 152, Conemaugh, Pa.



Miss Esther Zeche playing the piano at the inauguration program.

### AN ASHLAND INTERMEDIATE C. E. PROJECT

Some time ago the Ashland, Ohio, Intermediate C. E. took upon themselves, as one of their projects, the task of providing some piano music for the use of Esther Zeche, who is the pianist for our church in Rosario, Argentina. They have just received the following letter from Miss Zeche, written to the Intermediate sponsors, which they would like to share with the **Evangelist** readers:

Mr. and Mrs. Carl Mohler,  
Ashland, Ohio

Dear Brethren in Christ:

I have been jumping with joy to have in my hands the pieces of music which you sent to me. As soon as we heard it was here we went to the Customs House to get it.

Oh! What a pleasure! They were pieces that I was wishing to have, as I had heard them played in Rio Cuarto, Cordoba, some years ago by a Missionary who had come to Argentina.

So we are very happy that they are in our hands now. Many thanks Mr. and Mrs. Mohler, and I also wish to thank all the young people there.

This music comes in very nice just now, as we are having fifteen days of Institute for our youth, directed by Rev. C. Ilhow, who is my uncle. Now I can play the splendid music that I have received.

I was also glad to receive your lovely and cordial and so much appreciated letter. I thank you very much for your kindness and attention.

You have asked me if we have Christian Endeavor groups in our church. Yes, here we also have a Christian Endeavor Society, and our youth are very enthusiastic, more so now that we have a larger building.

We are actively preparing the Summer Bible School, where many youth will help to make the practical manual work.



Here the Lord's work continues with great enthusiasm and many souls are reached by the divine message of the Gospel.

We have also a nice Sunday School which is growing day by day with a good attendance. I help with the music and teach one of the classes of little children.

With great joy I have ended my second course of Secretary in a High School in Rosario, and with God's will I will continue it next year, which will be my last one. In our course of studies besides the Secretaryship, we learn English, which language I greatly appreciate and I write it in shorthand and on the typewriter.

I wish you to receive a warm embrace from your Argentine friend and many fraternal greetings to Mr. Mohler and all the Christian Endeavor group there, your lovely young people.

All the music is very nice and I like it very much, but I like the "Rocky Brooklet" the most. I play it very well. What a nice piece it is!

Sincerely yours in Christ, Esther M. Zeche

## Travel Flashes

I wonder how many of my friends believed that there was an end of the Travel Flashes? I believe that some have; others have hoped not, they have told me. I have been traveling, nevertheless. Not in the method of my last announcement, nor for that purpose. "Man proposes but God disposes" is a proverb that has held sway in my thinking now for several months. Had my proposals been possible, I would have been counting ballots received in the test of the reality of Temperance convictions among Ohio voters.

### Back and Forth

Even as I have been going back and forth in search of former health and vigor for several months, and even as I have become hopeful that I am approaching that happy goal, so have the convictions of the electorate and of all people world-wide, been changing—in politics, religion, educational methods, agriculture, and where not!

The entire history of our republic, as well as that of the Dunker groups and also of other denominations, is that of adaptation and change. But it is the goal that is important. Procedures are not the main thing. It is the direction we take to the end that counts. Real progress is as slow as "Molasses in January." But as long as we do not allow stagnation—allow the game to become a tie or a "stalemate," we are making progress. Ability to hold our team together and to push ahead to the achievement of the purpose of a church of Jesus Christ is the only effort worthy of the name.

"No preaching" and no campaigning was the first of the disturbing orders from my doctor. It was "hard to take" and most of all to miss our General Conference. But sometime, if the Lord tarries so long, all of us who now go will be "absent with the Lord," if we have been faithful. Who would believe that different people would be carrying forward today, the things that were annunciated 6000 years ago? It is an assurance which cannot die, thus to be engaged. We may well thank God that we have a relay of young preachers now to "take the ball" and carry it forward, while some of us must "come apart and rest awhile" on the side lines.

### The Lord Helps

It was out of the rich experience of the great Paul that we get much valuable help for times like this. He wrote, "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Added to that he says, "though our outward man perish, the inward man is renewed day by day." What a psychiatrist he was! I do not profess to have come to such a state of yieldedness, and it may be that that is the reason for my "light affliction." Who can tell?

### These Light Afflictions

"The Lord redeemeth the soul of His servant," "Count it all joy when ye fall into divers temptations," "Ye shall not be tempted above that ye are able," and many similar scriptural admonitions and promises are difficult to understand and hard to experience. But they that wait on the Lord "shall renew their strength." Making garden and what not are fine to talk about and splendid diversions, and there must be value and virtue in them, for folks now meet me and exclaim, "You're looking fine," or "How well you look!" Well it encourages. Plenty of activity and exercise, a lot of fresh air and sunshine help mightily to "slam the door in the doctor's face," if one is inclined to scorn them. But better not. Doctors are not necessary evils; they are necessary helpers.

### Promise

The specialist under whose system and efforts I have been brought thus far to recovery, says I shall again return to my life mission of preaching the gospel. But I must try to curb my strenuous activity. I am booked for the Christmas sermons in Cleveland, where my son Don is Deacon, though now I am with daughter Dorcas in Western Springs, Illinois. It will be easy to get from city to city.

### Remembered—Would you Believe It?

It has been my privilege during this week to associate again with the Fraternal Relations Committees of our Conference and of the Elgin group. Forty-two years ago I preached a missionary sermon at their Annual Conference at Bellefontaine, Ohio. Several of the brethren I met in this meeting reminded me of that occasion and sermon, as they often do in such meetings, one even quoting a scriptural reference I had made as the climax. Preachers do not despair. That's a long time to be remembered in such fashion.

### Fraternal Relations

They are wholesome and inspiring. In this I shall not make an attempt to report. Others will give a slant, and I may also, later. But I have been inspired again and again realizing the oneness of our Dunker peoples. When we get together, we always have sweet fellowship, and it makes no difference of what division or group we come. The older we get, the more we hope to live to see the day when "all shall be one" even as the Father and Son are one, as Jesus prayed just before he returned to the Father. We can sin by failure to fellowship with those of "like precious faith."

As long ago as 1936 as a result of the most representative of Old-time Brethren peoples in one of the subcommittees it was, declared: "Variations in methods of practice are as common in each denomination as between the two" and many of us know it. It is tragic that we do not all immediately sense it and dig deep enough into



imagined differences, stop listening to the perfectionists boasting their superiority, when it is so apparent that all must be saved by grace if we are ever saved at all and while they boast and swagger and yammer, the gains of unified action are being lost and our opportunities squandered by heeding those who preach too little of the gospel as we believe and preach it.

#### Which Leader?

We need a single leader. Jesus knew that and told us so. In John 16:7-12 he says, "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you . . . he will guide you into all truth . . . he will show you things to come. He will glorify me." Disciples needed no longer to have the bodily presence of the Christ. They needed spiritual leadership so that every Christian around the world might be led into the truth of the Giver of it. Jesus prayed "that they all may be one." Have you? Have we? Enough? Let us begin now, to pray about it.

Western Springs, Ill.

Charles A. Bame.

## Ashland College News Letter

By Arthur Petit

The third number of the Ashland College Lecture Concert Series on December 9 was as enjoyable as the previous two. The Ashland Symphony Orchestra, a casualty of the war years has been revived this year and presented its first concert at that time. About 25 students, former students and faculty members participated in the brilliant program. Dr. Louis E. Pete, a member of the Ashland College Faculty, directs the orchestra.

Among those selected for entry in the annual publication, Who's Who Among American College Students, were Mary Alice Dafler of New Lebanon, Ohio and Dale Roesch of Bryan, Ohio. Miss Dafler is President of the Girls' Gospel Team. She also belongs to the Y. W. C. A., the Footlighters and the A Cappella Choir. Mr. Roesch is President of the Y. M. C. A. He also is a member of the Gospel Team.

By the time that this reaches you, the Eagles' Basket Ball Team will have played both Capital and Fenn Colleges. After the Christmas vacation, sixteen games will be played, eight in Ashland and eight away. The schedule follows:

|         |               |       |      |
|---------|---------------|-------|------|
| Dec. 17 | Fenn          | ..... | Away |
| Dec. 19 | Capital       | ..... | Away |
| Jan. 11 | Ohio Northern | ..... | Home |
| Jan. 14 | Marietta      | ..... | Away |
| Jan. 16 | Findlay       | ..... | Home |
| Jan. 18 | Hiram         | ..... | Away |
| Jan. 25 | Wooster       | ..... | Away |
| Jan. 30 | Kenyon        | ..... | Home |
| Feb. 4  | Heidelberg    | ..... | Away |
| Feb. 6  | Ohio Northern | ..... | Away |
| Feb. 8  | Marietta      | ..... | Home |
| Feb. 11 | Mt. Union     | ..... | Away |
| Feb. 13 | Wooster       | ..... | Home |
| Feb. 15 | Hiram         | ..... | Home |
| Feb. 18 | Heidelberg    | ..... | Home |

|         |            |       |      |
|---------|------------|-------|------|
| Feb. 20 | Wittenberg | ..... | Away |
| Feb. 22 | Kenyon     | ..... | Away |
| Feb. 25 | Kent State | ..... | Home |

### AN ASHLAND COLLEGE ANNOUNCEMENT

#### Prices Go Up for Board and Fees

President R. W. Bixler

Upon confirmation of the Prudential Committee of the Board of Trustees, the charge made for board at the dormitory has been increased. This adjustment was necessary because of the increased cost of food which has mounted perhaps 20% since the termination of O. P. A. controls. From June 10 to November 10 of this year, the cost of the operation of the dining room and kitchen and the food bills have amounted to \$12,096.51. The actual income was \$10,893.08. At this rate, by the end of the year in June, there will be a deficit of perhaps \$7,000.00. In order to eliminate this deficiency and at least break even, it is necessary for us to increase the board from \$7.50 to \$8.25 per week for the five-day week and from \$8.00 to \$10.00 per week for the seven-day week.

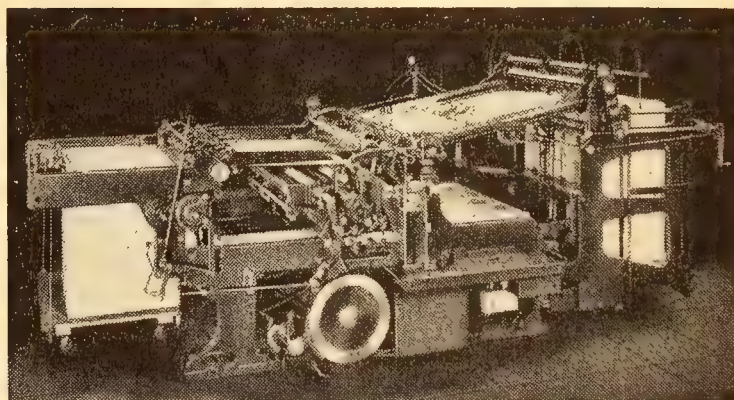
It has also become necessary to increase the laboratory fees for the second semester. The cost of laboratory supplies and equipment has so rapidly increased that the fees quoted in the catalogue are no longer able to cover the cost. We have found that neighboring colleges are charging much higher fees than Ashland.

The College will of course be happy to readjust these costs just as soon as the price level justifies it.

## The New Press Fund

"The Gospel must first be published among all nations."

Mark 13:10.



### Authorized by The 1946 General Conference

GOAL ..... Not less than \$15,000.00  
Cash and Pledges to date ..... \$ 1,454.00  
Yet to be raised, not less than ..... 13,546.00

#### A GREATER PUBLISHING HOUSE FOR THE BRETHREN CHURCH

We can have it, if we want it;  
If we want it hard enough.



## Prayer Meeting Topic

Contributed by Rev. C. Y. Gilmer

Above the cannon's roar we hear His voice,  
"Let no man take thy joy, My Bride, rejoice!  
Behold, I have prepared a place for thee,  
That where I am, there thou shalt ever be.

"Look up—hold fast for yet a little space;  
A few more days, and thou shalt see My face;  
A few more tasks, to make thy rest more sweet  
A few more crowns, to cast before My feet,

"A few more tears, which I shall wipe away,  
A few more nights, and then eternal day!"  
Above the sound of shot and shell we hear,  
With ear of faith, His footfall drawing near!

—Martha Snell Nicholson.

\* \* \*

### SATAN BOUND FOR A THOUSAND YEARS

Rev. 20:1-3

Note some contrasts between the third chapter from the beginning of the Bible and the third chapter from the end of the Bible: Satan's entrance, versus Satan's exit; the beginning of deception, versus the end of deception; Satan binds the First Adam, versus the Second Adam binds Satan; the promise of Satan's overthrow (Gen. 3:15), versus his overthrow accomplished; the First Adam spends almost a thousand years on a sin-cursed earth, versus the Second Adam reigns in a golden age of a thousand years; judgment pronounced upon sin, sinner and Serpent, versus judgment executed; the Serpent afflicts the First Adam, versus the Last Adam brings affliction on the Serpent; the defeat of the First Adam, versus the triumph of the Second Adam; and mortality, versus immortality.

According to Rom. 8:28 redeemed man gains more than he lost by Satan's opposition. In light of such truth a Christian should never complain (Rom. 8:31-39). Our condition when fully redeemed under the Second Adam as Federal Head of a redeemed race is far better than under the First Adam even without the entrance of sin into the world. Some day we shall not be confined to this body and this planet for through Christ we shall be free heirs to the universe. Satan is defeated in that we who would have been lower than the angels have become the children of God—higher than Satan himself was in his original state. For we are to be exalted to our Saviour's right hand (Eph. 2:19-21). Meanwhile, every attack of Satan upon a good soldier of Christ Jesus only increases the glory of the saint (1 Pet. 4:13; Rom. 8:18).

"If our Shepherd He is, and we follow His call,  
He will lead us safe home to that beautiful land;  
And, with crowns on our brows, and with branches of palm,  
We shall ever abide at the Saviour's right hand" (Matt. 25:31-34).

As Christ only can cope with Satan, He is the messenger spoken of in Rev. 20:1. Men and angels cannot cope with

the devil (Jude 9). Satan's power is mighty, but limited and temporal. God is almighty and His reign is eternal. Christ in His earthly ministry showed supremacy over the devil (Matt. 12:29; Heb. 2:14, 15; 1 John 3:8; Col. 2:15; Lu. 10:18). We cannot win the battle against Satan, but we can trust God to win our battles for us for Christ is victor over temptation, death, the grave, and Hell. The "keys" are in His hand (Rev. 1:17, 18). The "chain" is the word of His power. By this Word He created and sustains the universe. If He can hold the sun which is 1,300,000 times the size of the earth in his place and directs all the planetary systems, He has power to defeat Satan and his armies in the day of their judgment (John 12:31; 16:11; Matt. 12:26, 29).

In verse 2 are given four of the forty names of Satan which give his nature and attributes. "Dragon" denotes power and baseness of him who opposes God in everything high and holy. "Serpent" is the slayer of individuals. He is beautiful to look upon, but "subtle," and his sting is deadly. "Devil" means slanderer, and he never slanders a guilty man. "Satan" means hater and his followers are "despisers of those that are good." For a thousand years Satan is sealed in a temporary prison called "the bottomless pit," and after that he will be "loosed a little season" to try the millennial inhabitants. Then he will be assigned his eternal abode, "the lake of fire."

### Business Manager's Corner

(Continued from page 3)

church, to pledge to give a certain amount each year for a period of three years. The amount pledged for each year can be paid any time during the year, preferably by August 15th of each year. **We are not asking for cash now**, unless you are so situated that you can give double the amount of your regular Publication Day Offering at the January offering date. The press fund gifts will have to be large if they are to meet the needs, so we are making it easy for all by asking them to pay in payments as may be convenient during the year. All we are wanting to get now is your pledge to give \$25.00 each year, or \$50.00 each year, or \$100.00 each year, or whatever it may be, for a period of three years. For example, if your individual pledge should be \$50.00 a year, your total pledge for the three year period would be \$150.00. If your church should pledge \$300.00 a year, its total pledge for the three years would be \$900.00.

#### We Are Frankly Asking

you to cooperate in an effort to get these pledges out of the way early in January and then go ahead with your customary efforts to raise in cash a banner Publication Day Offering the last Sunday in January. Your regular cash offering for that purpose is important, but pledges can be paid at stated intervals during the year. If any church or individual should be able and willing to make a large three-year gift all in one, it will be acceptable, but for the average person that is not possible and we are not asking it. Please cooperate in making a pledge in harmony with the greatness of the need. You will receive further words and pledge cards through the mails.



# A Sunday School Reports

## CONTEST AT CENTER CHAPEL, INDIANA

We are starting a contest at Center Chapel in the Sunday School, between the Junior and Adult Divisions. The Juniors include ages up to High School. This morning (December 1) the first Sunday of the contest, the Juniors nearly doubled the score on the Adults. We had eighty in Sunday School, thirty-three of which were under fourteen years of age. The score is on the percentage basis of attendance, being on time, Bibles, lessons studied and visitors.

We, the Juniors (I am the Junior Superintendent) challenged the Adults to this contest and we are hoping to win or else the older ones will need to study their lessons more and carry their Bibles with them.

Mrs. Harry S. Jones.

"Strong faith must always be an exercised faith; not to do so is not to have more."

## Laid to Rest

KOLP. Willard E. Kolp, son of John and Elizabeth Fry Kolp, was born in Mahoning Co., Ohio November 21, 1876 and departed this life November 7, 1946. For the greater part of his life he was a resident of Ashland, Ohio and vicinity. When a young man he united with the Brethren church of Ashland. The deceased was a Spanish-American war veteran serving in Co. C., Eighth O. V. I., at Polk, Ohio, and after its reorganization was sergeant in Company E of the same regiment of Ashland.

Brother Kolp was twice married, first to Elizabeth Flounders who died in 1909. Later he married Donna Hall who preceded him in death August 30, 1934. He was also preceded in death by his parents and six brothers. He was active in Christian work, serving for a time with the Salvation Army. Brother Kolp is survived by one sister, Mrs. Jesse Dupler, Ashland, and one brother Charles of Mansfield, Ohio.

Funeral services were conducted at the Gilbert Funeral Home, Ashland, by the writer. May the blessed Lord comfort the bereaved.

W. C. Benshoff.

HAMMOND. Mary Jane Hammond, better known among her friends as Mollie, was for many years a faithful member of the St. James, Maryland, Brethren Church. Born at Bakersville, Maryland, January 20, 1878, she was named Mary Jane Marmaduke. In December, 1895 she became a member of this congregation and held membership here until her death.

At the turn of the century she entered into wedlock with Albertus Hammond, who was also a member of the St. James Church. Nine children born of this couple are still living, three of them belonging to this church.

Sister Hammond was an invalid for many years, but right up to the time of her passing she had a smile and a kind word for all of her acquaintances. Death came to Mrs. Hammond while she slept, early in the morning of October 24, 1946. Services were held in the Bakersville Lutheran Church by Joseph Porterfield and the undersigned.

Henry Bates.



## News From Our Churches

### FROM MILLEDGEVILLE, ILL. TO VINCO, PA.

On October 1, 1946 we completed a pastorate of seven years with the Brethren at Milledgeville, Illinois. During that time we were privileged to serve the Lord in this work, gaining many blessings and friends which will remain in my memory through the years. The work done speaks for itself and we leave it to the Great Judge to test its merits. At the close of our pastorate there, the Milledgeville Church and friends gave us a farewell program and a nice gift of money. Besides this, there were many personal gifts from the members and residents of the community. We appreciate all of these remembrances.

Since our arrival on the Vinco field we have been very busy getting oriented. We have found a fine people with a very high percentage of spiritually minded and praying membership. Had it not been for the faith of these people in God, and their faithfulness at the throne of grace they would not be where they are today. The denomination is well aware of the difficulties of this congregation in the years past. Having suffered division a number of years ago when so many of our beloved congregations and the denomination itself was suffering, these people through prayer and effort saved their congregation. Shortly afterwards, they lost their building by fire. Now through prayer, work and good leadership, they have a beautiful new native stone building in which to worship. The building is paid for, and the congregation is stronger than it has ever been, numerically and otherwise. Progressive plans are in the making.

Our services have been running along in a commendable way. In addition to the regular Sunday School and morning and evening church services, which are well attended, we have a Wednesday evening prayer-meeting with attendance of around 25 to 30 at present. A very notable thing to mention about this Wednesday evening service is that the leadership of the meeting is taken care of by lay members of the church. Each week, a different leader is responsible for the service. This would be a fine thing in any congregation as it gives the pastor one service a week in which he can relax, gaining spiritual benefit, and not feeling that he has to be directly responsible for it. Only our ministers can fully appreciate this statement.



At present, we are operating three C. E. Societies, Senior, Intermediates, and Juniors. Two of them, the Intermediates and Juniors, have just recently been organized, but are showing definite growth. These good people have a definite interest in their church, as a look at their monthly calendar will reveal. Scarcely a night goes by that some church activity is not in progress. Some nights have as high as three. The Men's Chorus is outstanding in its work for Christ. A number of concerts in various churches are scheduled by this Chorus for this winter.

The kindness of this people towards their new pastor and family is all that could be asked. The parsonage was completely repapered and painted inside. The kitchen was improved with a new gas range, a new kitchen sink and inlaid linoleum. A number of other improvements have also been effected to make this a most livable Brethren parsonage. Upon our arrival here, the women of the church had cleaned the parsonage, and then came in to help us get "set-up." A reception was held a few weeks ago in the school house. We enjoyed thoroughly the program, lunch, and the fine time of fellowship which we had. We have had so many good things done for us since our arrival here, and we are truly grateful for them.

This field has much of promise and future in it as the people continue to work and pray in the Lord's work.

W. S. Benshoff, Conemaugh, Pa., Rt. 1, Box 152.

#### LINWOOD, MARYLAND

November 24 was a great day of fellowship. Prof. J. Garber Drushal of Wooster College, Wooster, Ohio, was with us. He brought a great message concerning the Kentucky work which his father has been engaged in for many years. The Thanksgiving offering was then taken which is to be given for the Kentucky work. It amounted to \$69.00.

On Monday evening, November 25, a beautiful baptismal service was engaged in. Nine were baptized, most of these having come forward during the revival which was conducted by Rev. E. M. Riddle. Fourteen have been baptized in the last seven weeks.

At the first morning worship service in December, a middle aged man, a young lady in her later teens, three fine lads and one young girl were received into church fellowship.

Rev. Percy Crawford and his male quartet of the "Young People's Church of the Air" radio broadcast of Philadelphia, brought a Sacred Hymn Program for us Friday evening, December 6. The Loyal Crusaders Sunday School class sponsored his coming.

Mr. and Mrs. C. R. Shaver, friends of the church, had spent two weeks at Rev. Crawford's camp, Pinebrook, at the Delaware Water Gap, and as soon as they learned that he would be with us in the month of December, they expressed their desire to entertain them for supper. The undersigned and his wife were invited and my what a supper. I was afraid that the men would not be able to sing. And right away they wanted to come back at least for another repast like they were having.

The program had been announced over the Frederick radio by Mr. and Mrs. Raymond Edwards, who sponsor a

program "Old Familiar Hymns." They and their staff were present. The writer introduced Dr. Crawford, who is president of King's College, New Castle, Delaware. Dr. Crawford introduced his male quartet and Mrs. Ruth Crawford who accompanied them at the piano.

The quartet sang such numbers as "The Jericho Road," "I Want My Life to Tell for Jesus," and "I Do not Feel at Home in this World Anymore." These men are college graduates and trained to do solo or group singing. They are on the faculty of King's College. Dr. Crawford brought a short soul stirring Gospel message. He spoke to a capacity audience. Some accepted Christ as their Lord and Saviour. A most generous offering of \$184.36 was received for Dr. Crawford's radio work.

After the service Dr. Crawford and his group, Mr. and Mrs. Edwards and their staff from Frederick were guests at the parsonage. Refreshments of ice cream, coffee, and cake were served.

Elmer M. Keck, pastor.

#### PERU, INDIANA

The reception given by the Peru First Brethren Church in honor of Rev. and Mrs. Samuel Adams and daughter, Carolyn, was an event long to be remembered by all present. Invitations were sent out to the adjoining churches and many responded.

Mr. C. D. Clingaman gave the address of welcome, which was timely and voiced the appreciation of the members and friends of the fine work the pastor and his family are doing for the upbuilding of the church. The Adams family responded in a very fitting manner. They told of the many acts of kindness which had been extended to them in their short stay here and outlined a definite program for the spiritual advancement of the church in the near future.

Many short talks were given by the local members and visitors as well. Notably among these were those of Rev. G. L. Maus, Rev. Austin Gable, Mr. and Mrs. U. J. Shively of Nappanee, Mr. and Mrs. Bearl Miller and Mr. and Mrs. Earl Robbins of Pleasant Hill, Ohio, former parishioners of Rev. Adams.

Testimonies of the work accomplished here since Rev. Adams and family have been in our midst were given by members of other congregations and by the young people of the church.

Much spirituality was gained by all present and this church feels that under the leadership of this noteworthy family they again have their feet planted on solid ground and will be able to go forward in His name. We earnestly desire an interest in your prayers that we may accomplish this goal.

After a basket dinner in the basement at the noon hour the following program was presented under the direction of Mrs. William Hassett:

|                                                   |                                 |
|---------------------------------------------------|---------------------------------|
| Piano Solo .....                                  | Mrs. Rita Goss                  |
| Congregational singing, "We Are Marching to Zion" |                                 |
| Devotions .....                                   | Mrs. Walter Wray                |
| Welcome to the Pastor .....                       | C. D. Clingaman                 |
| Response .....                                    | Rev. and Mrs. Adams and Carolyn |
| Impromptu talks                                   |                                 |
| Reading .....                                     | Mrs. G. A. Morris               |
| Vocal Solo .....                                  | Rev. Austin Gable               |



Piano duet ..... Marilyn Rufe and Carolyn Adams  
 Vocal Solo ..... Barbara Dewalt  
 Reading ..... Janet Laudenschlager  
 Vocal solo ..... Rosida Shoemaker  
 Mizpah benediction.

Mrs. B. E. Rufe, Clerk.

### ELKHART, INDIANA

November 17 marked the close of our revival conducted by our pastor, Brother King, assisted by Brother Robert Byler and his wife.

The weather was indeed ideal—bad weather could not be offered as an excuse for non-attendance. Both attendance and interest was good. Delegations from nearby churches added to the interest.

Brother King spared no effort in contacting those who might be interested in their spiritual life. His sermons were direct warnings to the unsaved—no salvation outside of Christ. These warnings were also a challenge to the Christian for better living and greater service.

Brother Byler and wife had charge of the song service and the children's hour. The children eagerly waited for Jane's stories each evening. The song service and special music was inspiring. The choir was faithful in their attendance each evening. The young people aided the regular choir. We do appreciate our choir, each member is loyal.

The immediate results of this effort shows four received by baptism, and four by letter. We pray this may be the beginning of a continual ingathering through the coming months.

The Communion, November 20, was well attended—an unusual number of young people taking part in this service. These services are always sources of spiritual strength. May we always be thankful for these oases along the way.

Edna Nicholas.

### BROTHER CLAUD STUDEBAKER REPORTS

This report is not news, only a record of vital statistics, for nothing is news that reaches the church paper a period of time after it has been given in the "Newspaper." We have had no deaths since June first, in our membership, although we have had nine in the year.

We have had a rather large number of births, but will not send in this record, although I think it might be of interest to readers.

The following weddings are those that are of interest to our own church people and probably of some interest to the church generally:

Benny K. Wolfe and Joyce P. Letner were married at the parsonage on the evening of June 1. He is a son of one of our families, Mr. and Mrs. Clyde Wolfe.

John Charles Kirk and Helen M. Samacovlis were married at the church on June 21. She lives with one of our fine families, Mr. and Mrs. Ralph Jordan and both sing in our choir.

Robert H. Russwurm and Doris Dreibelbis were married at the church on June 23. She is one of our Sunday School members.

John Clement Copelin and Doris Maxine Kinney were married in the church on June 29. Both are members of the church.

O. William Tutorow and Betty Lou Donahue were married in the church on August 29. Both are members of this church.

Nelson Stewart Hardacker and Betty Luella Allsop were married in the church on October 13. She is a member of this church.

Lloyd M. Williams and Helen Chiverton were married on November 16 at the parsonage. He is a member of this church.

George R. Smeltzer and Ruth A. Fleck were married at the parsonage on November 16. He is the son of one of our fine families, Mr. and Mrs. C. L. Smeltzer.

The above represents a fine group of couples that have a good chance for a happy married life. They are all good prospects for substantial church families and with which the church may expect to build. We congratulate them most heartily and wish for them every good blessing of life and every rich blessing of grace, making secure their home until they come to the end of life's journey, and then an abundant entrance into that eternal home in heaven.

Claud Studebaker.

### CHEYENNE, WYOMING

We arrived home from Falls City, Nebraska, from the Mid-West District Conference, feeling that there had been a great time of spiritual feasting and we are rejoicing for the spirit of unity in purpose. We thoroughly enjoyed every moment of the conference. We found everything going along all right here upon our return.

On Monday evening, October 21, Brother and Sister Cecil Johnson dropped in on us for the two weeks' meeting which had been planned for some time. While our attendance was not too great, the interest manifested was very keen and it was evident from the first that the Spirit was striving with the unsaved, with the result that seven children and one adult made first time confession. Six of these were baptized on November 3 and taken into full fellowship, and one adult, dear Grandma Simpson, who had been baptized by triune immersion many years ago, and had been worshipping with us for the past three years came to claim her church home with us, for which we are rejoicing.

Sunday, November 3, the closing day of the campaign, was a bad day with much snow on the ground and very slick, so much so that those we had expected from out of town were not able to get in for which we were very much disappointed, as we had expected more confessions from out of town.

On Monday evening, November 4, we enjoyed the fellowship in communion. There were seventeen in attendance. We feel that the meetings were a decided victory and that it was only the beginning of what may be expected in this new field. The entire results were: six baptized, one by former baptism, and one life work recruit, Kenneth Junior White.

On Tuesday, November 5, Brother and Sister Johnson departed for their home in Falls City, Nebraska.



We are happy to report that our membership is now twenty-six, which gives us an increase of eleven since September 1. We ask the prayers of all God's children for this new work, that it may grow into a great testimony for God and the saving of many lost souls.

Frank W. Garber, pastor.

### THE CHEYENNE, WYOMING MEETING

More than a year ago Brother Frank W. Garber, pastor of the Cheyenne, Brethren Church, invited me to come out and hold a meeting for them. We planned to make the trip for the meeting in June and to use the Missionary Board's tent, but found that we could not go during the summer, so we began to plan to go right after District Conference. Accordingly, Mrs. Johnson and I left Falls City, Monday, October 21, and were well on our way before it was light. We arrived in Cheyenne at 6:30 that evening, having driven a distance of nearly 600 miles.

We began the meeting the following evening with a good attendance and exceptionally good interest which was maintained throughout the entire two weeks. We found these folk, both young and old, willing and eager to do their part when called upon and even without being asked.

The Pastor is a busy man indeed, working six days a week for a large furniture concern as salesman and appraiser, and taking care of his Church too. I found him to be a good yoke-fellow to team up with in the work of the Lord. He is giving of his time and his means unsparingly to make the work prosper; serving the Church without monetary compensation. We had a great time planning and working together.

The last Sunday of the meeting was a full day of activity with Sunday School, the morning Church service, a basket dinner at noon, a baptismal service in the afternoon, with Christian Endeavor and the Evangelistic service in the evening. The Communion service the following Monday evening was a fitting climax to this whole evangelistic effort, was well attended and was a blessed service.

Now for a word about the weather. Since Cheyenne is more than 6000 feet elevation one has reason to expect winter weather to prevail at this time of year, however, the weather was fair and mild during most of the time, but on Saturday morning the blizzard that hit Colorado so hard moved into Cheyenne early and raged all day leaving several inches of snow and some drifts up to two feet deep. Then again on Monday night it made a return visit with two or three inches of snow.

We were cared for in the home of Brother and Sister Garber in a most gracious manner. We were also privileged to have dinner in some of the homes of the other families of the Church. We were given plenty of venison (for which the writer has a peculiar liking), pheasant, fish and chicken. Yes we had beef, for Wyoming is a great cattle country and these folk don't go hungry. But above these luxuries, great as they were, was the sweet fellowship of true Brethren.

We left for home Tuesday afternoon taking a bit more time on the return trip and arrived safe and well, and happy that we were accounted worthy to serve our Lord and Master in such a small way.

These folk are waiting for the Government "green light" so they can proceed with the building of their church house. They are meeting at present in the Garber home and are crowded for space necessary to growth. Let those who read pray for these people and this new Church.

We shall let the pastor give the report of the results of this evangelistic effort.

Cecil H. Johnson,  
Falls City, Nebraska.

### LOST CREEK, KENTUCKY

This has been one of the most peculiar years we have ever started out with, because of the uncertainty of things. It has been one of our most testing years in the work. The "can'ts" have been peculiarly prominent this year especially at the start of the school year. Humanly speaking, it seemed that we could not go ahead with the whole work. Prices were so uncertain, and we cannot buy this or that. Those dear Ashland boys who have the money up for the **MUCH NEEDED PICKUP TRUCK**, can't buy it now; those Lanark Brethren who have answered the call for a washing machine, can't get one as yet; our local mechanic can't get the pistons so **MUCH NEEDED FOR THE BUS ENGINE**; we can't buy a car as yet so much needed in the work since the other one was destroyed in the accident; the cook stove for the dormitory kitchen which had to be bought now and which some local folks are so kindly helping to pay for, can't now be shipped. It is can't here and can't there, yet the work of the Lord keeps going.

In August a brother who operates a boarding school came to us for a talk about whether we could open with the prices as they were. Our reply was that the only thing we knew to do was to keep going and trust the Lord to see us through. Well, He has done it so far.

Just about the time of our talk with the brother alluded to above, some local men who deliver our coal, came in and told us they would let us have it at a reduction of \$2.50 per five ton load. That meant quite a saving to the work. Then the Lord raised up all the help needed for this year, another token of the Lord's helpfulness and faithfulness, and praise His Holy Name, He has kept us going so far. Then, too, our last bill from the wholesale house showed some drop in some prices.

But it is a time of just trusting the Lord for the help needed. Every morning, except Sunday, we have a voluntary prayer meeting. This we believe is the dynamo that keeps things going. From two to seven, and sometime more, meet for prayer at this time. Here is an evidence that God is hearing His children call unto Him. A church that has been very faithful in sending to the work from their Sunday School offerings, recently wrote us: "We have felt led to turn what money we have been giving for a radio broadcast over to your work, and are sending the first with our usual Sunday School Mission Offering. Thus the evidence that our God is leading, and hearing and answering prayer.

We praise the Lord for having sent the work the help needed without the promise of any definite salary. As you know the work looks entirely to the Lord for its operating expenses. No Board, or organization, raisin



any money for its going. Teachers are engaged on the "allowance" basis for salary. This means that a certain per cent is taken out of all incoming money each month and the money equally divided among all the workers. This has amounted to from around ten dollars per month to around twenty-five dollars. We have this year a very fine group of consecrated teachers for the school work.

We are also happy to report to you that the school has been overfull. We have turned away almost as many as we took in for lack of room for them. Just a little fixing in one of the buildings here will enable us to take in quite a lot more young folks.

But the best thing so far this year is that seven of these young folks have confessed their faith in Jesus Christ, have been baptized and received into the fellowship of the church. Six more await baptism. How I wish you could be in our Wednesday night prayer meetings and receive the inspiration that we do in hearing these young folks pray. We are having a real prayer service. It would inspire you to hear it, and receive the touch of its inspiration and warmth.

Dear reader, will you join us in praying for some husband and wife to come here, live in the farm dwelling place, enjoy the garden and farm work, and above all, enjoy working for the extension of the kingdom? The qualifications are: most any age, a real spiritual life through prayer, and a love for the working with the Lord in producing things for the work from the soil. Will you please pray for this?

I am most happy to report that my physical condition seems about well. I am doing a day's work for a man, with some rest during the day. We praise the Lord for this remarkable recovery. As you pray, and we pray, God will work, and His work will keep going. We solicit your prayers.

G. E. Drushal.

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### NEW PARIS, INDIANA

Our revival meetings in New Paris began on September 29. Rev. Claud Studebaker came to us on Monday, the 30th. Everything was done that could be done to have a successful meeting. Every member of the church received a letter in advance of the meetings, urging them to attend and do all within their power to help in the meetings. Following these letters, every family in Jackson Township received a letter advertising the meetings and inviting people to attend. Window cards were printed and displayed in homes and business places, and much prayer was offered.

Brother Studebaker and the pastor called in many homes and did much visiting, and our souls were fed upon the Word of God at every service. Our attendance was good throughout the meetings. But, being limited in our field, for our community is well churchied and we had taken in about all that we could expect before the meetings, it was difficult to accomplish very much in the way of additions to the church. But the church was strengthened and only eternity can tell how much good was accomplished. We all feel that we had a good meeting. Brother Studebaker is a good preacher and personal worker.

We had several of the neighboring pastors and their

people in the services. Brother L. V. King was present several times. Besides the fine sermons, we had wonderful singing each evening, which was second to none, under the leadership of Max Smoker. We have much outstanding musical talent in this congregation and everyone is willing to use it in the Lord's service.

C. A. Stewart, pastor.

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### REVIVAL AT DUTCHTOWN, INDIANA

We were invited to help this church in a meeting beginning on October 14 and continuing for two weeks. This is a small group of loyal workers in a church about six miles northeast of Warsaw. They have two pastors, Rev. William Overholtzer, who preaches for them in the morning, and Rev. Louis Engle, who preaches in the evening. Rev. Overholtzer owned a farm near there and had sold it and was in the process of building a house, and Rev. Engle was planning on a trip to Europe with a cattle ship and was looking for a call at any moment, so their time was somewhat divided at the time.

We stayed at home and drove over and back each evening. The last week their pastor, Rev. Overholtzer, and I did some calling. These people are very much interested in the Lord's work and were loyal to the meetings. We worked and prayed with these good people for two weeks, but found no visible results in the way of additions to the church. How much good was accomplished we do not know.

We were entertained in some of their homes to six o'clock dinners which were much enjoyed. We want to thank them for all their kindness expressed in their words of appreciation, their entertainment and their fine offering.

Mrs. Tusing directed the congregational singing each evening, and Mrs. Charles McDaniel had charge of the children's work. Mr. McDaniel is a son-in-law of Rev. Overholtzer and was also preparing to go to Europe with cattle. We praise the Lord for having the privilege of representing Him here and preaching his Word.

C. A. Stewart, New Paris, Ind.

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### REVIVAL AT MILFORD, INDIANA

After closing a revival meeting at Dutchtown, Indiana, on Sunday, October 27, we began a meeting at Milford the following evening, October 28. Rev. W. I. Duker is the pastor of this congregation. He is serving in his thirteenth year. Here again was a church we had never been in before. They have a nice church and a loyal congregation. They celebrated their Sixtieth Anniversary on October 27. This church is near the place where the first Brethren Conference was held in a school house called Arnold Grove. While we did have counter attractions such as Hallowe'en, the election and football, yet we were greeted each evening with a good attendance. We were not on the field except in the evening, therefore we did not do any calling. Rev. Duker was on the field and did the calling that needed to be done.

Mr. Harold Hummel of Goshen, Indiana, led the congregation in their music. This was a unique experience for



us. Brother Hummel is a policeman in Goshen, but a fine Christian gentleman and a good director of music. Here again we had a wealth of fine talent and many good special numbers were given. Mrs. Hummel also sang with her husband.

There were several delegations from the neighboring Brethren Churches and the Church of the Brethren. They were from New Paris, Nappanee, Goshen and Gravelton, and the Milford Church of the Brethren. We continued for two weeks and the visible results were very gratifying and we praise the Lord for victories won. We want to thank these people for their words of appreciation and their generous offering.

C. A. Stewart, New Paris, Ind.

### CENTER CHAPEL, INDIANA

We enjoy letters from other churches, but haven't as yet written to the **Evangelist**, so we decided to send news from Center Chapel.

Last spring, when Rev. Goldie Killion was our pastor, we started a remodeling program. A number of the men of the community, under the direction of Rev. Iler, did the work. The ceiling was lowered and a balcony built, which gives more classroom space, and added seating capacity that at times is greatly needed. New lighting fixtures were installed, and the church redecorated. We plan to do more as materials are available.

Rev. Killion found it necessary to close her work with us, so at the close of her time we had a farewell supper and meeting for her, and to welcome our new minister, Rev. Austin Gable.

Seasons of sadness and joy seem to come to all. Our sadness came in the passing of Mrs. Earl Donaldson, a long-time member and worker in the church.

Rev. Clayton Berkshire recently held a two weeks' revival meeting for us. The meetings were very inspirational, and we enjoyed having Rev. Berkshire in our midst. There were four confessions and one reconsecration.

We hope to go forward in the work for Christ under the leadership of Rev. Austin Gable.

Mrs. Olive Neff, Cor. Sec.

### BRYAN, OHIO

The Bryan Brethren held their revival November 10-24 with the local pastor as evangelist. Mrs. Gilmer directed the song service. On each day except Saturday a layman escorted the pastor about in calling, and 192 calls were made on the unchurched, the indifferent, and also on the sick. The laymen proved to be a real help in the work of personal evangelism. Six were added to our membership, five of whom were heads of families. It is hoped that the laymen will continue to carry on a visitation work.

The Holy Communion was observed December 1st with 117 in attendance. There are several sets of twins in the congregation, One set, Brethren William and Albert Dietrich, celebrated their 85th birthday on December second. Both were in attendance at the Communion Service.

Recent outside speakers at the Bryan Church were Rev.

Ora C. Lemert at the Home Coming event, Perry Hayden of "Biblical Tithing Wheat" fame, and Dean M. A. Stuckey of Ashland Seminary. Two remaining charter members of the local congregation, Mrs. Erma Hineman and William Wineland, were present at the Home Coming. Mrs. Hineman gave an oral history of the congregation in the afternoon program.

Our intermediate boys have been organized into a Boys Brotherhood. Our Education Day Plate offering was \$315.00. The church recently gave \$150.00 for equipping a room in one of the college annexes for the housing of students. Also unsolicited personal gifts during the summer totaled \$140.00 for the college and seminary. In lieu of the need a great deal more should be given by all of us than we are giving for the training center of our denomination. The W. M. S. was represented at the Rally held at Goshen, Indiana, in October, and our laymen have been represented in the last two meetings of the Laymen of Northern Indiana. Our local laymen met monthly.

We arrived on this field on the first week in April of this year. There is a great opportunity here all the time. In common with all America the most unchurched group seems to be the young married couples and young people just out of the armed forces. The next largest unchurched group is that of very young children whose immaturity should not be an excuse but a major reason for Christianization by church attendance. As for our young adults they should be becoming the very backbone of the church. There should be a great enlistment of young Americans for Christ and the Church! What will the Church be like in the next generation if Jesus tarries?

Clarence Y. Gilmer, pastor.

